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Nov. 12, 2014

Colleen McFarland,
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Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, JANUARY 5, 1937 No. 1

VIEWING THE NEW YEAR

Another year has flown away
To join itself with Yesterday
And swell our growing Past.
Reluctantly we watch it go—
A motley mass of joy and woe—
And helpless stand aghast.

Yet even as it takes its flight,
A fresh New Year comes into sight—
A spotless while display.
We face its brightness with good cheer,
And yearn to keep it always clear,

To better every day.
But resolutions, though sincere,
Will fall far short again this year,
And futile prove e'er long.
There is a way—an only way—
To win life's battles every day—
To overcome the wrong.

What is this way? A plan designed
By God Himself for all mankind.
Transformed by love divine
Our human hearts imbibe His strength,
And thus we conquer till at length
We reach Life's parting line.

'Though hosts of days this day ensue,
God grants us strength for all we do
But only for today.
Thus day by day, renewed in soul,
We may through Him attain our goal,
And walk the Winning Way.

So if perchance this time next year,
We still are priv'leged to be here
To greet the New Year's sun,
We'll leave with God these many days,
And they'll redound to give Him praise,
Since we lived them "one by one"!

THE NEW YEAR

Ed. G. Kaufman

Our New Year's thought is taken from words spoken to the Children of Israel, "Ye have not passed this way before," (Josh. 3:4). In a very real sense, these words apply to us as we enter the new year. We have seen new years before, but not the year of 1937, and we do well to pause a moment and remind ourselves that we "have not passed this way before." This is a new road for us, yet all must travel it. Naturally, not knowing what will meet us on this road, one enters it with some hesitation.

As other roads, so the road of the new year can be traveled only a part at a time, moment by moment, minute by minute, hour by hour, day by day, and so on through the year. This road will be easier to travel, will mean more to us, and enable us to do more for others if we take it a day at a time and develop certain daily practices.

1. **Daily** thanksgiving and prayer. "Blessed is the Lord who **daily** loadeth us with benefits," (Ps. 86:19): "Be merciful unto me, O Lord, for I cry unto thee **daily**," (Ps. 86:3.)

2. **Daily** watchfulness. "Exhort one another **daily** lest any of you be hardened through deceitfulness of sin," (Heb. 3:13).

3. **Daily** sacrifice. "Thou shalt offer **every day** a bullock for a sin offering," (Exod. 29:36); "If any man will come after me, let him deny himself and take up his cross **daily** and follow me," (Luke 9:23); "I die **daily**," (I Cor. 15:31).

4. **Daily** growth. "And the Lord added unto the church **daily**," (Acts 2:47): "—and increased in number **daily**," (Acts 16:5); "..searched the Scriptures **daily**," (Acts 17:11).

5. **Daily** bread. We should not want too much at a time. "Give us **this day** our **daily** bread," (Matt. 6:11).

6. **Daily** strength. Let us rest assured our Father in heaven will do His part **daily**. "As the **days** so shall thy strength be," (Deut. 33:25).

If we travel the new year in the Lord's presence, day by day, we need have no fear, for he has said, "Fear not for I am with thee." And we may not only enter but also go on through and reach the end of the new year with increased faith, hope, and love. This is our prayer for us all.

THE NEW EDITOR

Beginning with this issue THE MENNONITE has a new editor, acting editor he prefers to be called. For he will be glad to turn the office over to a permanent editor, when the Board of Publications can find a person who has the requisite qualifications and inclination for such work and who is willing or able to work for a small allowance.

In assuming this task the new editor has somewhat the same feeling that the apostle must have when he told the Collossians, "I came (come) to you not with excellency of speech or enticing words of man's wisdom, but with a feeling of fear." Not having been trained as a journalist, his choice of words and style may often show anything but excellency of speech. Without actual training in the arts of diplomacy and oratory, his articles will likely be wanting in "enticing words." And when he thinks of the widely varying literary, intellectual and spiritual tastes of the readers and his impotency in catering to them, he has a decided "feeling of fear" or almost of dispair.

But, knowing that his Heavenly father is the source of wisdom and strength and that quite a number of the brethern have wished him God's help and offered to intercede for him in prayer, and hoping that many more will sense the urge of doing this, he feels encouraged to try the task for a while.

As for the attempt of satisfying the tastes of the many readers, the editor is inclined to take the view expressed in Goethe's masterpiece "Faust." In the opening stanzas of this poem the director of the theater and the playwright discuss the problem, what they must offer in order to attract large audiences. Their conclusion is:

> The masses can be won only through plenty,
> Out of it each selects what he likes.
> He who brings much brings something for
> everybody,
> And each individual returns to his home
> satisfied.

And, after all, the responsibility for making THE MENNONITE interesting and worthwhile does not devolve on the editor alone. If we as members of a body of Christians really love one another and are interested in the upbuilding of Christ's kingdom within us and round about us, we are going to use the paper as a medium of exchange of thought. And many will contribute their share in making it a real power for good. A score or more of our most interested readers have already promised their help as contributors and we hope that others may join the group. In this way we can have real fellowship with one another, and with God's help become a blessing to many.

What Can Others Do For The Mennonite

In an endeavor to give some suggestions as to what the membership of the General Conference can do to make THE MENNONITE a real help and blessing may we propose the following:

The editor is trying to line up a force of reporters or correspondents for each church with the request that they may make brief postal card reports of any worthwhile event or doings that take place within their organization for the "Jottings", and some longer reports as "Correspondence". As a guide for such reports and correspondence we should like to remind the contributors of the old Latin adage, "multum in parvo" (Much in compact form).

The pastors of the churches can help create interest in the paper by referring to worthwhile articles found in it.

If a brother or sister feels especially blessed by some sermon listened to, why not pass the good thing on by reporting the gist of it in a short write-up or, if not that, kindly request the minister to do it.

If any of you read a book that is particularly helpful and suggestive for Christian living, write and send in a brief summary or a book review of it.

If in your reading you find something that could be made instructive and edifying in the form of an editorial why not pass it on to the editor in the form of your choice or for the editor to put it in shape.

If any of you make a study of some Bible truth or teaching and are willing to write it up in concentrated form, send it in for THE MENNONITE.

If you find a wholesome story that children would enjoy, make a clipping of it and send it in.

If in your Christian life you have or have had some experience to know which would serve to lift up or give comfort to others, send it in.

If you find or know of a good poem in season send us a copy, but shorter ones will be preferable.

And so one might go on. But thoughtful read-

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ers will think of other ways by which they can make contributions.

However, may the editor again suggest that any article of the type "multum in parvo" is apt to find more favor with the great majority of readers than a lengthy one or one long-drawn-out. In his experience he finds this to be the case: When he reads our church papers or other publications of that nature he usually reads the shorter ones first, leaving longer ones for later. And then the pity of it is that in the end he may not get back to them. Articles filling a column or a page are more popular than those covering several pages. If a treatise is such as to require several pages it could be probably be offered in logical parts, in a series running through several issues of the paper.

Obituaries, unless they are of persons widely and prominently known in the Conference had better be presented in rather condensed form if they are to be generally read.

Nobody should be afraid to write. The editor will be glad to do what he can to make any article presentable, if requested to do so by the writer.

A WORD ABOUT THE OUTGOING EDITOR

After reading the touching farewell of the passing editor in the last issue of the Mennonite, we feel that it is only fair to make a short response thereto. As he has so closely pointed out to us, the conditions under which he edited the Mennonite twenty-five years have been far from normal. But in spite of all handicaps he has provided us with reading material that has been wholesome, ennobling, sound in doctrine, and yet in keeping with the progress of the times through which we are passing. He has steadily pointed onward and upward toward the goal which is in Christ our Saviour. And the beneficent influence that he has thus exerted only eternity can reveal and measure. Can we realize what vast opportunities and power for good an editor of a Christian journal has in weekly appearing before an audience made up of about 1000 homes, in talking to them through the printed page? Brother Grubb has been conscious of all this and under the circumstances has done his best to serve us. Who could do more? So he has honestly earned the, "Well done, thou good and faithful servant" in the task required of him. It is sure to bring eternal reward!

On Christmas Morning Miss Irma Schneck, missionary to Africa, arrived in Pandora, Ohio, on her furlough.

NEW YEAR REFLECTIONS

As we enter upon a new year we all have our reflections. We turn away from the past and meditate upon the future, for which we have our hopes and wishes. We my also form resolutions. Our conference boards and the officials of our colleges and academies also have their plans and aspirations. They have been invited to express themselves briefly in the columns of the Mennonite. Below are the contributions of those who have responded:

This Mission Page

This page has been kindly granted to the Mission Boards by the Publication Board gratis for mission material fresh from the field, or other inspiring and instructive mission articles.

In general, our readers appreciate short gripping articles more than the long ones. So our policy is to give the short articles as a rule the preference.

We believe that whatever grips the missionaries on the field in the way of needs, opposition, success, or failures will ordinarily also grip the readers if presented in a warm and hearty way.

We urge our dear readers to read these articles regularly. Even if now and then one is long or less inspiring than others, it pays to read them all for information and inspiration. And, dear parents, please urge your children to do the same. The Bible and the church papers should have the first place in the reading in a Christian home. The first mission command of Christ was: "Lift up your eyes and look into the field, for it is ripe." O that all our church members would obey this command, the other mission commands would then become much easier. One cannot help but be interested in a ripe harvest field that has not enough laborers. Therefore, "Give attendance to reading" as Paul puts it in I Tim. 4:13. That will also lead to intercessory prayer. Our missionaries write that "if prayer ever was necessary, then it is now." P. H. Richert

Home Missions

"I really do not know that our Board has any new plans in regard to the use of the Mennonite. We have always reported the news from the field in short items and extracts from the reports of the workers. I intend to do that during the next year and occasionally one of the workers or members of the Board will write a direct letter for publication. I report the actions of the Board in their meetings and between meetings. The only matter that is evident to the Board is the fact that our people are not sufficiently acquainted with Home Mission work,

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THE MENNONITE

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

but that evidently is not the fault of the lack of news in the paper, because many do not read the church papers, but they need to be informed from the pulpit which so many of our preachers are not doing. It is therefore necessary that a member of the Board or one of the workers visit the churches and give first hand information. The board intends to send one of the Canadian workers to the various conferences this year to speak on Home Missions with special emphasis on the work in Canada which is our greatest field today."

W. S. Gottshall, Secr. Bd. of H. M.

Publication

The Board of Publication wishes all those who read these lines that happiness and those blessings that can be had and experienced in the fellowship with Jesus Christ and there only.

May our Board also hope or, dare we say, take it for granted, that many of the readers of our papers, particularly the pastors, will consider themselves a committee of one to solicit and send in at least one new subscription to one of the papers, THE MENNONITE, CHRISTLICHER BUNDESBOTE and, not to forget, DER KINDERBOTE AND JUNIOR MESSENGER.

May we further take it for granted that the churches will seriously consider the work of publication as a missionary enterprise and take at least one good offering during this year for the support of this work. A thousand more subscriptions and an average of twenty cents from each member of the conference, for 1937 and 1938, will raise enough money so that we can buy and have our own printing plant.

J. R. Thierstein

Education

The board of education looks forward to 1937 in terms of opportunity to render a larger service to the church and the young people through the promotion of a program of Christian education.

A notable step in the effort of the Board to advance this cause was made recently when a meeting was called with the board members and faculties of our colleges to discuss Mennonite higher education.

This meeting was held at Bluffton, Ohio, on December 29 with representatives from Bethel, Freeman, and Bluffton colleges and the seminary board invited to be present. A report soon to appear will present some of the matters discussed at that time.

The board is not only interested in our colleges and in a seminary but is keenly alive to our needs in providing leadership for our young people in their various activities and in the promotion of Christian training in our Sunday schools and young people's organizations.

The Board is watching with interest the reception accorded our new quarterly. Dr. Warkentin and his staff have given earnest and prayerful attention to its preparation, and we believe the results are accordingly.

The Board of Education feels that many of our people have not yet caught the vision of our educational program. We hope to help them see that an efficient effective Christian training may be offered our young people. A. S. Rosenberger, Secretary

Bluffton College

Bluffton College looks forward to the coming year with hope and anticipation. This is so in part because the times are indisputably somewhat better and the outlook is financially brighter for all Christian institutions and causes as a result.

Bluffton College also looks forward to the future with greater hope because she feels that she has a plan for meeting the financial problems brought about through the dark days of the depression. As her financial structure is being rebuilt we can look forward more definitely to permanency as a Christian institution.

Bluffton College looks more courageously forward to the future because of a spirit of harmony and cooperation that characterizes her life as we go on into the new year.

Last but not least, Bluffton College is hopeful because her faith in things that can not be shaken. Many things have been shaken during the past few years but the conviction of the need of Christian education has not been shaken nor has faith in a prayer-hearing and prayer-answering God. Bluffton College also believes that an institution that serves her constituency will not go unrecognized; and thus with the spirit of trusting God and serving mankind, we approach the new year with whatever tasks and problems may bring us. A. S. Rosenberger, Pres.

Bethel College

The following statement of aims was adopted by the Faculty May 2, 1934, and by the board of Directors May 11, 1934:

I. DENOMINATIONAL: Bethel College was established and exists primarily in order to serve the group of over 100,000 persons of the Mennonite faith west of the Mississippi River by providing the facilities for a thorough Christian higher education for their young people. For this denominational constituency the school aims to provide (1) a spiritual force making for integration and progress of a people with a history going back to the time of the Reformation; (2) a center for the conservation of the best elements of historic Mennonitism, including a positive attitude in support of the principles of peace, simplicity of life, habits of industry, integrity of character, sacredness of the home, respect for personality, the authority of the Scriptures, and freedom of conscience; (3) an opportunity of a Christian college education to many who would otherwise not avail themselves of one; and (4) a trained leadership and more intelligent and consecrated laymen for the church. By rendering this service to the denomination Bethel College aims better to enable Mennonites to make their contribution to the present and future generations."

Ed. G. Kaufman, President

Freeman Junior College

The primary aim of Freeman Junior College is to serve its constituency. While it desires to preserve for the future the splendid ideals of a people, it by no means adheres to a narrow sectarianism. It believes that the ideal upon which all education must be based, if it is to be effective, is the ideal of Jesus. It believes that there should at all times be evident a wholesome Christian atmosphere on the campus. From this fundamental aim Freeman Junior College will not deviate in the year to come. On the contrary, the zeal toward the accomplishment of this aim will be intensified. J. D. Unruh, Pres.

German English Academy

Rosthern, Sask., Canada

With the beginning of a new year the German English Academy has special reason for encouragement and rejoicing from the fact that many of its students are manifesting a deep interest in the Christ life. The world is drifting from its only safe refuge, from the only panacea for all its ills whether they be considered from the individual, national or international standpoint; the only solution for the world's problems, be they economic or political is Christ. We are glad when we can send into the world's vineyard graduates who themselves have experienced the goodness of the Lord and who will devote their lives to carrying the message of God's love and mercy to sinful humanity. Though we teach the various branches of the academic programme, our chief aim is to show students that there can be no real life or happiness without Christ, for "in Him all fulness dwells".

A. N. Topscott, Principal

Relief Work—A Mission Work

There was a time, no doubt, when many people thought of Mission as work done by ministers, evangelists, or missionaries. This may be applied also to the constituency of our General Conference. This frame of mind gradually changed as time went on. Not until the last few years, have the minds and hearts of the people repeatedly been so impressed with the fact, that all the Departments of our General Conference do mission work in one way or another. So it is not out of the way when we say, RELIEF WORK—A MISSION WORK. There may not be any other way by which a person's heart may be so readily touched, as when you render service in a material way to one who finds himself absolutely helpless and wanting. If by rendering material help, we can touch the hearts of men, it is comparatively easy to offer them spiritual food and find them receptive for same.

In speaking for the Emergency Relief Board as a body, I am positive, that I am expressing the sentiment of each individual member, that it is our humble but earnest desire to render service to God, in the calling we have been placed, in rendering service to the needy and destitute.

May God bless all of you, who have so liberally supported this branch of Mission work, and may he make your hearts and hands willing to continue in this work in the New Year God has so graciously giveen us, is our earnest prayer.

Emergency Relief Board,
John C. Mueller, Sec.

A COMPARISON

The Seventh Day Adventists in their annual conference report show the following: "We have 152,000 members in the United States, and in our efforts to comply with the great commission of our Lord Jesus Christ to 'proclaim the Gospel to all nations' we are now active in 295 countries and islands and teach and preach in 504 languages and dialects. We have in this vast field 22,254 evangelists, doctors, nurses, colporteurs, publication-workers, and teachers. In the whole world we sustain 123 sanitariums, hospitals, drugstores for the poor, and clinics. Besides, we have 2,271 schools with 95,000 pupils and students and have 69 publishing houses which print and publish the Gospel and the publications on health and sanitation in 161 different languages. In the White Memorial Hospital and Clinic in Los Angeles, California, 100,000 patients are treated annually."

How can this denomination accomplish so vast a work with such results? Answer: Because they have adopted "Biblical Tithing" besides "Freewill Offerings." Remember, dear reader, that this denomination, which is called "heretic"—and surely it is erring in some teaching—**is only seventy-five years old**, while our dear denomination, split up into seventeen branches, dates back four hundred years, and our General Conference also seventy-five years with but a beginning in seeing the necessity and importance of a publication work that would and should produce results to make our churches grow and be active for our Lord Jesus Christ who suffered the Cross for cur salvation. Let your oilwells and bank-deposits flow more freely to Berne, Indiana, and Brother E. W. Baumgartner will surely be delighted and the churches will be revived. May God help us.

J. J. Balzer

Last spring the ministers' conference of the Western and Northern districts was held in the Bethesda church at Henderson, Nebr. This brought together the largest number of ministers that had ever assembled in that community. Among others, topics on the second coming of Christ were on the program, topics usually shunned at conferences.

Sunday School Lesson

January 10, 1936

NEW LIFE IN CHRIST

John 2:1 to 3.36 Printed, John 3:1-17

In our lesson Nicodemus, a Pharisee, member of the Sanhedrin, a ruler of the Jews (v1) comes to Jesus as a cautious inquirer and we believe a sincere one. The educated, cultured, refined leader among the Jews courteously opens up the conversation (v2).

The New Birth Necessary

In John's very brief summary of this heart to heart talk, Jesus deals with the very heart of true religion. Solemnly, pointedly He declares to the surprised and, perhaps amazed, Nicodemus that he must experience a new birth (v3) to enter into and enjoy the blessings of the Kingdom of God. This FUNDAMENTAL TRUTH needs much emphasis today. Man is naturally sinful, no good deeds can change his heart. Careful training and betterment of outward conditions can not bring spiritual life into the soul, heart. The spiritual must have its source in Christ dwelling in the heart, creating a new nature.

Nature of the New Birth

It is not physical but spiritual (vs 5,6). The Holy Spirit is the effective agent in this new birth. It contains an element of mystery. The Holy Spirit and the soul can not be seen. We do not know exactly how the Spirit does His work, (v8) but we can plainly see the results in wicked persons made good, in mean, evil-minded lives transformed, in slaves to sinful habits being enabled to live victorious Christian lives. The inner change transforms the outward life. "As a man thinketh in his heart, so is he."

This new life in Christ is a reality. Christ promised it to His followers (John 10:10). Many have experienced it through the centuries (2 Cor. 5:17). Twice-born men are living witnesses.

How Attain the New Birth?

The new birth, "born of the Spirit", is a divine work available for all, yet attainable only through meeting the condition necessary to have eternal life (vs 15, 16). We must believe in, accept, receive the Son of God, lifted up on the sacrificial Cross (v 14). This faith is a living, a heart faith which commits our all into His hands, surrenders the will fully to Him and trusts Him for salvation here and eternally. There must be a turning away from sin, a penitent turning to God.

Cost of the New Birth

New Life in Christ is offered freely to all, God's gift of free grace. The cost of it to Him, however, passes all our ability to understand. It invo'ved the sending of His only begotten Son to live with and die for men. Jesus clearly states this fact (vs 16, 17). The Sacrifice must be made and this is the supreme demonstration of God's love. It should awaken our undying gratitude and a determination to faithful service and love to Him. Christianity is the only religion that teaches that God so loved man that He gave, sacrificed in man's behalf, for man's eternal salvation.

The essential point of our lesson is that there is New Life for each believer through the forgiveness of sin in a new birth by God. This new birth is essential to kingdom entrance. Goodness of conduct, improvement and refinement of the natural man can not suffice.

Practical Truth.

New Life is provided through Christ to all who will repent and believe.

Golden Text

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again (anew), he cannot see the kingdom of God". John 3:3

SERMON SKETCH

J. N. Smucker

THE PARABLE OF THE FRIEND AT MIDNIGHT

Luke 11:5-8

One day the disciples found Jesus in prayer. They noted that He really met somebody. To Him, prayer was not a Farce nor a Fetish but a Force. The disciples felt the need of such an experience. Jesus taught them the Lord's Prayer, and told them a story. A man received an unexpected guest at midnight. He was greatly embarrassed because he could not provide true Oriental hospitality. He went to a sleeping friend with his need. With much persistency he gained his request.

I Prayer Denotes Dominant Desire

The man in the story knew exactly what he needed. Much unanswered prayer is due to lack of feeling of definite need. Prayer is the plea of our all-controlling desire. This desire must be definite and very real. Common desires which may grip us: yearning for fellowship with God; for cleansing and forgiveness; for courage to adequately meet life; strength for daily tasks; spiritual resources to share with others. The Psalms voice many such moods. This consciousness of imperative need which we are unable to supply, will inspire the spirit and determine the form of our prayer.

II Prayer Means Persistency

The man's desire led to action. He went at the unseemly hour of midnight. He was desperately in earnest. So we. Prayer is not mere wishful thinking but persistent action. To the persistent seekers come the desired ends. If we really "hunger and thirst", we will not give up until we are "filled". Jacob wrestling with the angel, "I will not go, except thou bless me". Jesus in Gethsemane sweat drops of blood until victory was His. We must prove to God that we are sincerely in earnest in this matter of Christian living. No grace is bestowed upon a cheap devotion. God answers only persistent quest.

III Prayer Implies a Friend

The man of the parable knew where to go for help. He had a friend. Our trouble is not that we have no friend, but that we do not make use of Him. Here the teaching is by contrast: the friend in the story was sleepy, ours never "slumbers nor sleeps"; this friend was reluctant to give, our Friend spared not His own Son; the friend of the story was a grudging friend ours is more anxious to give than we are to receive. If sometimes our Friend seems not to heed our requests, it is for a purpose. Perhaps our patience needs to be deepened; our needs clarified; our desires purged. But if an earthly friend grants a worthy and persistent need, "how much more" our Father who is in heaven.

Doctrinal --- Devotional

IN HIS PRESENCE

By A. R. Keiser

Our Need Of Spiritual Reality

During the past few years, life has become almost too much for us. We have tried many things and they have failed. Men are trying all kinds of systems—Communism, Fascism, Secularism, Materialism—and on every hand defeat is in the offing. An unbridled mania for pleasure is resulting in emptiness and waste, Living a good moral life is leaving a sense of emptiness, and bolstering up the will is proving to be a mere spasmodic urge resulting in vanity. Even religion as many have been living it has seemed superficial and without dynamic.

There are evident reasons to believe that we are passing from one age to another—the old has been discredited, the new has not yet been fully discovered and validated. Man's spirit has been thrown against the spirit of the world and it seems almost too much for him. The complexity of life has caused nerves to become tired, spirits to become jaded, and men's souls cramped. The machine was hailed as a means of making life easier but in many cases we are discovering it is becoming our master. Comforts and luxuries have resulted in flabbiness of the moral and spiritual life and many have become bitter and cynical. A multitude of men and women are becoming aware of these things and are seeking for moral and spiritual purpose.

Students of church history believe another spiritual regeneration like that of Luther, the Wesleys and Moody is due, it is very much needed, and in fact many believe this will be the only hope for a day and a world like this. An increasingly large number of men are looking to religion for true reality. They feel that if religion has worth, it should be of great benefit in a situation like we are facing today. Some of us are finding that the plan of salvation as portrayed in the Bible leading over the hill to a cross does work. We find the Master does say as in Galilee of old: "Peace be still" and "Go sin no more".

This series of devotional meditations is planned for the purpose of showing the way to this spiritual reality. In the following weeks we will endeavor to point to some of the barriers keeping us spiritually poverty-stricken, and then in turn to find the way in which we may come into His Presence, and experience every day to be a wonderful adventure.

During the past few years many of us have found ourselves less victorious in our Christian lives than we believed a loyal follower of Christ should be, and consequently we wrestled with God like Jacob of old and have come to a new surrender. Some of us are finding a new spiritual reality. In making a study of the meaning of Christ and His death we find that mention is made far more often of a present salvation from sin than of a future salvation in a heaven beyond, showing very plainly God's estimate of the relative importance of the two.

In Paul's Epistle to the Ephesians we find that the true Christian life must be experiential, he must lay aside the old nature which belonged to his former course of life, for that nature will crumble to ruin under the passions of moral deceit. The walk suitable to a Christian will come by the renewing of the spirit of the mind, and by putting on the new nature, that divine pattern which has been created to resemble God in righteousness and holiness.

Let us endeavor to live more victoriously. Would it not be a glorious feeling if we could know confidently that God and we are working cooperatively through our lives daily? He will do His part.

OPEN HEARTS AND READY HANDS

One day a teacher said to his class, "Boys, you can all be useful, if you will. If you cannot do good by great deeds you can do little ones". These boys said nothing, but the teacher saw by their looks that they thought he was mistaken. They did not believe that they could be of any use. So he continued, "You think it is not so; but suppose you just try it for a week". "How shall we try it?" asked one of them. "Just keep your eyes open and your hands ready to do anything good that comes in your way this week, and tell me next Sabbath if you have not managed to be useful in some way or other," said the teacher. "Agreed," said the lads; and so they parted.

The next Sabbath the boys gathered around the teacher with smiling lips and eyes so full of light that they fairly twinkled like the stars.

"Ah, lads, I see by your looks that you have something to tell me."

"We have, sir; we have!" they all said together. Then each told his story.

"I," said one, "thought of going to the well every morning to save mother trouble and time. She thanked me so much, was so greatly pleased, that I mean to keep on doing it for her."

"And I said another boy, "thought of a poor old woman, whose eyes were too dim to read. I went to her house every day and read a chapter to her from the Bible. It seems to give her a great deal of comfort. I cannot tell how she thanked me."

"I was walking with my eyes open and my hands ready, as you told us," said the fourth boy, "when I saw a little fellow crying because he had lost some pennies. I found them, and he dried his tears, and ran off feeling very happy."

A fifth boy said: "I saw my mother was very tired one day. The baby was cross, and mother looked sick and sad. I asked mother to put baby into my little wagon. She did so, and I gave him a grand ride round the garden. If you had only heard him crow, and seen him clap his hands, it would have done you good; and oh! how much brighter mother looked when I took the baby indoors again!"

WHAT DOES THE HOME MEAN TO ME?

(Echo from a Girls Home in Canada)

The "Home" is primarily a place for me where I become acquainted with God and God's Word. How few of us girls still have the opportunity to enjoy religious instruction. How many of the younger girls really first learn to know the Bible at our Bible study hours in the "Home."

Here in the "Home" we experience much. Here we are led away from the temporal things and are pointed to that which is eternal. The many visits from ministers and missionaries, how they lift us and encourage us to do our part in building God's Kingdom. Here in the "Home" we are strengthened for our daily tasks, which we need very much.

Furthermore, the "Home is to me a place where I may go in and out as a gladly-seen sister. Here we find friends for life. When we come into the "Home" we are given a friendly reception. When one of the girls has been absent from Winnipeg for a long time and then returns, she is greeted with a big "hello." We are so glad to meet and we always gladly return.

Here we feel that we have equal rights. Here every girl is a "personality," and not merely a maid for all things. I gladly linger in the "Home." Here I may shake off all bonds and show myself as I am. I must admit, it is often quite noisy in the "Home," but please do not blame us for this. The whole week one must be quiet and do one's work in solitude. On Thursday and Sunday here in the "Home" we may laugh and sing, tell stories, and sometimes also weep. By our sisters we are understood, as they themselves often feel the same way.

The "Home" is for us an "at home." Many of us have no other "at home" any more. For others it serves as an "at home" in a foreign land. Our dear Lena, whom most of us call "Mamma," does her best to make this "Home" a real "at home" for us. The coffee which she prepares for us at five o'clock we gladly drink, especially in winter time. In summer time she prepares for us vegetable soup as mother at home does. For months this is often the

(Continued on page 12)

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

"Our Youth Says"

B. BARGEN, Editor - - - - Bethel College, Kansas

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Senior Department

Closed for Inventory

The modern merchant keeps a perpetual inventory of his merchandise, so that at any time he may tell how much merchandise of each kind he has on hand. He goes to considerable trouble and expense that this record in his office is correct and up to date at all times. He does so because the modern merchant has learned from bitter experience that it pays to know "where you're at."

In Chicago, each Christmas season, a group of teachers meet to share with one another the experpiences of the year that has just passed. Most of these experiences are given in the form of very scientific papers which, for the ordinary layman, would be difficult to interpret. But the final session is devoted to an informal expression of any thought, wish, or idle dream which may occur to the teachers present. At this session at least no one is expected to "present proof for his opinion." This is the famous "Visions and Dreams Session."

Do you, personally, every so often, have a "Visions and Dreams Session" with yourself? Do you, personally, keep a perpetual inventory of yourself, to know where "you're at"? These two ideas are very closely connected, for they are, respectively, and together a mighty source of power—power for right living.

Get a pencil, and we shall proceed. Read carefully the questions in the Personal Inventory Blank on this page. If you can honestly answer **Yes** to the question, place a check-mark in the first column; if you must answer **No**, place your check-mark in the right-hand column.

Through? Good! Now add all the **Yes**-marks, divide by the number of questions—ten—and there's your score. Simple, isn't it? That's your inventory.

And now for the "Visions and Dreams." Take each statement to which you have had to answer **No**, and repeat it quietly, but definitely to yourself—not too fast, now—thinking definitely of each word, and of the entire thought as you repeat it to yourself. Soon you will find that your whole being has become exhilarated, and you will feel surging through your whole being a sense of the awareness of God in you. You will find yourself definitely and

Personal Inventory Blank

		Yes	No
1.	It has been my sincere purpose in the year that has passed to look hopefully for God's expression of Himself in my life daily.	——	——
2.	I have found God frequently as a source of wisdom and strength in the little tasks of life, day by day.	——	——
3.	I have found genuine joy in the making of new friends in the year that has passed	——	——
4.	I can see now where the experiences of the past year have been for my good, even though at the time they seemed difficult to bear	——	——
5.	My relations with other members of my family and those with whom I work shoulder-to-shoulder during the week have definitely improved, and the spirit of love and understanding have become stronger during the year that is past	——	——
6.	My relations with my employer are more pleasant, shot through with more confidence and with the mutual desire to serve	——	——
7.	I have learned better to accept criticism in the spirit of gratitude	——	——
8.	I shared with others my joy in serving God	——	——
9.	I have shown tolerance and consideration toward all men	——	——
10.	My relation to Christ has become more definite and more satisfying in the course of the past year	——	——

SCORE: Total YES (———) divided by 10 equals (———) per cent clearly setting out upon a path which, before you know it, will enable you to answer Yes to it. Visions and dreams are good; we can't get along without them—but they must be **definite.**

Spent a few moments daily, not only with statements such as are given in the personal inventory herewith, but with noble statements from the Bible, or wherever you may find them. Repeat them not so much with the idea of memorizing them, but with the idea of letting them become a part of yourself—of blending your mind with the mind of Christ—and you will find in time that your mind HAS become ONE with Christ.

Now one more thing: If this is good for you as an individual, and we believe that it is, why would this not be a good thing for your Christian Endeavor Society? Prepare an inventory blank similar to the one shown, and put in questions which will really check up the members of your group against the aims and objectives which you think your society should achieve.

Don't forget: They belong together—Personal, perpetual inventories, and Visions and Dreams.

INTERMEDIATE CHRISTIAN ENDEAVOR

January 17, 1936

Topic: How Should We Use The Bible?
2 Tim. 3:15; 2:15

Daily Quiet Hour

Jan. 11 Teaching the Bible. Luke 4:16-21
Jan. 12 Feeding the soul. Acts. 20:28-36
Jan. 13 Searching the Word. Acts 17:10-15
Jan. 14 Sowing the word. Matt. 13:1-9, 18-23
Jan. 15 The Word in the heart. Col. 3:16, 17.
Jan. 16 Doers of the word. Jas. 1:22-27.
Jan. 17 How should we use the Bible? 2 Tim. 3:15; 2:15.

Advance Preparation

1. The Bible should again hold a prominent place in the room decorations. See the suggestions for last week.
2. An interesting and helpful part of the meeting can be prepared as follows: A few days or a week before the meeting take a number of blank sheets of paper and type the following question across the top: "What method of using the Bible have you found most helpful? Why?" (Please answer briefly). Give these to a number of people in the church and community, whom you know to be students of the Bible. Have them returned in time to be read at the meeting.
3. By means of a poster or an announcement in the church bulletin ask the members to come prepared to give their favorite Bible verse from memory.

Preprayer Circle

Have a Bible verse for each one present to look up and read before you ask for prayer participation. Ps. 46:10a; Ps. 119:2-9; 11:18-105; 1 Pet. 1:24b, 25a. Add others.

Praise Service

Select two or three songs, including some that refer to the Bible. Find the number and select the stanzas you wish to sing and write it in your program.

Announcements

The missionary committee should have at least one brief item of missionary news to tell the society each Sunday evening.

A Suggested Worship Service

Topic announced by the leader.
Hymn: "Break Thou the Bread of Life", 1 and 4.
"The Bible Speaks" (Read by someone holding an open Bible)
Scripture Reading: 2 Tim. 3:15; 2 Tim. 2:15
Favorite Verses from memory. (After the leader has read the Scripture he can explain that one way to use the Bible is to store it in our memories. Ps. 119:11 gives one reason for memorizing Scripture. With the open Bible in his hand let him quote a verse from memory, then pass it on to one of the members, and as it is passed from member to member each one can give his favorite verse as he stands and holds the open Bible.
Prayer. Thanksgiving for the Bible. Ask 3 to lead before the meeting. Close the prayer time with the singing of "Spirit of the Living God."

Discussing The Topic

1. Leader's opening remarks. Speak of the fact that there are wrong and right ways of using the Bible. The benefit we get from it depends as much on how we use it as a prescription for a sickness does.
2. What the Bible says about how it is to be used. Use references from the daily readings and others you may select.
3. What students of the Bible say. Call for the reading of the testimonies that have been gathered on how to use the Bible.
4. Questions answered.

Closing Moments

Poem:

"Thy word is like a garden, Lord,
With flowers bright and fair

And every one who seeks may pluck
A lovely cluster there.
Thy word is like a deep, deep mine;
And jewels rich and rare
Are hidden in the mighty depths
For every searcher there.

O may I love Thy precious word;
May I explore the mine;
May I its fragrant flowers glean;
May light upon me shine.

Benediction. Ps. 19:14

The Bible Speaks

Just use me—I am the Bible.
I am God's wonderful library.
I am always, and above all, the truth.
To the weary pilgrim I am a good strong staff.
To the one who sits in gloom I am a glorious light.
To those who stoop beneath heavy burdens I am sweet rest.
To him who has lost his way I am a safe guide.
To those who have been hurt by sin I am a healing balm.
To the discouraged I whisper glad messages of hope.
To those who are distressed by the storms of life I am an anchor.
O child of man, to best defend me, just use me!

—Record of Christian Work

Questions For Discussion

1. Should we follow one method of using the Bible? Name as many as you can. What is to be gained by using a variety of methods.
2. What is to be gained by reading the Bible through? What are some dangers in following this method?
3. Of what value is the memorization of Bible passages? Name as many benefits as you can that are derived from memorizing Bible passages.

JUNIOR SECTION

Will You Tell Us?

Again it is time to plan the work of a new year. At such a time there is nothing more welcome than letters of suggestions. Perhaps the programs submitted in the past have not met your needs. Perhaps you have good programs that refuse to be put away and forgotten. Will you tell us?

Looking Forward

Program Suggestions from January to June

January—More about Jesus
3—The mission of Jesus
10—The first helpers
17—The first helpers (continued)
24—Feeding the hungry (miracles)
31—Healing the sick (miracles)

February—More about Jesus (continued)
7—Jesus the Master of nature (miracles)
14—Jesus the Giver of life (miracles)
21—Jesus and prayer
28 Jesus and I

March—Followers of the Cross (Church history)

April—Bearers of Light (Missions)

May—Lessons from Genesis (Old Testament Bible study)

June—Lessons from Exodus (Old Testament Bible study)

These thoughts are submitted in advance so that you may scan them and offer the changes you wish

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Program Suggestions for January 17, 1936

More About Jesus

Verse for the month: Thou art the Christ, the Son of the living God. Matt. 16:16

Song for the month: More About Jesus. Verses 1, 2, 3

Topic 3: The First Helpers (continued)

1. **Opening song service** in charge of chorister and pianist
2. **Worship period**—Rise
   1) The Lord is in His holy temple—in unison
   2) Special music—Sweet Hour of Prayer
   3) The Lord's prayer in unison
   4) One voice—Ps. 19:14. Be seated
   5) Responsive reading—Psalm 119:1-16
   6) Hymn in unison—Nearer Still Nearer
3. **Announcements**
4. **Study period.** Aim: To strengthen the desire to become a follower of Jesus through the study of those who first followed Him
   1) Remarks by chairman connecting this study, closing with a thought leading to the theme of the song for this month
   2) Sing in unison—More About Jesus
   3) Learning to know the followers of Jesus—talks by juniors
      1. The new follower who gives a reception for Jesus—Mark 2:13-17. Let this junior stress verse 17 and remain standing at the close of his talk until voices from the back have sung one verse of "The Great Physician."

    2. The two followers of whom we know little. Matt. 10:3; Mark 3:18
    3. The follower who would not believe until he saw.—John 20:19-29
       Special music—I Know Whom I Have Believed
    4. The follower James—Mark 3:18; Acts 15:13-29
    5. The follower who missed the way.—John 6:10, 11; 13:21-28; Matt. 26:36-50; Matt. 27:1-5
       Sing in unison—There is a Fountain. Verses 1, 2, 3

4) What did Jesus ask his followers to give up? ("Leave all" temporal). Luke 14:33. Luke 5:11

5) What did Jesus promise in return? Matt. 19:27-29

6) Special Music—It Pays to Serve Jesus

7) It Pays—A story of the life of one who found that to follow Jesus and to serve Him paid—by leader or a guest

8) Repeat in unison the verse of the month

9) Sing in unison—"Give of Your Best to the Master"

10) Closing prayer

What Shall the Poster Be?

I would head it "In the Footsteps of Jesus?" Under this heading could be the program, framed at the bottom and on one side in a scenery of footprints and a palm tree. The pin-ons could have the same setting, simplified, with this question on it: In whose footsteps are you walking?

WHAT DOES THE HOME MEAN TO ME?

(Continued from page 8)

only Mennonite food that we get. At Christmas and Easter time she always prepares a special supper for us.

Thus efforts are made to make our "Home" ever more home-like. If a girl is looking for a job, she first goes to the "Home." Many of us girls have been sick in bed in the "Home" and have received good care. Is any one in need, Lena always hears and helps every one. How thankful the girls were when the "Home" was opened ten years ago. Now they had a place where they could linger on their free days. Are we sufficiently thankful for this "Home?" My wish is that we might all fully recognize the value of the "Home" and thank God and the Mission Board for it. May God keep the "Home" for us a long time. —Liese Klassen

KEEP EDUCATION CHRISTIAN

(By Dr. Ed. G. Kaufman, President, Bethel College)

Jesus As A Teacher

There have probably been more books written on Jesus Christ than on any other subject. Where so much has been written, it is surprising to find that only very little pertains to Jesus as a teacher. To be sure, He came to save, and His work was as the Savior, but He was also a teacher: "We know thou art a teacher come from God." Scholars have considered Jesus from many angles, but somehow only very few have studied Him as a teacher. That Jesus was a teacher—the greatest of all time—would probably not be denied by any Christian. Yet, somehow those interested in education have often failed to bring that interest together with their interest in Christ. We all believe in Christian education. If education is to be Christian, it must be Christ-centered. This implies much, the least of which is that it must be built on the Christ pattern. It becomes, therefore, important that we study Jesus as a teacher—as the Master Teacher—as well as the Savior of Man.

PUBLICATION NOTES

The Mennonite and Bundesbote are published each week of the year except the week of the Fourth of July and the last week of the year. This has been our custom ever since the papers were published. Some readers seem to forget this.

All orders for subscriptions or renewals to the Mennonite, the Year Book, Kinderbote-Junior Messenger, and the Sunday School Quarterly should be sent to the Mennonite Book Concern, Berne, Indiana, not to the editors.

For reasons which we prefer not to divulge here the Year Book is belated this year. Please be patient. As soon as it is out copies will be sent to all advance subscribers of the Mennonite free of charge. Subscribers to both the Mennonite and Bundesbote can get the two papers with free copies of the Bundesbote Kalender and Year Book, for $2.70, if payment is made in advance. Advance subscribers to either paper, at $1.50, get either the Kalender or the Year Book free.

We are sorry to learn that some of the packages with Sunday School Quarterlies came through the mails in not very good shape. One cause for this is the terribly cramped and crowded condition of

the mails just at the time these packages were sent. Another appears to be the rather light paper of the wrappings. Will try to do better next time. About 10,500 Quarterlies have been ordered so far. This is a fine showing, and we thank all the churches who are so splendidly cooperating with us.

THE REVISED KINDERBOTE

With the beginning of the new year "der Kinderbote", our children's paper, will appear under a double name, "Der Kinderbote and Junior Messenger", and will have four editors instead of one as heretofore. Details of the change were published in No. 45, Nov. 17, 1936, of both of our weekly church papers. Necessary explanations will also appear in the first new number of the little journal itself. Suffice it to say, here, that the Board of Publication has engaged Rev. Jacob H. Jansen of Vancouver, British Columbia, as editor-in-chief and editor of the German section, and Mrs. D. O. Rupp, Moundridge, Kansas, Mrs. J. M. Suderman, Buhler, Kansas, and Mrs. T. A. van der Smissen, Beatrice, Nebraska, as assistant editors of the English part. In making this change the Board had principally two needs in mind:

1. We felt that the paper should be so planned that it may serve the thousands of German reading children in Canada and also the large body of mainly English reading children in the States. And since Brother Janzen is one of the leaders north of the Divide as well as a versatile writer, he is competent to furnish the children there interesting reading matter through his section and at the same time make linkage with the young readers on this side.
2. To fill the little journal with a **variety** of reading material that will appeal to the many-sided interests of the children.

Subscribers now on the mailing list will receive the paper at once. To new subscribers it will be sent at the usual rate: 40 cents per year for single copies, or 30 cents per copy in quantities of ten or more. The paper is issued twice a month, the first and fifteenth, respectively.

Sample copies are being sent to the leaders of the churches or Sunday schools throughout the conference, as far as we know their addresses, to others for the asking. May we have the hearty cooperation of these leaders to do all they can to put this little journal to use in their congregations. A good many of the Sunday schools are taking enough copies for each family attending their school, distributing them on Sundays. That is a very good plan.

J. R. Thierstein

Schedule of visits among the Oklahoma churches

H. A. Fast, Field Secretary

Deer Creek	Sun.-Tues.,	Jan. 17-19
Medford	Wed.-Fri.,	20-22
Enid	Sun.-Tues.	24-26
Goltry	Wed.-Fri.,	27-29
Meno and Ringwood	Sun.-Fri.,	Jan. 31-Feb. 5
Orienta	Sun.-Mon.,	Feb. 7-8
Canton	Tues.-Wed.,	9-10
Taloga	Thurs.-Fri.,	11-12
Clinton	Sun.-Tues.,	14-16
Cordell, "Sichar"	Wed.-Fri.,	17-19
"Herold"	Sun.-Tues.,	21-23
Corn	Wed.-Fri.,	24-26
Gotebo	Sun.-Tues.,	Feb. 28-Mar.2
Carnegie	Wed.-Fri.,	Mar. 3-5
Geary	Sun.-Tues.,	7-9
Hydro	Wed.-Thurs.,	10 11
Mennoville	Fri.,	12
Inola	Sun.-Tues.,	14-16

CORRESPONDENCE

First Mennonite Church, Newton, Kansas, December 17, 1936—The First Church of Newton has just closed a series of deeply spiritual evangelistic meetings which were held for one week by Rev. P. R. Schroeder of Freeman, S. D. The Bible hour of the afternoon was conducted in the German language, while the evening meetings were held in the English language. In addition to the evangelistic services, Brother Schroeder also gave a few addresses relative to his last summer's trip to Europe, "The Mennonite World Congress", "The World Sunday School Convention," and "Walls and Bridges," each showing to some extent present European trends as he observed them. A deeper and stronger spiritual life is felt in the congregation as a result of these meetings.

The annual business meeting of the Sunday School was also held recently. The report of the many diverse activities of the school showed that there had been considerable growth and progress made during the past year. Bro. Ted Claassen and Bro. G. H. Willms were re-elected superintendent and assistant superintendent, respectively.

Members of the church with defective hearing are not as much at a disadvantage in hearing the services since the installation of an amplifying system two weeks ago. The system is a gift to the church from Brother C. F. Claassen. Six persons can be accommodated at each service.

Extensive arrangements are being made by the

Sunday School for the Christmas exercises on Christmas day. On Sunday evening, Dec. 20, the choir of the church, directed by Prof. W. H. Hohmann presented the sacred cantata, "The Coming of the King" by Dudley Buck.

Beatrice, Nebr., Dec. 3, 1936

Dear Editor and Readers:

We are enjoying fine weather but we could use some rain before the winter sets in.

During the month of July it was our privilege to commemorate the twenty-fifth birthday of our hospital. The main speakers for the occasion were the Reverends P. P. Wedel and J. E. Entz, the former serving us in the English and the latter in the German language. Both stressed the importance of being thankful for God's grace and guidance through the past twenty-five years.

In late summer our congregation decided that it had been a long time since the Western District Conference had been held here. So, together with the Second Mennonite Church in the city, we entended an invitation to both the Ministerial and Western District committees, and we were privileged to have their acceptance. The meetings were held from Oct. 20 to 23. The attendance was large, the Reception Committee reported 300 delegates and guests from the various churches.

The weather and the roads were very nice, so that we could enjoy all sessions of the conference. We hope that the visitors enjoyed their stay as much as we enjoyed having them with us.

During the session Rev. P. R. Schroeder, President of the General Conference, gave several interesting talks on his trip abroad.

Our conference spirits were shocked, when on Oct. 24, one of our dear church members, Mrs. H. C. Jantzen, was very suddenly called to her heavenly reward.

Our church choir gave a short song service on Thanksgiving morning. Both the Senior and Junior Choirs are practicing a song program for Christmas.

Rev. T. A. van der Smissen is teaching our Bible School and assisting in the English ministerial work. The school has a fair attendance, after it had been closed for a year

Correspondent

Halstead, Kansas, Dec. 28, 1936

Saturday, Dec. 26, marked the sixtieth anniversary of the Sunday school in the Halstead Mennonite church. On Sunday morning at the close of the Sunday school hour B. P. Krehbiel gave reminiscences of the past. Daniel Haury who is in his ninety-second year, the only living charter member, was present at the service. D. Langenwalter was the first superintendent. Others that followed him were David Goerz, H. H. Ewert, J. E. Schmidt. These all served a number of years. The Mennonite Seminary was located here and the student body attended our services which made it very interesting. Our hope an prayer is that lasting influence for good may have been the result of this Sunday school.

Missionary Elizabeth Goertz from China recently gave a report of her work in our church. She especially stressed the work in nurse training, in which she is vitally interested. She showed pictures of graduating classes, numerous young men and women in white uniforms. Women are not allowed to nurse men patients. That accounts for so many men nurses. Her listeners were surprised at the progress made along that line in spite of the handicaps they have to face. Flash lights and candles have to be used instead of electric lights. Water has to be carried. They have, however, hope to get these conveniences in course of time. Miss Goertz is cheerfully looking forward to the time when she will return to her field of labor.

Katie B. Schmidt, Corr.

Burrton, Kansas
Jan. 1, 1937

Dear Readers of the Mennonite:

Happy New Year to the Editor and Readers of the Mennonite. Again a year has flown by as if on wings. For our church it has been a very prosperous and happy year.

God blessed us in that he permitted us to secure a full time and resident pastor in Rev. Walter Dick from Elbing. We were further blessed in being able to raise the money to erect a parsonage for our pastor on the church lot.

Our C. E. has been very active. A Christmas Pageant in the form of a candle lighting service was sponsored shortly before Christmas.

Elizabeth Goertz, one of our China missionaries, gave a very inspirational talk on our mission work in China recently.

The Christmas season brought many old friends as well as relatives to our midst for family reunions.

Special services are being planned by our pastor for several times next week.

Our little church is growing in membership. May we as members serve to the best of our ability that we may be worthy of many rich blessings that are ours.

Minnie Richert, Corr.

NEWS AND NOTES

Important: The next issue of THE MENNONITE will bring as interesting summary of suggestion which leaders of our churches have made to the editor at his request.. Every member of every church in the General Conference should be given the opportunity to read these suggestions. Sample copies will be available to such that call for them by dropping a card to our business house, Mennonite Book Concern, Berne, Indiana.

Special Courses For Ministers at Bethel College

From January 5 to 22 a Training School for Christian workers will be conducted. Dr. Warkentin will teach an Old Testament History course, Miss Wiebe will teach "Understanding Our Pupils", Rev. J. M. Regier "Teachings of Jesus", and Dr. Kaufman will direct a course on the "Purpose and Program of the Church". In this he will be assisted by numerous other teachers. The following topics are to be discussed under the latter course: "The Church as the Body of Christ" (J.M.R.), "The 400 Years" (P.S.G.), "Middle Ages" (P.S.G.), "The American Church and Protestant Denominations" (E.K.G.), "Mennonite Groups" (E.G.K.), "Beginnings of the General Conference" (C.E.K.), "Foreign Missions" (J.M.R.), "Education" (E.G.K.), "Publication" (J.R.T.), "Relief" (A.W.), "Peace" (E.L.H.) For further information concerning this Training School write to the undersigned.

The annual Bible Week will be observed from January 31 to February 5. The principal speaker this year will be Rev. P. E. Whitmer, formerly Dean of Witmarsum Seminary and now pastor of the Grace Mennonite Church of Pandora, Ohio. An interesting and helpful series of messages is also being arranged for the afternoons. Various teachers and ministers will bring these.

Sincerely J. M. Regier

Hillsboro, Kansas, Dec. 22, '36

Dear Brother Thierstein:

We enclose herewith material that has been left over from time to time in the matter of the Mennonite, so that you can make use of it in the future as you see fit.

According to our agreement and contract the time for printing the Mennonite has expired and since no one has asked us to continue we have taken it for granted that from now on it will be printed in Newton.

It has been a pleasure to serve you people in the past and we hope you have equal service in the future. No doubt when you have editors and printers close together you will get better and more efficient service than we were able to give you.

Very sincerely yours,
Mennonite Brethren Publishing Company,
P. H. Berg, Mgr.

Response to the Above

We, too, can truthfully say that it has been a real pleasure to work with Brother Berg, his assistant, Brother Voth, and the workers in the printshop. They have cooperated with us and accommodated us in every way possible. To arrange weekly the set-up of sixteen pages of printing matter, sent in by an editor fifteen hundred miles away, required much thoughtful planning and, above all, a lot of patience, all of which these Christian co-workers gave unstintingly, with never a murmur. In my relations as a sort of intermediary between the editors and the printers I have learned to know the managers as real Christian gentlemen, and my life has been enriched through contact with them.

Their firm has been a decided help to us in bringing the cost of printing within reach of our ability to pay. Their printing establishment makes them money, which is used to support their college, Tabor College, into whose treasury they have annually been able to pay a sum ranging from $500.00 to $5000.00. But their books will show that our jobs have not been profitable to them. They served them, though, as a means of keeping their force of workers busy.

Of the batch of material for the Mennonite that they have turned over to us, we shall try to use all we can, but fear that a good deal of it is almost too stale by this time.

On Christmas day the editor and his wife attended a rural Mennonite church where a quartet beautifully sang the French Christmas song, "The First Noel", in translation. After the services some of the brethern were wondering what the theme of the song really was, Noel? No ale? No vale? or what? As this song seems to be finding rapid entry into our American churches, due to certain charms that it has, it may interest some of the readers what it is really about. "Noel" is a French word meaning Christmas. It is a corruption of the Latin word, "Natalis", meaning birthday. The songs sung some centuries ago during the Christmas season in France were known as "Noels" or "Nowels" and were much like the English Christmas carols. It is hoped that this song will not replace our own good Christmas song, "Silent Night, Holy Night", which is after all the best.

It is getting to be more and more a necessity for colleges to furnish part-time work for many of their students. Working one's way through college is becoming the fashion rather than the exception as it used to be. And in the long run this will prove to be a blessing rather than a burden or obstacle. For life, to be of real service, means struggle and toil, and it is well for young people to get used to it in time. Among the Mennonite schools Bethel is featuring a printshop where all the school's and some of our cnference printing is done; at Hesston College they are running a broom factory, at Goshen College a shirt factory and at Tabor College an overall factory.

The Quakertown Free Press reports that Rev. Olin A. Krehbiel, pastor of the Lorraine Ave. Mennonite Church, Wichita, Kansas, who was extended a call by the Grace Mennonite Church of Landsdale, Pa. Dec. 13, has accepted the call and will take charge of his new position as soon as Wichita has found a successor.

The Salem Mennonite Church near Dalton, Ohio, recently presented the very dramatic Peace Play, "The Eleventh Mayor". It was very enthusiastically received by a large and appreciative audience. The group is planning to present it to some of the neighboring churches in the near future. It presents a way out of war.

Recently the Ladies' Mission society of the Mennonite church at Aberdeen, Idaho, had a three day quilting session. The King's Daughters met at the home of Mrs. John Hunsinger to prepare fancy work and cook food for a sale to be held soon afterward. The True Blue girls spent their entire session making flowers for the bride of Miss Marie Schirmer's adopted son Daniel, whose marriage was soon to take place.

Occassionlly one hears of Mennonites serving their state or country in a legislative capacity. At the recent election Peter F. Funk of Aberdeen, Idaho, and J. A. Schowalter of Halstead, Kansas, were elected to their respective state legislatures.

The Y. P. S. of the Bethany Mennonite Church of Freeman, S. D. sponsored a musical program for the purpose of securing funds to be sent to the Bowery Mission, New York City. The offering received should feed approximately one hundred tramps and poor people.

On Sunday evening, Dec. 20, the Halstead Mennonite choir of forty-five voices, under the able leadership of its new pastor, Rev. David Wedel, rendered a service of Christmas carols. Each one was preceded by scripture reading leading up to the carol suited to the Scripture. The service was enjoyed by all. It manifested the real Christmas spirit.

Recently the large chorus of the Mennonite church at Berne, Indiana, rendered Haendel's "Messiah" before a crowded church, under the direction of Prof. Lentz of Bluffton College. In return about thirty of the singers motored to Bluffton to assist the professor and his chorus there to entertain a large audience with the same masterpiece.

A capacity audience that gathered in the First Mennonite Church of Upland, Calif. on Dec. 6 heard the third annual sacred concert presented by the Upland Oratorio Society, when a chorus of 70 voices sang Haendel's, "The Messiah", under the skilled direction of the Rev. Lester Hostetler. This fine community chorus repeated the program at the First Methodist Church in Ontario, a week later, and again the 20th of December.

As usual the churches of Berne, Indiana, will have a series of evangelistic union meetings January 3-17. The speaker is Dr. Lewis Sperry Chafer, founder and president of Dallas Theological Seminary, Dallas, Texas. The meetings are to be held in the spacious Mennonite church. The services will consist of Bible studies in the forenoon and evangelistic services in the evening. Of services such as these Dr. Chafer says, "My confidence in all of this work has always been not in methods or human influence, but in the prayer of God's people and the working of the Spirit through the Word of God."

Freeman College recently celebrated its Founder's Day. The addresses made bear ample proof that the Mennonite people of that section are really coming to a full appreciation of the great power for good and for enlightenment the school has been during the thirty-three years of its existence. The school has recently weathered seven years of very poor crop conditions, with faculty members working for mere pittances, but they are trusting in God for better times ahead. The editor, who was the pioneer principal of the institution, then called South Dakota Mennonite College, maintains a warm heart for it and the good people there. On this occasion the debts of the school were reduced by the following donations: Dr. Isaac P. Thieszen, $1750.00, Ben P. Miller, $1000.00, and Rev. P. R. Schroeder, $750.00, by cancelling notes due them.

"If organized labor labored to produce more and destroy less, they and the country at large would suffer less. They complain of gas bombs, night sticks being used. We ask why are these weapons being brought into play? Who started the game? If every man who might be working over this country today would go to work and stick to the job, and cut out these strikes, night sticks and gas bombs would not be in evidence and strife would be reduced to a minimum."—C. F. Spicer.

Seven percent of the world's population is in the United States. This seven percent consumes half the world's coffee, three-fourths of the world's silk, two-thirds of the world's crude oil and has more producing power than all the people of Europe.

German religious statistics report that the country has 41 million Protestants, 20 million 700 thousand Catholics, 500 thousand other Christians, 400 thousand Jews, 2 million unbelievers belonging to no church, and 700 thousand without any faith. According to this the Jews haven't nearly all been chased out of the country yet.

The Mennonite churches in and about Mountain Lake, Minn are holding their 26th annual Sunday school convention January 1. There are to be two sessions one in the afternoon in the German language, and one in the evening, in English. Rev. C. G. Zeek of St. Paul and Rev. C. D. Thieszen will be the special speakers. W. J. Toews is secretary of the organization and Mr. C. B. Friesen its president.

Here are a few items from a private letter sent in by missionary P. W. Penner: "in the last two quarters we have celebrated three baptismal festivals. The mass movement of religious conviction is on. Would to God that it might spread like a fire. Do not forget to pray for us, Satan is strong. We had hoped to great new missionaries in our midst this year but it seems as though we will have to wait another year. Our dear daughter Nellie is in her last college year. She writes such attractive letters and opens wide her heart, as becomes a good daughter. This year's rainy season was a good one. The rice harvest was rich, it is now being harvested. The rain fell so evenly. The garden has been made, everything is growing almost visibly. We already have plenty of radishes and lettuce. Brother and sister Dester and sister L. Lehman have safely returned. On Dec. 6 the India Conference is to take place at Janjgir, we are expecting many guests. The nights are wonderfully cool "und der Schweiss hoert auf".

DEATHS

Mrs. Evelyn Winsky Pankratz, daughter of Theodore and Katherine Winsky, was born December 31, 1894 in Harvey County, Kansas. She was baptized upon her confession of faith by Rev. S. S. Baumgartner in the Garden Township Mennonite Church, on October 25, 1908.

She received her education in the Hoffnungsau Preparatory School and Bethel College Academy.

She was united in marriage to Otto B. Pankratz on June 8, 1920.

In the fall of 1922 they together entered the mission field among the Cheyenne Indians in Montana.

After about three years of service, her health failed and they were obliged to discontinue the work, and sought a better climate, coming to Southern California in 1926.

But her health gradually failed. December 5 she was relieved of her suffering at an age of 41 years, 11 months and 4 days. She leaves to mourn her bereaved husband, one son, four daughters, her aged parents, three sisters and one brother and a host of relatives and friends.

We mourn but not as those who have no faith and are assured that she has gone to her Master and eternal home.

She was a member of the Immanuel Church, and Rev. D. D. Eitzen, her pastor, conducted the funeral services.

Mrs. P. J. Goering, daughter of Mr. and Mrs. J. D. C. Goering of Elyria, McPherson County, Kansas, died at the home of her parents Wednesday, Dec. 22. Funeral services were conducted at the Eden Mennonite Church, Saturday, Dec. 26, 1936.

Our sympathies are extended to Mrs. John J. Brand and children of Upland, California, in the passing away of husband and father on December 12. Funeral services were held at the Mennonite church, Tuesday, December 15 at 2 P. M., pastor officiating. In his death the church has lost a faithful member. John J. Brand, son of John and Elizabeth Brand was born April 15, 1862 in St. Clair County, Illinois. His youth and early manhood was spent near Summerfield where he also united at an early age with the Mennonite Church. He was married December 26, 1892, to Mary Hornburg. Seven children were born to them, four of whom survive: Mrs. Frank Freeman of Cucamonga; Mrs. Ralph Sage of Upland, Frieda Brand at home; and Herbert Brand of Ventura. The family came to California in 1907 and located at Cucamonga where they lived ever since. For a number of years, Mr. Brand suffered a complication of diseases which he bore with grace and patience until he was released to live in a better land where there is neither grief nor crying nor more pain. He attained the age of 74 years, four months and 27 days.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, JANUARY 12, 1937 No. 2

EXPLANATION

To produce a paper it takes an editor to furnish copy betimes, a printshop to set and print it promptly, and a postal service to speed it on to the readers on schedule time. In putting out the first MENNONITE of this year factors number one and three were "Johnnie on the spot." But holiday vacations, delayed shipments of equipment and even sickness played havoc in the printing department, making the issue a week late and seriously lacking in mechanical make-up. The "Shop" is very sorry for thus disappointing the readers and kindly asks their pardon. With a little patience on their part and strenuous efforts on the part of the shop to catch up and do a better job, it is hoped that matters will soon progress normally.

Consecrated Mothers. Recently two mothers passed away whose departure deserves more than passing notice, because they have left behind an heritage of inestimable value. These mothers have raised large families of godfearing children who, as they grew, became a definite influence for good in their respective communities and beyond them. Some of the sons of these mothers have become leaders in our General Conference, while other members of the families have in various ways made valuable contributions to the work of our Mennonite constituency. The mothers referred to are Mrs. Helena Richert Balzer of Goessel, Kansas, and Mrs. Christina Langenwalter of Halstead, Kansas, to whose Christian training and influence we owe such valuable men and women as Dr. J. H. Langenwalter, Rev. P. H. Richert and Mrs. P. A. Penner, formerly Martha Richert, of the India mission field, all three well known throughout our conference. Then there are Prof. P. H. Richert of Bethel College, Dr. J. E. Langenwalter, physician of Twin Falls, Idaho, Miss Margaret Richert, noted nurse of Goessel, Kansas, Bro. J. H. Richert of Newton, Kansas, prominent Mennonite insurance man, before he passed away, and others all useful to their fellowmen. These good mothers were but little known, because like all true Christian mothers they haven't tried to parade themselves before the world. They have quietly and unobstrusively tried to instill the Christ spirit into their children and have been content with letting their light shine in their sons and daughters. Almost all truly great men and women in the world attribute their success to the influence of their mothers. John Quincy Adam says, "All that I am, my mother made me." Herbert Spencer, "One good mother is worth a hundred school masters." Lord Langdale, "If the whole world were put into one scale, and my mother into the other, the world would kick the beam." Dickens, "I think it must somewhere be written that the virtues of mothers shall, occasionally, be visited on their children, as well as the sins of the fathers." Novalis, "To whom do all men, especially those that have attempted something great and worthwhile, owe their power. To none but their mothers! You, mother, have contributed almost everything to the development of my capacities, and whatever good I may do or attempt to do is your work and the best token of gratitude that I can bring to you."

KEEP EDUCATION CHRISTIAN

(By Dr. Ed. G. Kaufman, President, Bethel College)

Jesus as a Teacher

1. Regarding the truth. - One of the first things required of the teacher is an intelligent concern and respect for the truth. Only as one has a passionate regard to know the truth himself will he be able to impart to others the same passion. There must be, not only intelligent knowledge of the truth, but a vital personal possession of it before a person is fit to teach anyone truth. The truth one knows and is trying to teach to others must have become a real part of one's being. Jesus knew and possessed the truth. He said, "I am the truth"; and again, "For this cause came I into the world, that I should bear witness unto the truth." He knew the truth, and He was the Truth Incarnate.

"God said, let us make man in our image: "Man said, "Let us make God in our image."

FOREIGN MISSIONS

Religious Instruction in our India Schools

We thought that it might be of interest to friends at home to know just what we teach in our classes in India from the religious point of view. That our schools exist for the purpose of building up Christian character is well known. But just what is done in order to attempt that building of Christian character is not so well known. In order to limit myself to a short space I will tell you in this short article only of half of the religious work in only the fifth and the sixth classes in only our boys school here in India. To tell you of all the classes would take too long. Of the other half of the work I will tell you in another article.

In one half of the alloted time for religious instruction in these two classes we studied a course which is called: The spread of the Gospel into all the world. Since children of the ages from eleven to fourteen, as these are in our fifth and sixth classes, are socalled hero worshipers, we studied this course from the biographical point of view. I shall here give you a list of the people whom we studied during the school year 1935-36. They are:

A brief study of the life and work of Christ, in outline form.

The work of Paul Francis of Assisi. Livingstone bringing the good news to Africa, Apolo of Mbogo carries it on. Augustine brings the good news to England and Wycliffe carries it on. Columbia brings it to Scotland and John Knox carries it on Boniface (Winifred) takes it to Germany and Luther carries it on. The Pilgrim fathers to America. Damien takes the good news to the Pacific Islands and Kapolini of Hawaii carries it on. Xavier to Japan and Ishii carries it on; Morison to China and Yen carries it on; Judson to Burma and Ko Tha Byu carries it on. And then Carry to India; and brief studies of the apostle Thomas, Xavier in India, Ziegenbalg, Schwartz, Duff Booth-Tucker, Isabella Thoburn, the two Bannerjis, Rev. Deo, Pandita Ramabai, and Naraiyan Tilak.

All this study of biography was carried on with the thought of movement. The Gospel moved on and on. One person brought it to a country and then one of the country's own people took it up and continued with it; until the good news has spread all over the face of the globe. Together with the study of each biography the special traits of the individual were listed, and then attempts are made by the children to practice such traits in their own lives just now. One outstanding trait found in so many of the people setudied was, "Courage to stand up for the right"; and "untainted love for fellow men." As far as these two traits were seriously considered by the children there was a change noticable in their attitude toward each other.

At the close of the school year we can look back, and say that our study with the children has been worth while. They have been inspired to "go and do likewise". Fraternally, John Thiessen.

WHAT THE MENNONITE SHOULD BRING

To ascertain what is wanted in THE MENNONITE, we wrote to some of its most interested readers for a free expression of their views, telling them that we intended to publish them without giving their names. We thank them for their honest, whole-hearted responses, promise to head as many of their suggestions as possible, and pray that the other readers, too, would enter into their spirit as they read and ponder them in the classified summary appended below. An may we add that helpful constructive suggestions for the good of the paper from other readers will always be welcome. This is your paper and you are entitled to have your say about it.

Activities of conferences—general and district

1. Have frequent notes on different activities of district conferences and of sections within conferences
2. Give opportunity to see and know what other districts are doing. Why not have rivalry in things to be accomplished?
3. Must have reports of conference activities but not lengthy ones

Announcements

1. Should be made before, not after meetings
2. Should include special church meetings in **all** district conferences—at least a month before meetings
3. Announce retreats, Y. P. conventions, Sunday school institutes, annual conference sessions, etc.
4. There should be frequent news of conference activities and plans

Appeals and Petitions

1. Give space for appeals for contributions to worthy causes without reproof and legalism
2. Same regarding appeals from boards, officers,

and qualified individuals

Articles

1. Certain able men should write helpful ones on suggested topics
2. There should be messages or sermons covering some important Biblical subject or some message of an educational or inspirational nature
3. They should be reasonably short, not more than one and a half columns
4. There should be brief Bible expositions
5. Bring articles from pen of competent laymen as well as ministers
6. Have interpretations of happenings in the world, nature, education, society, other denominations, etc.
7. "Boiled-down" articles or installments—short and meaty is what busy people like
8. Print articles that are fair and that report accurately what they represent

Consulting and Contributing Editors

1. There should be a board of consulting editors to assist the editor of the paper by frequent suggestions and criticisms
2. A board of contributing editors with responsibility to furnish valuable material is desirable

Continued Story

1. Feature a continued story, interesting, with good teaching quality and moral influence

Correspondence

1. Have more—Bundesbote has too much, Mennonite not enough
2. From congregations, personal glimpses, and reports of a helpful nature
3. Have short newsy items, not long discourses
4. Should be in condensed form—readers are apt to skip long ones
5. More correspondence needed
   a. **Not** notes of people visiting one another
   b. **Not** of preachy nature
   c. **Not** of trivial things
6. Let it be news of activity and helpful plans and ideas

Devotional, Doctrinal

1. Paper should be a witness and testimony for Christ and all that He is to the church, including admonition, praise, prayer, doctrine, promise, prophecy, last things
2. It should bring discussions of some of the great doctrines of the Bible—faith, prayer, conversion, regeneration, justification, sanctification, etc.—one or two a week
3. Have plan for devotional readings or suggestions, S. S. lesson notes, C. E. helps
4. No S. S. lesson exposition, or if so, bring just the gist of the lesson

Editorials

1. Have well-defined policy
2. Feature three or four brief ones per issue
   a. One or two covering work of Church in general
   b. One on some point or activity of interest in Mennonite Church
   c. One covering movements in the world at large
3. Have an unfailing editorial page for
   a. Guidance for one's thinking and living
   b. Interpretation of current events
4. Bring more editorials—some shorter, some longer, but not too long
   a. Give readers something to think about and give direction to their thinking
   b. Mold thinking on matters that have to do with whole human welfare, progress, and growth of Church and her work
5. Bring up-to-date items
6. Offer stimulating material

Forum

1. Give space for expression of individual thought
2. For youth and age
3. Guarded by editor so no violence is done to the Scriptures and their principles

Funerals, Weddings

1. Guard length of reports of funerals or obituaries—lengthy ones belong in the local papers
2. Mennonite should bring them in condensed form
3. Not every funeral and wedding should be published—only those of major importance

General Conference Boards

1. A definite and regular report system is needed
2. Some are seldom heard from—should report more frequently
3. Foreign and Home Mission Boards doing quite well
4. Foreign Mission work constantly featured; Home Mission Board could tell more
5. Each Board have its own column each week . .

Jottings

1. Should be more in order of "Daheim und Draussen" in the BUNDESBOTE, including C. E. reports, world affairs and comments
2. Not merely editor's locality reports, but reports of the whole General Conference
3. Should include well-selected news items of a religious nature, short items about missionar-

THE MENNONITE

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

ies, mission stations, schools and colleges, activities of conference boards
4. Current news items from **all** churches
5. Up-to-date and more newsy items, covering the entire General Conference

Mennonite Unity

1. Aim of THE MENNONITE should be to unify the church
2. Unification of all Mennonite bodies was the original aim of the General Conference
3. Mold thinking of constituency to draw us closer together as co-workers in a common cause —in fundamental theology
4. Relief work is done together—why not join forces generally?

Report of gifts

1. Are in place
2. Have psychological effect
3. Perhaps should come more often

Schools, Colleges

1. Should contribute more freely
2. Should advertise themselves more
3. Can make worthwhile contributions of general interest

Work of the Church

1. To be made prominent
2. In all her efforts to carry out Christ's will
3. First place to our own conference and denomination
4. Do not exclude work of Church universal
5. Do not forget Mennonite church world news—interpretations of important happenings and movements

Miscellaneous

1. Contents of paper should be arranged in departments
2. Have a Boys' and Girls' Page
3. Bring book reviews for
   a. Guidance in reading
   b. For minister's and layman's library
   c. Not like those of the Mennonite Book Concern

He Maketh Wars To Cease

In Psalm 46:9, the inspired writer says: "He maketh wars to cease unto the end of the earth, He breaketh the bow and cuteth the spear in sunder, He burneth the chariot in the fire."

Should we be asked to give in one short word the most prevailing characteristic, the most striking feature of human history, what would our answer be? **"War."** The history of all nations, civilized or savage, ancient or modern, is saturated with **"War."**

Should we be asked to furnish in one word the proof that human nature is sinful and fallen, our answer would again be **"War."**

Should we be asked, in one word to furnish the proof that the passions of the natural man cannot be bridled by justice or ruled by love, once more the answer would be **"War."**

Is this always to be the case? Is humanity destined to go on and on under that fearful curse, the result of the fall? Or will the time come when nations shall learn war no more? Yes, that time will come and the prophecy of Isaiah 2:4 and Micah 4:3 will literally be fulfilled.

Christians as followers of the Prince of Peace have a great mission in the world. It is their great and sacred mission to show the world in word and deed the way which is infinitely better than destruction, bloodshed, and terrors of war. This is the way of righteousness, justice, and love. This way may lead to Calvary. What if the price must be paid? It was paid by our Lord and Master and a servant is not above his master. The way to Calvary is the way of final and glorious triumph.

Who makes wars to cease? God alone can make wars to cease. Science cannot do it and why? It does not change one single human heart. It teaches men how more skillfully to destroy one another, to make war more frightful, to wipe out that which human hands patiently and slowly wrought, lo! these many centuries.

Commerce cannot do it! Some of the most cruel and most wicked wars have been waged for the sake of trade and revenue. The World War is a most horrible example of this terrible truth.

Education cannot do it! The most highly-educated and cultured nations of the world are the most militaristic in spite of education. Governments are actuated by unholy ambitions, lust of power, jealousy, evil consciences, and fear. Progress and civilization cannot do it! The most wonderful progress and the highest civilization without the spirit of Christ do not make men unselfish, but lead to self-deification.

Here we touch the most vital spot. The source of war is not in outward circumstances, but in fallen human nature. Such outward circumstances are contributing factors, but not the real cause of war. The lust of gain, exploitation, power, glory, vengeance, fear, etc.—these are the real causes. Read in connection with this James 4:1,2.

Who can make wars to cease? God alone can make wars cease! He could do it by the sweep of His almighty hand, one act of miraculous power. One word of command would sink every warship and paralyze every soldier's arms. He could sweep every ammunition factory and every fortification off the face of the earth into the deepest depth of the sea, where they belong. But that is not God's way of ruling the world. He will not make wars to cease unless the root out of which they grow be plucked up and eradicated.

Here comes in His dispensational plan, yea His infinite, incomprehensible patience with a fallen race. While sin reigns, strife will reign. Let justice and benevolence become universally recognized and war must cease, die out. There never was a war during the Christian era, where right was exclusively on one side and wrong on the other. There never was and never can be a war that was just and right on both sides. Without killing the truth by terribly insidious war propaganda, war mania could not be produced.

How then does God make wars to cease? That which is impossible with man is possible with God. He can bring it about that men love righteousness and hate wickedness. There are millions of God's children today who love justice, are inspired by unselfishness, and endeavor to follow in the footsteps of their Lord and Master. They love their enemies, they bless those who curse them, do good to those who hate them, and pray for those who despitefully use them. If all were like them, war would be impossible.

All these Christian virtues, however, cannot be brought forth by natural man. A heart renewed by the power of the Holy Spirit only is a heart of peace. When will it be? When will men's hearts be changed and wars impossible? When? When righteousness covers the earth as water covers the sea. This time seems a long way off, but God's time will come. In our dispensation the power of evil will ripen out, as well as the power of good; the kingdom of darkness as well as the kingdom of light. The former will ripen out for judgment, the latter for the return and reign of the Prince of Peace.

He maketh wars to cease! So God has promised and so He will do. Sometimes we hear the question and it is a presumptuous one: "If God can make wars to cease and has promised it, why does war continue to scourge mankind?" Why? Because men will not have God's remedy. As long as they are not at peace with God, they cannot be at peace among themselves. Does God look down on human suffering with indifference? The whole Bible is in contradiction to such an idea. In Christ Jesus His father-heart is full of compassion toward human suffering. He has taken the crushing sin-burden upon Himself to the cross, that He may make peace and take away the wall of partition which separated God and man.

No nobler title belongs to our Saviour than **"Prince of Peace."** Yes, His time will come, when this bloodsoaked, war-ridden dispensation will be at an end. When the author of all evil shall be bound so he cannot any longer deceive the nations. Then the Prince of Peace shall return in great power and glory to establish His Kingdom. Remember, every triumph of the gospel, every heart yielded to the Prince of Peace, every life consecrated to Christ, means a step toward His beneficent reign. We must not lose sight of the fact that we cannot save society without saving the individual. Society is composed of individuals and as go the majority of individuals, so goes society.

Here we see the great mission of our peace organizations. They must not grow into as many independent organizations nor grow away from the **Christ-Peace.** Recognize the good in the popular, all-inclusive **Pacifism,** but have not alliance with it. This Pacifism we fear, will go to pieces, when the acid test comes and it will come, sooner or later.

Our peace organizations cannot be in alliance with world powers, nor with the arm of flesh. Their great object cannot be accomplished in this manner.

(Concluded on page 7)

Sunday School Lesson

January 17, 1937

JESUS, THE WATER OF LIFE

John 4:1-54 Printed, John 4:7-26

Jesus' ministry touched all classes. He and his disciples passing through Samaria, came to Jacob's well, near Sychar about noon. Jesus, who is both human and divine, wearied from the long journey, sat by the well to rest.

An Unusual Interview

A Samaritan woman of unsavory character, came to draw water. She needed Jesus and the Holy Spirit more than water. Jesus saw her soul's need and was eager to meet this deepest need. The woman was astonished at his request for a drink (v9). Jesus forgot all his physical thirst and hunger in his greater hunger and thirst to do the Father's will (v34) and help perishing souls. He did the entirely contrary of all custom, a rabbi talk with a woman and particularly a Samaritan. He broke down the barrier of national and religious jealousies. He asked a small favor that He might confer a great one.

Living Water and How to Get it vs. 10-22

To this seemingly unpromising person, Jesus made an astounding offer. Skillfully he led her thoughts from the natural to the "living water" which he could supply (v10). Two things she needed to know: the "gift of God" i. e. the Holy Spirit (cf. v14) and the wondrous Man speaking to her.

The natural water satisfies but for a short time (v13). The "living water" (v14) quenches the soul thirst, the inner cravings of the soul. It satisfies "whosoever drinketh" thereof. But one must actually drink, not merely read about it or look at it. Then it becomes a constantly springing fountain within the heart, the source of "everlasting life". Jesus reveals himself as the source of the water of life. This "living water" we may have within the heart through vital fellowship with Christ.

God Seeks True Worshippers vs 23-26

Jesus did not answer the disputed question of the proper place to worship raised by the woman (v20). He states plainly that worship does not depend on location, that God is not confined to one place (v21). We can not limit his presence. The time is at hand when all restrictions limiting worship to a local shrine shall be removed (v23). God is a Spirit and a sincere soul may have fellowship with Him anywhere (v24). God is seeking those who worship in spirit and in truth, in heart sincerity. Emphasis is on with what mind we worship.

Jesus revealed himself as the awaited Messiah who "will tell us all things" (v26). Eagerly she runs to bring her fellow towns-people to Him.

Jesus reveals himself in our lesson as an eager personal worker. Jesus met the needs of individuals as individuals. To Him he and his needs were the all-important motive of action and method of remedy.

Jesus attended to human needs first, his method of working was from the inside out. His teachings live.

The water which Jesus gives is life-giving and life-sustaining, abundant, satisfying, perpetual, free to all who will receive Him.

Golden Text John 14:4a

"But whosoever drinketh of the water that I shall give him shall never thirst".

Practical Truth:

Jesus can satisfy every need of the soul.

SERMON SKETCH

Paul E. Whitmer

THE HIDDEN WORD

Thy word have I hidden in mine heart. Psalm 119:11.

The care of property has always been a difficult matter. Today it taxes the wisdom and ingenuity of the best and most capable. But in ancient Palestine, when this Psalm was written, it was even more difficult. There were no fire-proof safes, no mob-proof vaults, no indemnity insurance policies to protect an owner against the loss of property by rust and moth, by fire and robbers.

Under these circumstances the approved way of safeguarding silver and gold, precious documents and costly fabrics, was to hide them. They were hidden in caves and dens of the earth, concealed in houses and even buried in the ground. Sometimes property was so securely hidden that it was lost by the death of the owner or forgotten when the owner reached old age. The New Testament gives us at least one incident when a laborer discovered hidden treasures and decided to sell all he had and buy that field.

The Psalmist evidently had in mind the custom of hiding rich treasures for their safekeeping when he considered the preciousness of God's word. He decided also to hide God's word in a secure place, and came to the conclusion that the only effective way to make sure of its permanent possession was to store it in his heart. There he felt it was secure against loss. The elements could not destroy it. Robbers could not steal it.

The method of safekeeping property have greatly changed since this Psalm was written. We have made great advances in the protection of material possessions. But we have never learned a better way of making secure our possession of God's word than to hide it in our hearts. In this respect we too like the Psalmist can do no better than to hide His word in the place of greatest security and also the place of greatest availability for our every-day use and help. "Thy word have I hidden in mine heart."

What are the best and most practicable ways of hiding God's word in our hearts? In our day God's word has been translated into nearly every written language in the earth. It is also beautifully printed in whole and in part for the widest and most convenient reading. No book of its size has ever been sold as cheaply and distributed as widely over the earth as our Bible. The best possible way of hiding God's word in our hearts is to read it. There are many methods advocated for reading the Bible. It is immaterial which methods we use, but it is all-important that we use some method or a combination of several methods. Methods are much less important than an alert mind and an eager heart. The poorest methods with a great hunger and thirst for righteousness will yield large results. The best methods with small interest will accomplish little.

Committing to memory notable passages of the Bible is also an effective method of hiding God's word in our hearts. Passages that have become very precious to us through life's experience should be garnered into our hearts by committing to memory. Christ quoted passages from memory very readily and no doubt found them effective weapons in his hours of temptation in the wilderness trials. An earnest purpose to obey God's word is also another approved method of hiding His word. The more we live with and practice His word the more real and precious it becomes to us. Let us hide His word in our hearts.

CORRESPONDENCE

St. John's Church, Pandora, Ohio, Dec. 30, 1936

1936 has slipped by very rapidly and it seems to be time for another report of the past few months.

On July 26 was Rev. Edgar Toevs' farewell sermon, followed by a picnic dinner in the church basement. In the afternoon a farewell program was rendered, with the different organizations expressing their appreciation of the Toevs ministry and presenting them some love gifts. It was a mixture of sadness and joy, for that same morning a telegram was read to the congregation that came from our future pastor, Rev. D. J. Unruh of Lansdale, Pa. It was his acceptance of the pastorate here.

Loretta Lehman, missionary to India, Ezra Steiner, missionary to Tibet, Homer Moser, agricultural missionary to South America, John Tosh and C. E. Rediger gave messages during the period that we had no regular pastor. The last month Rev. A. S. Rosenberger, Pres. of Bluffton College, assumed charge. Rev. L. B. Remaley, pastor of the Church of Christ, Pandora, accepted leadership of the Young People's Bible Class throughout this period.

On November 8th it was with great joy that we welcomed the Rev. D. J. Unruh family. The installation service was performed by Rev. Rosenberger. Following the morning services the congregation filed past the family for a "hand-shake". Then followed a picnic dinner and in the afternoon a reception program. The preceding week the Ladies' Missionary Society showed their love in getting the parsonage ready.

From December 10 to 16 Rev. Unruh conducted evangelistic meetings at the Church. In these very interesting and helpful messages attention was called to the fact that the rewards of the Christian are eternal. Also the costs Christians may expect in this life.

Immediately following these meetings, the Young People's Bible Conference commenced, continuing from Dec. 17-20. The theme of the conference was "Christ for Youth, Youth for Christ". Speakers were Miss Helen Nickel, missionary from India, Rev. L. B. Remaley, Rev. J. J. Esau of Lima, Rev. D. J. Unruh and Rev. Herbert Lockyer of Liverpool, England, now with the Moody Bible Institute, Chicago. Some of the outstanding thoughts presented were: That it cost God more to save one soul than to create the entire world. We must have the life of Christ in us first before we can follow Christ. We do not grow **into** grace but **in** grace. The greatest obstacle to a victorious Christian life is **self.**

On the evening of Dec. 22nd the children of the S. S. gave a Christmas program. After that the White Gifts were presented by the various classes.

Correspondence continued on page 9

NOTICE

"During the month of January the MENNONITE YEAR BOOK FOR 1937 will be mailed out to all subscribers to the Mennonite who have paid their subscriptions until the end of December 1937. Due to the late date at which the editor received the statistical material it was impossible to print the Year Book until now and it will take a few weeks to distribute it to those entitled to copy. Meanwhile, we ask our subscribers to have a little patience with us."

He Maketh Wars To Cease

(Continued from page 5)

In this spiritual warfare nothing is accomplished by power or might, but by the Spirit of God. Our organizations may be used very aggressively in word and deed, concerning our sincerest Biblical convictions about war. Be peace-makers and help make the newspaper-propaganda-influenced, war-conscious multitude, to become peace-conscious. This is no small task and must be done with much tact, prayer, and victorious faith. We should leave no one in doubt, not the least our government, that by the grace of God, we are determined to follow in the footsteps of the Prince of Peace and are willing to pay the price. This not as fighting pacifists, but as humble disciples of Christ.

There is such a thing as pugnacious pacifism. And Marxist or God-hating Communist can be such a pacifist. Between this and the Spirit of the Prince of Peace is a heaven-wide difference. No, we do not wish to have anything to do with the unfruitful works of darkness, but rather reprove them.

We must never give our militarists occasion to name us in one breath with law- and order- and government-destroying, communistic pacifism.

We close with the precious promise of Christ our Lord: "Peace I leave with you. My peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither be ye afraid." John 14:27.

"Blessed are the Peace-makers for they shall be called the children of God." Matthew 5:9.

—M. Horsch

Doctrinal --- Devotional

IN HIS PRESENCE

By A. R. Keiser

II Our Resources

Who am I? For what purpose have I come? What is the meaning of life? In answer to such questions man became conscious that he is not only a body but that he is also a mind and a soul. Human life should consist of more than eating, sleeping and rollicking around like the ox. Each of us is sure that we possess a higher consciousness and a desire for a more abundant life. We are like the small boy when questioned about his really being hungry who replied "I have inside information."

We find that our conscious self not only has the ability to feel, act and think but it also has the capacity for relationships. Very important is the relation of the soul to the impulses, desires and emotions of the inner life. These are our inheritance out of the great unconscious life behind us and the conscious soul within us. We must deal with them. If we hold them in control and unify them in loyalty to some great and worthy ideal we will have peace and power. If we do not unify these conflicting emotions there will be endless troubles robbing us of peace and of a whole personality.

Not only must a man "Know himself" and give full loyalty with his whole being to that great Ideal who is Jesus Christ but he will also soon discover that of almost equal importance is his relationship to other souls—to friends, to enemies, and above all to God who is greater than we are in all of our qualities of personality. Until we recognize this relationship to God we are driven either to egotism or to despair. Wieman says:

> "God is that aspect of the Universe to which if a man adjusts himself, he will attain the greatest good possible to human life.

There is an urge in us reaching toward perfection. When life is at its best, when we are more moral and better, when the whole life is centered upon God, who gave Himself and is giving Himself through Jesus Christ and the Holy Spirit, then we have Christianity.

Our Christian faith is not a one-sided affair found in our reaching toward God, we are also pressed from above, there is a Divine initiative, God is continually wooing us to Himself. This is the meaning of the Shepherd who goes forth with unflagging determination to find the hundredth sheep. Psalm 139 and Francis Thompson's great poem "The Hound of Heaven" also emphasize this truth.

The strange but important fact is found to be that this relationship between the soul and God must be right. Life will not work in any other way than in God's way. That is what Jesus meant when He said:

> "It is better for thee to enter into life maimed than having two hands to go into hell......And if thine eye offend thee pluck it out; it is better for thee to enter the Kingdom of God with one eye than having two eyes to be cast into hell fire."

The winning life, and that is what we are all seeking, may be ours when we are willing to be saved from our pet sins, when we will receive power more than our own, when we have Christ's help and when we become more Christlike. These are our spiritual resources, they come to us through Jesus Christ and the Holy Spirit. We can overcome that sin or habit which stands as a veil between God and us, we can be conscious of His Presence always and we can be of greater power in His service. If our lives would be thus changed, we need to set up a new relationship. How can we set it up? We must first remove the barriers—they are all on our side—We must ever be conscious that He seeks us through a redemptive love. Yes, let us remember that "we are to be sons of God", and we should live like God's heirs. It will help to come into His Presence daily and hourly.

CHRISTIAN WORKERS BIBLE CONFERENCE

to be held at Meno, Okla., in connection
with the O.B.A. JAN. 18-22, 1937

Rev. P. R. Schroeder of Freeman, South Dakota and Rev. J. B. Frey, of Meno, Okla., will be the teachers. These classes will meet daily and Rev. Schroeder will preach each evening, including Sunday, in the Mennonite church.

8:45—9:30 SPECIAL BIBLE COURSE. Rev. Frey.
9:30—10:00 DEVOTIONAL HOUR. Different ministers will speak upon CONSECRATION.
10:00—10:45 SPECIAL BIBLE COURSE. Rev. Frey
10:45—11:30 MENNONITE HISTORY (Lectures) Rev. Schroeder.
11:30—12:15 SUNDAY SCHOOL TEACHERS TRAINING COURSE. Rev. Schroeder.
1:45—2:30 EVANGELISM Rev. Frey.
2:30—3:15 PROPHECY (Lectures) Rev. Schroeder.

Ebenezer Church, near Bluffton, Ohio

On October 25 Rev. P. A. Kliewer, our pastor, officiated at a baptismal service in our Chicago Mission, and Rev. H. T. Unruh of Bluffton filled the pulpit in his place.

Sunday morning, Nov. 8, Brother Kenneth Neuenschwander, a young man from our neighborhood, whom the Mennonite church at Wayland, Iowa, had called to be their pastor was, at their request, ordained to the full ministry in our church, so that he might carry the responsibility of whatever kind that might present itself. Rev. H. T. Unruh of Bluffton assisted our pastor, Rev. P. A. Kliewer, in the ordination. Then Brother Neuenschwander brought much joy to our hearts as he expounded the message on "Inspiration", as his start in life, based on Tim. 3-16, God's breath in man. Our church wishes the new worker Divine Guidance. In the evening a nice wedding took place in our church, when Miss Elizabeth Margaret Kliewer and Dr. Calvin Ruckmeier of Toledo, Ohio, were pronounced husband and wife. The grooms father, Rev. Ruckmeier, opened the ceremony while Rev. Kliewer gave his daughter in marriage, after which he, too, assisted in the ceremony. After the bridal couple had departed the large audience enjoyed a fine program by the Christian Endeavor. Back in October another wedding of considerable interest was held here, when Miss Velma Burkholder of Ebenezer was married to Rev. Emerson Slotterback of Pennsylvania. The couple were then invited to the Lima Mission, where the groom filled the pulpit during a brief absence of Rev. J. J. Esau.

During the week of Nov. 15 Miss Helen Nickel, returned missionary from India, gave us an interesting lesson on her experiences in that far away country.—Rev. David Toews of Rosthern, Saskatchewan, Canada, member of our Home Mission Board, presented, in an impressive picture, conditions of the Mennonite immigrants from Russia and their needs.—Rev. George Bloomgreen, world traveler and evangelist, recently returned from Russia and Europe spoke in our church. His interesting story was illustrated by the aid of pictures from Russia. He lectured on three world leaders. To add to the interest of the meeting was the song service by Albert Tindley, famous colored singer from Philadelphia.—That week, too, the Girl's Mission Band were asked to join the Ladies' Missionary Society in an allday sewing.

Tuesday, Nov. 24, many of the Ebenezer folks and also the sister churches of Pandora attended the funeral of Brother Enoch Basinger, and on Sunday, Nov. 29, the funeral of Brother S. S. Hiltey at the First Mennonite church, Bluffton. Rev. H. T. Unruh conducted the services.

Baptismal and communion services were held Sunday, Nov. 29. The collection on this occasion cleared the debt on our church, for which we "Give thanks unto the Lord; for He is good, for His mercy endureth forever". Ps. 136-1.—In the evening the Junior C. E's had a pleasant surprise, when the folding organ which they had purchased for the Rev. Rudolf Larsen Inland Mountain Mission was demonstrated by Bros. P. A. Kliewer.

Our Christmas program in the evening of Dec. 24 was rendered by the little children from the choir loft, about 80 in number. In the morning the service was in German. Correspondent

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Essex United Mennonite Church

Leamington, Ontario, Canada, Jan. 2, 1937.

Greetings to friends and readers of THE MENNONITE.

The happy Christmas season once again is over, but we hope that the many blessings derived therefrom remain in our hearts.

On December 20 our young people presented a Christmas entertainment featuring songs, musical selections, and various recitations and dialogues. On Christmas Eve the Sunday School classes entertained, with about one hundred and eighty children taking part. Each one of them received a small present and some Christmas candy, which brought joy to their hearts.

Special services were held on Christmas morning, with the church choir participating. On Saturday and Sunday morning following Christmas, services were again held. Bible classes are still being held three nights weekly and quite a number of young people are availing themselves of the opportunity of learning to know more of the Bible.

Now that the New Year has set in again may I, on behalf of our whole group, wish that it be a very happy one, and may God be with us and keep us as He has in the past.

Mary Janzen, Correspondent.

NOTICE!

Will the leaders of those churches of the Western District Conference which are located within driving distance from Newton please call for their quota of Conference Constitutions at the Herold office? This will save the Conference the expense of mailing these to them. Abraham Albrecht, Conf. Secr.

"A UNITED MENNONITE YOUTH IN CHRIST"

"Our Youth Says"

B. BARGEN, Editor - - - - Bethel College, Kansas

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Senior Department

Emmaus C. E. Reports Good Year

Greetings from the Emmaus Young People's Christian Endeavor. We come to the close of this year with thanksgiving that we have been able to meet throughout the year. When the mercury fell below zero or rose to 120 degree above, we always found that the temperature and atmosphere were the best in church. We meet only every three weeks. In the summer we have our endeavors in the evening, and the rest of the year, in the afternoon. Our specials for the summer are an annual picnic and lunch to which all members of the church are invited and an outdoor meeting in front of church. For the picnic we usually have a special speaker.

December 6 we had Reverend H. J. Kliewer, retired missionary to the Oklahoma Indian field, as our guest speaker. He gave us several reasons why it was so hard to do missionary work among the Indians. The Indian, he pointed out, has much pride, and does not like to repent of his sins. The white people living among the Indians set a very poor example very often. Furthermore, the policy of the government is none too favorable for the work being done with the Indians there by the missionaries.

YOUR MOTTO

If your motto says, "Smile," and you carry a frown;
"Do it now," and you linger and wait;
If your motto says, "Help," and you trample men down;
If your motto says, "Love," and you hate;
You won't get away with the mottoes you stall—
For truth will come forth with a bounce.
It isn't the motto that hangs on the wall,
But the motto you live, that counts.

In the early spring, leaders were appointed who organized a Junior Endeavor. All children between the ages of 12 and 18 years may join. Under able leadership the organization has made wonderful progress and the membership is 31, while the membership in the Young People's Endeavor is about 123. December 27, both Endeavors will have a joint meeting. "Christmas Echoes" is the main theme of the program to be given. At the close of the meeting several of the Juniors will graduate into the Young People's Endeavor. A Blessed Christmas and Joyous New Year to all.

Ellen Harder

HAVE YOU sent in a report of the activities of your society for the past year? This is what we—you—everybody is interested in:

How did you get variety into your programs?

HOW did you get continuity into your programs?

HOW do you get everyone to do something?

HOW do you make your programs fit the needs of the young people?

HOW do you secure the cooperation of every committee?

WHAT new plans have you worked out during the past year?

WHAT type of program makes the greatest appeal?

WHAT type of service have you undertaken for the good of the church, or for the good of the community?

WHAT special studies have you made during the year?

WHAT are your plans for this year, and how are they new or different from what you have had in the past?

WHO are your strong leaders? WHAT have been their main contributions to your society?

WHAT has been your greatest single problem?

WHAT has been your greatest single blessing?

If you have not yet sent in your report to the editor of the Youth Department, remember that our young people everywhere are interested in what YOU are doing, and how YOU are solving our problems.

War Is Not Inevitable!

The morale of the forces working for peace is, at the moment somewhat shaken. More people hate war and expect no good from it, but fewer believe in the practicability of peace.

Individuals cannot make peace if governments are going to make war. Military preparations and threats must be curtailed. Commercial rivalries must be reduced to mutual help and cooperation.

There is reason to believe that there are lovers of peace — and in the aggregate probably a good many of them—who have lost hope. The clouds of war hang so low and are so full of lightning that they can see no other possibility than that the storm will break upon us within a few months. The only question is where will the lightning strike first. To put aside the figure of speech, the only question, as these despairing pacifists see it, is which side will strike first. War is bound to come, next year if not this, and the longer it is postponed the greater will be the relative strength of Germany; therefore, let it come quickly! This sentiment was heard not a week ago from the lips of a man who has been an absolute pacifist for years.

This feeling of the inevitability of war is itself a dangerous case of war. But war is never inevitable until the shooting begins.

The belief of enough people in the certainty of war will make peace possible.

The first and simplest service that every friend of peace can render to the cause is to resist that false suggestion and to base his own attitude upon the conviction that war, even in these days, is still as unnecessary as it is wicked.

—Christian Century

INTERMEDIATE CHRISTIAN ENDEAVOR

January 24, 1937

Topic: Dishonest Practices in Our Daily Life

Luke 16:1-12; Prov. 20:14

Daily Quiet Hour

Jan. 18 Rebekah's dishonesty. Gen. 27:41-46
Jan. 19 Easy Money. 1 Sam. 8:1-5
Jan. 20 Giving and taking bribes. Matt. 28:11-15
Jan. 21 Earthly crookedness, eternal loss. Prov 1:10-19
Jan. 22 A cure for crookedness. Eph. 4:23-32
Jan. 23 The sweatshop idea. er. 22:13, 14
Jan. 24 Dishonest practices in our daily life. Luke 16:1-12; Prov. 20:14

Pre-prayer Circle

Speak of the topic of the evening and read Ps. 51:6 and 10. Pray for the leader and all those who attend the meeting; the officers and committees; the superintendent of your society and the pastor, special missionaries and their needs.

Your Program Material

Plan the worship program and the discussion of the topic to suit your own society and its needs. The C. E. World Quarterly has splendid helps on both for this topic. The C. E. World Quarterly is only 75 cents per year and comes each quarter. Order from 419 Fourth Ave., New York City. The material in this department is prepared supplementary to that in the Quarterly.

Your Offering

If your society has a regular offering as a part of its Sunday night meeting, make it a part of the worship program, with an appropriate prayer or Scripture verse before it is received "Remember the words of the Lord Jesus how He said, it is more blessed to give than to receive." Freely ye have received, freely give." Offer a short consecration prayer after the offering has been taken." All things come from Thee, and of Thine own have we given to Thee."

Questions For Discussion

1. Why do most people allow some small dishonest practices in their daily lives? Mention some common ones. How can one overcome them?
2. Why is it harder to be honest in small things than in large ones?
3. Are small dishonest practices as serious as dishonesty in large things? Why are they dangerous?
4. Is it possible to be absolutely honest in all things? How can one become so?

Mother, when your children are irritable, do not make them more so by scolding and fault-finding, but correct their irritability by good nature and mirthfulness. Irritability comes from errors of food, bad air, too little sleep, a necessity for change of scene and surroundings; from confinement in close rooms, and lack of sunshine. —Herbert Spencer

HOBBY NIGHT

By Gertrude Eyemann

Usually during the summer months we have what we call "Hobby Night." During the months preceding, the Intermediates are encouraged to take up and develop some hobby, if they do not already have one or several. Suggestions are given to those who wish them.

On "Hobby Night" each one is given a chance to tell about his hobby. One that was particularly successful was in the form of a social. Supper was served with the members seated at small tables. Each one had a place card and a joke to read. After the meal each one told about his hobby and either had his collection with him, or if it was music, a song was sung or a number was played. There were boats, several models, stamps, collections of elephants of all kinds and wild flowers. It made a lovely social evening of music and talks and stimulated interest in similar hobbies if not new ones.

JUNIOR SECTION

Program Suggestions for January 24, 1937.

"More About Jesus"

Topic 4: Watching Jesus Feed the Hungry

1. **Opening service:**
   1) Song service—in charge of chorister and pianist
   2) Scripture reading, John 6:25-33.
2. **Call to worship** by meditation while pianist plays "Just As I Am" through twice
3. **Period of worship:**
   1) Sing in unison—"Just As I Am." Verses 1, 2, 5
   2) Voice one—Ps. 42:1, 2a. (rising in the seat)
   3) Voice two—Ps. 63:1. (rising in the seat)
   4) Voice three—Ps. 62:1. (rising in the seat)
   5) Voice four— (rising in the seat)

Prayer

"O Bread of life from heaven,
To weary pilgrims given,
O manna from above!
The souls that hunger, feed Thou,
With Thy most sweet and tender love.
The hearts that seek Thee, lead Thou"

   6) In unison — "Praise God From Whom All Blessings Flow"
4. **Announcements**
5. **Period of study. Aim:** To teach the miracles of feeding performed by Jesus and to show the necessity of each soul's coming to Him to receive the life-sustaining food
   1) Sing in unison—"More About Jesus"
   2) In unison repeat verse of month
   3) Remarks on slogan "More About Jesus" connecting previous studies to topic for the evening
   4) **Story:** The Empty Pots—a junior using John 2:1-11. Let this junior carry six waterpots fashioned out of poster card board (cut-outs). Paste a stand-up attachment at the back of each. When he tells the thought in John 2:6, let him set the six pots in a row and proceed with story
   5) **Objective Lesson**—by a guest using the six empty pots in teaching these truths:
      a. Jesus fills our empty lives when we allow Him to take charge of us
      b. He fills us with something good
      c. Others will recognize the good
      d. We will be of benefit to others
      e. We will bring praise and glory to Jesus
   6) **Story:** Five Thousand Guests—a junior using Mark 6:30-37; John 6:8-13. Let this junior carry a poster of his own making which he brings to view when telling content of John 6:8
   7) **A Scroll**—the leader holds in hand a small scroll tied with a bit of color. With a word of explanation this is handed to a junior who reads the following truths gleaned from the story just told under the heading

      Let Us Remember

      a. The people ran after Jesus because their hearts were hungry
      b. Jesus fed their hearts all day
      c. At the close of day He supplied also their food for the body—they came to Jesus hungry but went away filled and satisfied
      d. We need to go to Jesus. He alone can fill our hearts
   8) "Break Thou the Bread of Life" — sing in unison as a prayer
   9) **Story:** Four Thousand Guests—a junior using Mark 8:1-9, and also a poster of his making.
   10) **Heart talk:** "Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."
   11) **Parting prayer** — turn again to the hymn "Break Thou the Bread of Life" (perhaps in using it twice its mesage will sink deeper) and in unison read verses 1, 2, 3; verse 4 sing softly adding the amen.

A mother's prayers, silent and gentle, can never miss the road to the throne of all bounty.

—Beecher

Bethesda Church, Henderson, Nebr.

The editor of the Mennonite has sent us some franked envelopes, with announcement of our appointment as correspondent of this worthy church paper. We really do not feel qualified to fill this important and responsible position. In our imagination it would compare with the driving of a Model T in this stream-lined time of speed and efficiency. But one thing is encouraging to us, whatever may not be fit to put into print will be fit for the wastebasket.

The year 1936 has been for us, as a church as well as for the community, an unusual year. Our harvest has not been plentiful, wheat and oats a fair crop, corn for the last three years, so to say, a failure, and a shortage of feed. However, we still have many things to be thankful for. So no complaints are made.

Starting at the close of the year, it makes it quite difficult to do justice to the high lights of the year in a belated report. Our church services were held regularly. The attendance has been praiseworthy. Our church membership is nearing the 700-mark and the enrollment in the Sunday school is more than 800. The interest shown is commendable, especially among the young people.

At different times ministers were invited to hold series of evangelistic and Bible study meetings. Among these were Rev. P. R. Schroeder and Rev. A. Warkentin. The Bible studies in the morning were in German and the sermons in the evening with few exceptions in English. When you listen to these men you will soon be convinced where they stand to God's plan of salvation.

The need is felt more and more for the use of English in our church services. So each month one Sunday morning service is held in English, while in the Sunday School some of the German classes have fallen out the past year. The trend is apparently more and more toward the English.

Our church Bible school again was opened in the fall for a term of four months. Brother Theodore Schmidt is the teacher and a goodly number are attending.

The last Sunday of the year Rev. N. P. Janzen, Madrid, Nebr., here on a visit with his parents, preached two sermons for us. The one was on the second coming of Christ, which held the audience spellbound throughout.

J. J. Friesen

Bally, Pennsylvania, January 1, 1937

Greetings to the editor and readers of THE MENNONITE from the Hereford Mennonite Church, Bally, Pennsylvania. The activities of the past six months have been quite interesting. During July about thirty-five of our people rehearsed under Prof. Russell A. Lantz for the "Songfest" on August 2. What a treat it was to work under so capable a man!

On Sunday morning, July 19, Rev. Carl Landes presented the Peace Program in our church and gave us vivid pictures of the last war and what the future looks like for peace-loving people today.

Our annual Harvest Home Services were held on Sunday morning, September 6. Founder's Recognition Day in honor of Dr. F. E. Clark, was held on Sunday evening, September 13, in the Schwenksville Mennonite Church. Our Intermediate Christian Endeavors took part in this program.

Sunday morning, September 20, the parishioners and friends of Bally had a real treat when Dr. John E. Hartzler spoke on "What is Religion" — a very forceful and enjoyable presentation. Walter Knepp, a German Exchange Student at Hartford Theological Seminary, spoke very interestingly on Sunday morning, September 27, of his experiences in traveling in the Great Northwest and meeting a group of Mennonites who are laboring there without a shepherd or pastor.

Our annual Fall Preparatory and Communion Services were held as usual; so were the annual Thanksgiving Day services. There was quite a nice attendance to show our appreciation to our Heavenly Father for His protection and care over us during the last year. The Ladies' Aid Society of the church had a most interesting anniversary program on Sunday evening, November 29. Dr. Elmer E. S. Johnson, the pastor, was the speaker, telling of the place the woman takes in the world today and what she has done in times past.

The Primary Department gave a lovely Christmas program on Sunday morning, December 20, and the Intermediate Department rendered the pageant, "The Sign of Peace," a timely peace play centering around the Christmas message. Both programs were attended by capacity houses. Much of the credit for such delightful programs is due the faithful teachers. The business meeting of the church will be held the first week in January. This reminds one of the responsibilities given to officers—hence this letter.

Hereford Mennonite parishioners wish the new editor and all readers a Happy and Prosperous New Year, and only as we take Christ as our guide and leader can we expect to go forth for greater things in this world of ours today.

Mae Latshaw, Correspondent

NEWS AND NOTES

Aberdeen, Idaho:—The Cantata, "The Christmas Glory" by Heyser was greatly enjoyed by a large and appreciative audience. The Bazar and cooked food sale of the King's daughters was a great success and the proceeds will go to a needy cause. The Ladies Mission Society had a nice program and luncheon in honor of Mr. and Mrs. Henry Banman whose golden wedding anniversary was celebrated Friday evening, Jan. 8, in the church parlors.

Bulletin, Second Church, Philadelphia.—Are You a Modern Gulliver? Gulliver was a man of great strength, yet the Lilliputians (tiny people) bound him hand and foot. "Spiritual Gullivers" may likewise come to grief. As small cords can render helpless the strongest man, so bad habits can ruin the Christian's life. Let us cut these cords asunder with the scissors of faith, prayer and obedience to God.

There seems to be hope, now, that a change for the better may ensue in the German religious controversy. Protestant and Catholic leaders had repeatedly protested against the semi-official ridicule heaped upon Christianity. The latest of the appeals was made in a strongly-worded declaration by a conciliatory group in the Protestant Church, which said in part, "We expect that a stop be put to the anti-Christian propaganda which has appeared even more boldly recently and has mocked and derided the Church and all that is holy in the most intolerable fashion." The result of this was that Chancellor Hitler has sent out a warning note to the leaders of Hitler Youth and all Nazi officials to stop their attacks on Christianity.

Of the nations whom the United States helped win the World War we have been told again and again that Finland alone pays and that the rest are defaulting. Now little Greece wants it to be known that it, too, pays.

From the Berne, Indiana, church comes the news of some interesting actions taken at their annual meeting: 1. That the monthly German service is to be held Sunday afternoon instead of once a month in the morning. 2. That the constitution be changed so that the pastor be elected every three years, and that the deacons are not to serve more than two terms in succession.

The Associated Press has listed the following events as the world's biggest news in 1936: The British Empire crisis over the King Edward-Mrs. Simpson romance; the United States political campaign, 1936; the Spanish civil war; Italy's conquest of Ethiopia; civil war in labor ranks; United States business recovery; remilitarization of the Rhineland; United States droughts and floods; Hauptman's execution; and development of Dr. Charles Greely Abbot's solar steam engine.

The price of wheat recently rose to $1.43 per bushel, the highest since 1929. The cause of this seems to be the report that some countries in Europe were about to make large purchases of wheat. To meet this demand and to coin large profits the American speculators bought all the surplus wheat they could. Great patriots, aren't they?

The Spanish civil war seems to be making little progress one way or another. It is, however, causing a great deal of friction between other nations because, though everybody is supposed to keep hands off, apparently no one does. Russia, probably the worst sinner, has spent millions upon millions of dollars to aid the Loyalists. She furnishes them many officers, and is cooperating with their rulers. While Germany and Italy furnish soldiers, England and France play innocent, although a recent report has it that Russia and France together have sent 40,000-50,000 men. At the same time the innocent rank and file of Spanish people see their beautiful country reduced to ruins and themselves to beggary and starvation.

Before the "Repeal" we had bootlegging of whiskey in this country. Now it is bootlegging of coal. In parts of the anthracite coal lands of Pennsylvania nearly half of the mines are closed, leaving forty to fifty thousand miners without work. Twenty thousand of these are said to be engaged in bootleg operations; that is, they help themselves to the coal and sell it as a natural right, saying, "The coal which is in these mountains was put there by our Creator, and this mineral wealth was stolen from us by the greedy rich class, the coal operators, and bankers."

Members of the General Conference Board of Education, the old Witmarsum Seminary Board, members of the faculties of Freeman, Bethel, and Bluffton Colleges, and others interested met at Bluffton, Ohio, December 29-30, to discuss the welfare of our institutions of learning in their relations to each other, to the Conference, and to our Mennonite constituency, and also to discuss the serious counsel a to what might be done regarding a seminary.

Even from a purely literary point of view the Bible has some of the choicest pieces and morsels of literature in the world, and its language is mostly simple and easy to understand. Realizing this and also the fact that much of the modern literature offered to high school and college classes is shallow and often has little to recommend it except the suspense of the story, especially in fiction, the editor, who teaches German and French at Bethel College, has for the last few years been reading portions of the French Bible with French elementary classes and of the German Bible with the German classes. The students thoroughly enjoy the stories of the Creation, Adam and Eve, the Flood, Joseph and his Brethren, Moses, Esther, the Life of Jesus. A French beginners' class is just now reading the Gospel of St. John. They desired this because the pastor of the college church has asked all who can to read that Gospel during January. Another advantage in this is that a seed may drop into some heart that will grow and bear good fruit.

DEATHS

On Wednesday, Dec. 2, Mrs. Christina Langenwalter passed away at the Bethel Home, Newton, Kansas, at the ripe age of 80 years, and was buried from her home church, Halstead, on the following Sunday afternoon. Rev. D. C. Wedel and Rev. C. E. Krehbiel conducted the services. Interment was made in the Halstead cemetery.

Christina Langenwalter, nee Schmutz, was born in Wuertemberg, Germany, on March 2, 1856, the daughter of Philip and Christina Schmutz. She was baptized on her confession of faith in 1870 and came to America with her family the same year, locating at Bolivar, Mo. In 1874 she came to Halstead. She was married to Daniel Langenwalter in 1876 with whom she lived on their farm, near Halstead, until 1914, when he was called to his reward. To this union were born 13 children, three of whom died in childhood. Those living are: Jacob Herman, Reedley, Calif.; Daniel Benjamin, Gerber, Calif.; Philip August, Paso Robles, Calif.; Christina Eliz. Lehman, Halstead, Kansas.; John Emil, Twin Falls, Idaho; David Ernest, Hollywood, Calif.; Samuel Frederick, Halstead, Kansas; Albert Lucas, Aberdeen, Idaho; Emil Arthur, Matameska, Alaska; Edwin Rudolf, Peoria, Ill. There are 23 grandchildren and four great grandchildren, and there remain also two brothers, Jacob F. and Frederick S. Schmutz, and one sister, Lena Schmutz.

Margaret Grother was born March 16, 1867, in Hamburg, Germany, and died at Reedley, California, Dec. 8, 1936. She came to the United States when she was seventeen years of age. Her first home here was at Pekin, Illinois. In 1891 she was married to Harry Ertmoed. In 1899 the family moved to Alva, Oklahoma, where they joined a Mennonite church. From 1905 to 1911 the family resided in Canada. After that they moved to Reedley, California, where they have made their home ever since.

Of the seven children, who came to bless the home, two were taken from this life in childhood. Five, one son and four daughters, remain, with the father, as survivors of the mother, whose long life has made a deep impression on them.

Mrs. Ertmoed has been ill for about two and one half years before she was called away.. She bore her trials with becoming patience and was a source of inspiration in her attitude and conduct.

Funeral services were held in the Mennonite church on Dec. 11, at which Rev. H. J. Krehbiel spoke, basing his remarks on I Thess. 4:13-14, and Rev. J. H. Langenwalter used for his text Matt. 3:28-30.

Ella Mae Regier was born April 30, 1932, near Slater, Wyoming, and died December 17 at 12:05 a.m. at the age of four years, seven months and sixteen days.

On December 10 she suddenly took sick with a severe headache; this however left her upon a remedy given by her mother, so that she rested and awoke cheerfully the next morning.

At 10:00 a.m. the headache returned and increased until at 6:00 p.m. she folded her hands, praying: "Abba Father," and pointing to heaven said: "The angels are coming." At 7:00 p.m. her parents and her only brother brought her to the Bethel Hospital, where she received good care. Her condition was critical. On December 14 her sickness developed into meningitis, of which she died.

She has brought much joy to her parents, brother and sisters during her short life. Now she rests with the Saviour where there is no more pain. She leaves her sorrowing parents, four older sisters and one brother, one grandfather, two grandmothers, and many relatives and friends.

Words of comfort were spoken by Rev. H. J. Dyck and Rev. B. W. Harder.

Mahon L. Rosenberger, son of Henry R. and Mary Laux Rosenberger, was born in Milford Square, Pa., September 9th, 1864. On March 26th, 1880 he was baptized upon confession of faith in Jesus Christ as his personal Saviour and was received into the West Swamp Mennonite Church, where he has been a helpful and faithful member until the end.

He was married to Emelina S. Shelly, April 14th, 1888. Into this union ten children were born, two of whom died in infancy. Those who survive their father are: Aaron S., Mrs. Ida Mumbauer and Oscar S. of Quakertown; Clayton S. of Center Valley, Mrs. Mabel Heimbach, Quakertown, Mrs. Elsie Mohr of Coopersburg, and Mary and Mrs. Katie Myers with whom he lived and who took care of him during his five month's illness.

On April 17th, 1927 his life companion preceded him in death. One brother Menno S. Rosenberger and the following sisters survive: Mrs. Lizzie Sweinhart, Mrs. Clara Bauman, Mrs. Jane Roth, Mrs. Emma Keiser and Mrs. Ella Boyer.

On Monday evening about 9:00 o'clock he fell asleep to awaken in glory, bringing his age to 72 years, 3 months and 5 days.

The text used by Rev. A. J. Neuenschwander was John 4:14.

Interment was made in West Swamp Cemetery.

The future society is in the hands of mothers. If the world was lost through woman, she alone can save it.
—Beaufort

ATTENTION SUBSCRIBERS

Please note that remittances for subscriptions to THE MENNONITE should be sent to the MENNONITE BOOK CONCERN, Berne, Indiana. By sending your subscription to the eiditor or to some other address you simply cause extra work for everybody. All checks and money orders should be made out to Mennonite Book Concern. Please note that all subscriptions are payable in advance until the end of December, 1937. If your subscription expires before that date please remit in full now or as soon as possible.

F. J. Wiens, Manager

BOOK CHAT

The purpose of this weekly feature will be to bring to the readers of the Mennonite information regarding books, both old and new, religious and secular, which will enable them more intelligently to select good books for themselves and others and for Church, Sunday School and Public Libraries.

There will not be many book reviews, since these will generally appear in another section of the Mennonite. We cannot be too careful in selecting books for ourselves or for others, especially for children. American publishers alone produce between 10,000 and 15,000 new books every year. At best we can find time to read only a few dozen of these. What shall we read and why should we read it is something on which there will never be 100 percent agreement. Yet we must make some attempt to sift good from the bad. How shall I decide whether or not a book is worth reading.

The Book Chats will attempt to give you information that will help you to decide this question. The reactions of the readers of the Mennonite will be appreciated by the author of these book chats.

Sunday School Lesson Commentaries

For the subject of our first Book Chat I have selected Sunday School Lesson Commentaries because this is the time of the year when most Sunday School Teachers look around for books or periodicals that will help them prepare for the weekly ordeal of teaching their classes. I say "Ordeal" because it is just that for a goodly percentage of those devoted Christian men and women to whom we assign the task of teaching the Sunday School Lessons.

Most Sunday School teachers are busy people, whether they be business men, farmers, teachers or housewives. God cannot use lazy, idle men and women to perform one of the most important duties of the church. And just because Sunday School teachers are busy people, it is important to give them the Lesson material they need in such a form that they can master it quickly and present it effectively to their classes. Most teachers cannot afford to buy an expensive set of Commentaries on the Bible. Instead they must rely on Teacher's magazines or books that contain suitable expository material.

The oldest and most widely used Sunday School Lesson Commentary is PELOUBET'S SELECT NOTES. The 1937 issue is the 53rd Annual volume. It contains over 400 pages of excellent Lesson helps, including maps, illustrations, diagrams, outlines and much other invaluable material. It lists books by Bible scholars which may be profitably consulted for additional information. This book justly deserves its immense popularity and cannot be too highly recommended to the teacher who needs an all-around Lesson Commentary. Price $2.00 postpaid.

Next in size and and usefulness is TARBELL'S TEACHER'S GUIDE. The 1937 issue is the 32nd annual volume. Written from a slightly more liberal standpoint than Peloubet's, it contains many features that make it a favorite with teachers of adult classes. While Peloubet's quotes frequently from famous Bible Scholars, Tarbell's quotes less frequently and contains more original material. Price $2.00 postpaid.

THE TEACHER'S GUIDE by Kaye is a newer book. The 1937 issue is the 4th annual volume. The author of the Bible Study helps found in the New Analytical Bible has given us a bold helpful exposition of the Sunday School Lessons. This book contains many useful features not found elsewhere. The "Suggestive Questions" and diccussion "Topics" alone are worth the price of the book. Price $1.50 postpaid.

SNOWDEN'S SUNDAY SCHOOL LESSONS for 1937 is the 16th Annual Volume. Next to Peloubet's, this smaller book by James H. Snowden, is the most popular Lesson Commentary. It is fresh, practical and challenging. We recommend it. It appeals especially to teachers of young people of high school age. Price $1.35 postpaid.

ARNOLD'S PRACTICAL COMMENTARY is an old favorite. Printed in much finer type than the above four books already mentioned. It's 233 pages are crowded with concise, helpful Lesson material including hints for teaching the Lesson to various ages—Adult, Senior, Intermediate, Junior and Primary. Price $1.00 postpaid.

HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY for 1937 is the fourth Annual issue. Still comparatively unknown, yet it is in some respects the most useful of all the Lesson Commentaries. It is written by a man who has himself been a Sunday School Teacher and Bible student for over 40 years. The "Questions for Discussion" and "Seed Thoughts" will appeal to the teachers of adult classes. Old customers always repeat. We cannot recommend it too highly. Price $1.00 postpaid.

POPULAR COMMENTARY for 1937 is a new book. It is the cheapest complete Teacher's Lesson Commentary and has already won many friends. As in the case of all commentaries in this class it contains much excellent material but is set in small type. We suggest that you try it. Price 90c postpaid.

Pocket Lesson Commentaries

For Sunday School Teachers or Scholars who want a small book to carry in the pocket we recommend the two following booklets:

THE GIST OF THE LESSON for 1937 by R. A. Torrey. This is the 38th Annual Volume and most popular of pocket commentaries. It emphasizes the essential points of each lesson and contains an attendance record for every Sunday in the Year. Price 35c postpaid.

POCKET DIGEST ON THE INTERNATIONAL UNIFORM LESSONS FOR 1937 by Dr. George L. Robinson. Fifth Annual volume. Crammed with practical information, questions, discussion points, etc., that will be of inestimable help to teacher and pupil alike. You will be surprised and delighted with this book. Price 35c postpaid.

No teacher should become the slave of a Sunday School Commentary. Books of this type are meant to guide the teacher in preparing to teach the Lesson. Many teachers buy several Lesson Commentaries in order to get different viewpoints. We suggest that you order one or more of the above commentaries for 1937 today, before the supply is exhausted.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, JANUARY 19, 1937 No. 3

Quo Vadimus?– Whither are we going? In the Western District Conference there are six churches looking for pastors and others will soon follow because of the advanced age of the present pastor. No doubt there are similar cases in other conferences. There are a few young men, sons of some of our churches, now being trained in seminaries of other denominations, a practice which (as is well known,) has a tendency to wean them away from our fold. Meanwhile our erstwhile Witmarsum Seminary continues in its enforced slumber. Feeble efforts have been made to revive it. But it is always some individuals with a vision that are supposed to attend to such matters. Our colleges have been founded by private local or sectional corporations, the General Conference as such stood in the background watching developments. Meanwhile the colleges struggled along as best they could, and with the help of God and loyal, self-sacrificing friends they have managed to maintain themselves. Other advanced institutions of learning have helped train our young men and women for various callings: Teaching, medicine, business, and many others. It is different with the Seminary. For, failure to train our ministers in a school of our own, with our aims, our ideals, our principles of faith will strike at the very root of the existence of our denomination. Here it behooves the Conference as such to act, and act promptly. Hasn't the time come when the Conference, through its representative body, the Executive Committee, should inaugurate some plan of action that will lead to the acquisition of a Seminary of our own, in the near future? It is only a year and a half to the next conference session. Now is the time to plan and then act.

They say that man is mighty,
He governs land and sea,
He wields a mighty scepter
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world.

—Wallace

QUAINT TEACHINGS

Duty, will, self-discipline, conscience — words of deep significance thirty, even twenty-five years ago, have today almost disappeared from the "bright lexicon of youth," and have been largely forgotten or set aside as old-fashioned by their elders. Such conceptions are considered almost in the light of superstitions, inhibiting and injurious to the free development of youth.

Does Joe object to arithmetic? Undoubtedly his is an artistic bent. Let him choose for himself the studies of which he feels the need. Does Mary want to dance? Play music for her and let her put her ideas into her own rhythmic response. The old notion of exact training only hampers the child and spoils his spontaneity.

Are the young Browns unable to make a go of their marriage? No one suggests that for the sake of their children they should at least try to act like adults instead of self-willed and uncontrolled children. Why should they give up their personal happiness? Better break up the home at the sacrifice of the children's peace of mind, and try again.

That there is something bigger and finer than self-expression, personal freedom and personal happiness seems forgotten. The world is like a crowded market place where man is grabbing what he wants with no thought of anyone else. It is not a happy world, even for the best and biggest grabber.

Only when the children learn forgetfulness of self, thought of others, self-control and the duty each man owes his fellow men, can they attain real joy and contentment. And these lessons they can learn only by the example of those about them.—Exchange

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Do a Common Thing Uncommonly Well

Loretta Clark

Do you wish to make for yourself a name
And have your portrait in the Hall of Fame?
Don't chose something mighty in which to excell,
Just do a common thing uncommonly well.
Do you wish to make your life a success?
On powerful things have you laid your stress?
Such thoughts from your mind expell
And do a common thing uncommonly well.
If in the race of life you wish to compete,
Don't place your goal too high and then retreat.
Again this motto shall I retell?
"Just do a common thing uncommonly well."

FOREIGN MISSIONS

CHURCH-MISSION PRIMARY SCHOOL REPORT FOR 1936

Janjgir C. P.

Since Miss Nickel has gone home on furlough I have been appointed principal of the Compound Primary School. This year there are 80 enrolled, 51 are Christian children and 29 are non-Christians. Of the non-Christians there are 22 Chamars low castes and 7 of other castes. The classes extend from the first to the fourth only.

Masihdas is the Head Master. His salary is Rs. 20 per month, Rs.—$8. He supervises the school and teaches the 4th class. His results are good. Laleser Surendra from Korba teaches the third class. She was the only girl who passed the eighth grade examination last March out of a class of eight in the Funk Memorial School. Talitha Dass teaches the first and second grades. I am pleased with her work. The children like her. There are 32 in the first class and 20 in the second class. This year we do not need any one to go to the home and call the children. The attendance is very good. Shanti Hirwa helps Talitha in the hygiene, geography, and hand work classes. Lalesar also helps her with preparation of materials for hand work and charts.

This year I have introduced the Moga system of reading in the First class. We are using the Moga readers and charts. Of 32 children, 28 learned to read in six weeks. The Moga system does not start with the alphabet. The order of procedure is stories, sentences, words and then letters. We make much use of charts, pictures, flash cards and matching words and sentences. There is no need of shouting at the children or making them shout in unison as formerly. We intend to have them read three or four primers and a first reader during the first year. The pupils need to buy only two books. The rest are library books. The aim is to encourage as much reading as possible. Writing is made interesting by making them want to write their names, which they learned to do very soon. They learn to write words before they write separate letters. In this way they see a purpose in learning to write. The meaning and value of numbers is taught to them through various objects. Then we emphasize the rapid addition of numbers without the use of their fingers. Pupils who do not learn to add rapidly in the first grade will be poor in the eighth grade in arithmetic. Miss Banwar told me lately that one of the girls in the eighth grade who is bright otherwise, is very slow in arithmetic because she has never mastered the combinations of numbers in addition and subtraction.

This years' new Primary School curriculum has been introduced with its special emphasis on practical work. In hand work the children learn to use the needle and scissors. Nature study and beginner's geography are taught out doors. In the first grade stars are put on a chart beside the pupils' names when they have come to school with clean hands and faces and combed their hair for a whole week. The children ar neater and cleaner. One Hindoo father told me that his son climbs on a box every morning to look into the mirror to comb his hair, a very unusual thing. For a number of years we have had a small garden connected with the Primary school, where vegetables and flowers have been grown.

The school expenses are shared equally by the church and the Mission. The church as shown a great interest in the school, and I welcome their criticisms and comments. Most of the parents are willing to pay for the books which they are asked to buy. Some children earned money during the hot season and put it away in Mr. Penner's safe to help pay for their books during the school year. Bible stories and Christian songs are learned eagerly by the children.

I do not have as much time as I should like to have to supervise the school because of my work as principal of th Bible school. However, I visit the school weekly for tests. Let us pray often for our Primary children.—M. R. Burkhalter.

Keep Education Christian

JESUS AS TEACHER

Dr. Ed. G. Kaufman

2. **Regarding Himself.**—A good teacher knows the truth about himself and his own ability. Jesus knew the truth about who He was and about what He could do: "I am the bread of life"; "No one comes to the Father except through Me"; "I am the way and the life"; "Come unto Me and I will give you rest"; "I came that ye might have life, and have it more abundantly." Many other passages of a similar nature could be cited. Jesus knew He had possession of something that others wanted and needed. Many a teacher looses out because he does not know his own mind and so causes his pupils to lose confidence in him as a teacher. Such a situation makes teaching impossible. Christ knew Himself and inspired confidence in the minds of His hearers that He knew and could teach them as well as save them.

Give the Bible to the people, unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work its wholesome work through the whole nature. It is very difficult indeed for a man or for a boy who knows the Scripture ever to get away from it. It follows him like the memory of his mother. It haunts him like an old song. It reminds him like the word of an old and revered teacher. It forms a part of the warp and woof of his life.—Woodrow Wilson.

Doctrinal --- Devotional

IN HIS PRESENCE

By A. R. Keiser

III Our Barriers—How To Remove Them

In a recent discussion among Sunday School teachers one of them confessed "The hardest problem I have to handle is myself." There are so very many problems confronting people of all ages and classes. Many do not seem to have anything to live for. Perhaps this situation may be a result of a lack of Christian beliefs and convictions. One young man said "One thing I am sure of, and that is that I am not sure of anything." A fully surrendered man hearing him asked "Have you tried God?" There are a number of fundamental beliefs of Christianity that the Christians may have.

Or perhaps the difficulty with many Christians may be a lack of moral dynamic, we cannot live as we believe a Christian should. There may be conflicts in the personal life, in the home and with one's associates. We would like to find the secret to the way out. We desire joy in the Christian life, we would like to feel that we are having constant fellowship with God and that Jesus Christ is real to us.

We may be ill at ease and worried about this whole matter, we cannot understand ourselves nor this idea of the victorious Christian life. We know confidently that we are a child of God and yet we are not joyful and triumphant as we had observed some others to be. Concerning ourselves we are reminded of Paul's message to the Corinthians when he accused them of being carnal Christians old enough to be fed with meat but still babes requiring milk for nourishment. If any of us feel that we are like the Corinthian babes in Christ it is no doubt because of some unconfessed sin.

In some quarters sin has been thought of as a word in poor taste, but the fact remains that sin is marring the relationship between God and man. It is true that in our lives we need to think of sin as a specific deed or misdeed, it is never general, it is either a coarser sin of the flesh or a more polite but equally heinous sin of the disposition. God's white is a terrible white. A small sense of sin means a small Christ. Sin is anything that weakens the individual, it may be something that mars our relationship with God or with our fellows. Sin in some form or another is the barrier standing between God and what we may become. "All men sin and come short of the glory of God. Before our relationship with God and with our fellowmen can be right that barrier must be removed. To Paul all unrighteousness was sin.

Sins are of various kinds, they may be habits or occasional misdeeds which are committed as a result of wrong thinking. The prodigal son was sinning against his father but the elder son sinned equally much—the one sinned in the lusts of physical appetite and the other in his selfish disposition. Sometimes sin has been classified as any deed or thought which falls short of absolute standards.

1. The first standard is honesty. Sin may be stealing, lying, mis-statement, exaggeration, dishonest silence, political lying, false excuses, discussing people negatively, hypocrisy, forgetting to return borrowed books, failing to hand in your ticket to the collector, sins of attitude and others.

2. The second standard is purity. More unhappiness results in failure to be pure than in any other realm of life. Jesus always made the eye, the thought and the tongue the beginning. Our bodies are to be temples in which the Spirit of God can dwell, we must keep them pure and holy. In our relationship with the opposite sex we may seek fellowship but not familiarity.

3. In the absolute standard of love we find sin to be anything that savors of hate, murder, resentment, lack of forgiveness, gossiping, ill-will and temper. It is the Christian act to apologize when we have not been loving and kind.

4. The Last absolute standard is unselfishness. Here we find sin to consist of such attitudes as self-love, self-pity, self-ambition, self-centeredness, self-sufficiency and others. The true Christian is Christ-centered and Christ-controlled.

Most of us will know quite readily where our prevailing sin is to be found. From time to time the Holy Spirit will make us conscious of still others providing we rid ourselves of our pet sins. We simply must rid ourselves of these barriers of sin if we would grow in the spiritual life, but we cannot succeed in our own strength. When will and imagination of evil come into conflict, imagination always wins. We must turn our imagination to Jesus Christ. When we hate sin badly enough and meditate and fellowship with Jesus Christ we will be surprised to find that the desire for our pet sin has disappeared. That will be the beginning of a life lived "In His Presence". It will be worth more than it costs.

Apology. Unfortunately the name of the author of the splendid poem, "Viewing the New Year," that appeared at the head of January 5's issue was inadvertantly omitted. It is Mrs. Edna Brown who resides at Spokane, Washington. She is a housewife who in her spare moments finds pleasure in writing Christian stories and poetry. Mrs. Brown experienced a thorough conversion some years ago and uses this means to serve the cause of Christ, her Master, and her fellowmen. Our readers will like her stories, as we publish them here.

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CORRESPONDENCE

Tabor Church, Goessel, Kansas.
January 8, 1937.

Since it is still my duty to report of the last three months of the past year, I must do so at once before my successor's term begins.

On October 12 we had a meeting to elect delegates to the Western District Conference held at Beatrice, Nebraska. Our pastor, Rev. Richert, conducted revival meetings at the mission stations in Arizona the first two weeks in November. Rev. J. J. Voth of Bethel College filled the pulpit during the pastor's absence.

November 22-27 Rev. John C. Kaufman, Marion, South Dakota, was in our midst and held a series of meetings. On Sunday, November 22, he served us with a sermon on preparation for Communion, taking his text from the wonderful story of the deliverance out of the land of Egypt. Sunday evening his text was Ecclesiastes 4:12, "A Threefold Cord is not quickly Broken." Monday evening, "The Redemption of the Precious Blood of Jesus Christ." Wednesday and Thursday in German on "Mercy" and "Judgment." Friday evening, "For Unto Us a Child Is Born." November 20 the Women's Missionary and Sewing Society had a mission sale. It totaled $109.75. On Thanksgiving Day the Sunday school had a program in the morning. The collection totaled $600. Sunday, November 29, we held Communion and in the evening Rev. David Toews told us something about the Mennonites in Canada. Rev. Richert is conducting a Bible Study Hour with the young people who meet every Wednesday evening at the church. On December 26, Dr. Rudolph T. Unruh, missionary on furlough from Africa, told us of the Congo Inland Mission. On December 30, the annual business meeting of the church was held. Brother John Voth was elected a new member on the Trustee Board. The Church Building Committee reported approximately $1700 in the treasury. On the last evening of the year the Senior Christian Endeavor Society gave a program.

Two members are sick, Rev. Gustav Frey and my mother, Mrs. J. B. Thiessen. Please pray for them.

D. S. Thiesen, Correspondent.

Butterfield, Minnesota, Dec. 31, 1936

We are again at the close of another year. We all know what this year brought us, but we do not know what the new year will bring. We are indeed thankful to God for his gracious care over us during the past. Let us again put our whole trust in Him who is able to help us through everything and give Him all the praise. Now some news which occured during the last three months. In October a men's quartet, the Cotton Blossom Singers from Mississippi, gave us a full evening of singing and speaking. Michael Ewy, an aged brother, passed to the great beyond, after only a few days in the hospital. His two daughters from Canada came to the funeral, October 14. Rev. J. P. Friesen spoke in German and Rev. L. H. Linscheid in English. On October 13 the Sunday School convention was held here all day; a lunch was served in the basement for all visitors. On the first of November the C. E. program, our annual meeting, took place; Albert Linscheid, Mrs. H. M. Fast, and B. J. Rempel were elected as officers. November 15 Rev. John Bartel from Mountain Lake had charge of the services, when six young girls were baptized. May these young souls be true to their promise made on this day is our wish and prayer. On November 16 Waldo Linscheid had a runaway accident, the wagon going over his abdomen twice. He was in a critical condition at the hospital for a few weeks. At this writing he is able to walk with crutches, and we praise God for the Miracle He performed here. On the 27th of November a beautiful church wedding took place in the evening when Theodora Linscheid and Edwin Roedekur were united in marriage by the bride's brother Rev. L. H. Linscheid. After the ceremony a lunch was served in the basement. The 30th of November our annual church meeting took place in the church with Rev. John Bartel from Mountain Lake in charge. Mrs. H. M. Fast was elected Sunday School superintendent for one year. We have nine classes in our school—two are German and the rest, English. At our Ladies Aid Society in December, Mrs. R. E. Casey was again elected president for one year. On December 24 we again celebrated our Lord Jesus' birthday with a program in the evening and Christmas Day we had services. The weather being very mild made it so good to attend for old and young. I am glad to state that Mrs. R. E. Casey will hereafter give reports of this congregation as she was voted in at the annual meeting. I am very thankful to the editor for his promptness in always giving a place in the paper for my poor reports. Now may our Lord and Saviour be with us and bless each and every one of us till we shall see Him face to face is my wish and prayer.

Mrs. Gust Miller, Correspondent

Grace Mennonite Church, Pandora, Ohio

In October a catechism class was started by the pastor, Rev. Whitmer, to continue six months, and the Sunday School was reorganized and began its new year under the leadership of A. S. Hilty.

During the fall we were addressed or served on different occasions by the following: Rev. Walter Schutz, returned missionary from Africa, preached to us and told us of their experiences in the mission field, while Mrs. Schutz addressed the Mission Society. Dr. C. H. Smith of Bluffton College spoke on the All-Mennonite Congress at Amsterdam which he had attended. Dr. C. Ray Barrett of Finlay, Ohio, addressed the men of our church at a Fellowship meeting, which was followed by a banquet, with ninety-four men present. Miss Alice Treuschel, teacher of Religious Education and Bible studies in the Bluffton, Ohio, public schools, spoke of her experiences and work. Rev. David Toews of Rosthern, Sask., very interestingly spoke of the immigration of 21,000 Mennonites from Russia into Canada, and of the hardships and needs of these people due to successive crop failures and depression prices.

Other events in our church were a peace declamation contest in which four contestants participated, where Viola Amstutz won first place.—On November 21 the annual mission sale conducted by the Missionary and Dorcas Societies was held at the community room of the school building. There was a good attendance and a fine sum was realized.—On November 1 the Women's Missionary Society held an all-day meeting to prepare a shipment of clothes for the needy in Western Canada.

Christmas activities at the church consisted of a children's program given Christmas night and the rendition of Haendel's "Messiah" on December 27, directed by Mrs. Florence Schumacher Stucky. The soloists were: Mrs. Bertha Callahan, soprano; Mrs. Kathryn Welty, alto; Roland B. Mikisell, tenor; Robert F. Londenbach, bass. Mrs. Pearl Bogart Mann was at the piano and Miss Eulalia Steiner at the organ.

Two deaths occurred the last quarter: that of Mrs. Gilbert Suter, aged 45, and Miss Barbara Lugibihl, aged 86.

Three weddings took place: Wilbert Welty and Miss Vera Locher; Claude Schumacker and Miss Pauline Walthers; Jacob A. Watt and Miss Ella Neiswander.

Correspondent

Bethel Church, Fortuna, Missouri.

We stand at the threshold of a New Year and as we look back upon the one so shortly gone we find some reasons for sadness, and also many for thankfulness for the wonderful way in which the Lord lead us.

The first part of the year was extremely cold, and while we looked forward hopefully to springtime and abundant crops which we had not had for three years, the summer was unprecedented for continuous abnormally high temperatures. Crops withered and died prematurely. Wheat and oats yielded very poorly. Pastures were burned brown as in wintertime, until one could scarcely see how livestock could exist and they had to be fed. In the fall, following the heavy rains, pastures revived somewhat and fall-sown barley and oats furnished some pasture. There was practically no corn. Of course gardens, too, were burned, up and housewives had to buy groceries as they can never remember doing before. Fortunately, so far, the winter has been very mild, with ample moisture to make winter wheat grow nicely, although it is rather late because of the late fall rains.

In September our pastor, Rev. C. H. Dirks and family moved to Hutchinson, Kansas, to serve the church there and also attend Bethel College. We were very sorry to lose them from our midst, but wish them God's blessing in their new work. Rev. P. P. Hilty is serving us temporarily for which we are grateful. Brother Jacob Unruh and wife from Pennsylvania have accepted a call from this church and expect to move here around the first of March. We pray that the Lord may bless our labors together.

On Sunday, June 28, occurred the marriage of Miss Winifred Hilty, second daughter of Rev. and Mrs. P. P. Hilty, to Mr. Claud Lutman of Versailles.

On August 27-30 the Middle District Conference was held here. Quite a number attended and we felt very fortunate to be able to hear the many inspiring messages, and join in the fine spirit of Christian fellowship which prevailed at all these meetings.

The Sunday evening before Christmas, the choir rendered a cantata in connection with a Missionary Society program. Christmas eve the children rendered their program. The young people of the church are to be commended for the faithfulness in which they keep up the Christian Endeavor meetings every Sunday night, and also for helping with all other church work. On New Year's Eve quite a number of them went to nearly all the homes of the congregation, via the school bus, driven by Paul Hilty, and serenaded the members by singing New Year's hymns.—Mrs. Roy Gerber, Correspondent.

Unconverted teachers in Sunday School remind one of the stucco figure sustaining the gas jets in the Music Hall in Glasgow, guiding others in a way in which they never walk themselves.

Sunday School Lesson

January 24, 1937

TWO MIRACLES OF MERCY

John 5:1-6:71 Printed, 5:2-9, 6:8-15.

The writer of our lesson plainly described what he actually saw—Jesus working two miracles of mercy, being moved with compassion to help the needy.

An Incurable healed by the Great Physician 5:1-9

In the porches of the pool of Bethesda, "House of Mercy", lay many in wretchedness and need (v3). Their life was a sad one—a picture of a lost and dying world. Among these was one especially helpess (vs 5, 7), disappointed day after day, yet hopefully waiting. He represents the many waiting today for encouragement, help, a visit from us. He had no man, no friend to help him. Many needs are not met and relived today—no one is willing to help.

Jesus saw the man, knew his condition (v6), was moved with compassion (Matt. 14:14). Misfortune and suffering always strike a responsive chord in Him. He takes a deep, sympathetic interest in the sinner, helpless and miserable and will heal, save him. The **Great Physician** of the soul delights in helping the most needy (Mk. 9:21, Luke 8:43). The only question is, Are we willing? "Wilt thou be made whole?", is the question asked of each one of us. Most sinners wish only to be made better. Jesus healed the bodily infirmity, yea more, the man was made whole (v9). Christ still makes men whole. There is power in His Word to save, to heal all who will believe (John 5:24).

The Hungry Multitude Satisfied 6:8-15

Jesus was interested in, concerned about the multitude. He saw a sum total of individuals, persons, saw them as "sheep not having a shepherd". Many followed Him (v2), probably largely of the poorer people. Their souls were precious to Him. Does the Church of today see them as Christ did?

These had been attentive all day, had not provided any material food, evening was at hand. Jesus saw their need and had compassion on them. Andrew timidly speaks of the very small supply carried by a thoughtful lad in the multitude. Jesus made use of this when given to Him and abundantly fed the multitude. The lad gave willingly, all he had. Our small possessions, talent are quite sufficient if we will only give them to Him. Jesus can multiply in quantity and effectiveness all that we give into His hands.

The obedient people sat down. We need to obey if we would eat at Jesus table. We must sit at His feet. Jesus gave thanks, and all had enough and to spare. Carefully all fragments were gathered up (v 12). God's gifts are sacred, none should be wasted. We are stewards. Christ can supply our every need and with much to spare.

Jesus sent the people away (Matt. 14:22) and went alone for prayer. In our success, in time of popular acclaim, we much need communion with God.

Miracles as Signs

The miracles of our lesson were acts of mercy. Christ's miracles also were signs showing He was Christ, the divine Son of God, proofs of the truth of His claims as to himself. They were signs to the disciples (John 2:11), to Nicodemus (John 3:2, to the multitude (John 6:2), signs which John felt should lead the readers of the Gospel to believe in Him as the Christ (John 20:32,31). Jesus himself told the disciples of John to tell him what they had seen as proof of His being the Christ.

Jesus declares that He is the food needed to give men the true Life. He is the Living Bread.

Christ's miracles demonstrate that He alone is the source of the New Life in its fulness.

Golden Text, John 5:36:

"The very works that I do, bear witness of me, that the Father has sent me."

Practical Truth:

Christ cares about our physical needs and can relieve them.

SERMON SKETCH

A. J. Neuenschwander

Forward and Upward With Christ in 1937

In Phil. 3:13,14 and Colosians 3:2 we have two texts that give us the directions in which we should travel in the whole of the New Year.

"Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus."

"Set your mind on things above, not on things on the earth."

The old year is past. The book is closed and the record is finished. The past cannot be changed. Let us truly repent for the past sins, blunders errors and failures if we have not already done so. Let us, however, not waste much time on the past, except to determine that with the help of God we will go Forward and Upward with Christ in 1937.

Our text urges us to forget the past and to get our minds on that which is above. Would Jesus have us do this? Indeed. See how He treated His disciples; Philip questioned, Thomas doubted and Peter denied Christ. Did Jesus discard them because of these things? He lead them to new relationships with himself and then inspired them to go onward and upward.

This is always God's way of dealing with men. In the poem "New Year", by an unknown author, this same thought is expressed.

"He came to my desk with a quivering lip,
The lesson was done.
"Have you a new leaf for me, dear Teacher?
I have spoiled this one!"
I took his leaf, all soiled and blotted
And gave him a new one, all unspotted,
Then into his tired heart I smiled:
"Do better now, my child".
I went to the throne, with trembling heart
The year was done.
"Have you a New Year for me, dear Master?
I have spoiled this one!"
He took my year, all soiled and blotted
And gave me a new one, all unspotted,
Then, into my tired heart he smiled:
"Do better now, my child."

What a glorious privilege as we stand at the threshold of the new year to hear: "Do better now, my child".

Let us start, forward and upward with Christ
"Grandly begin, tho thou hast time
For but a line, be that sublime,
Not failure, but low aim, is crime."

May the assurance of Christ, when He said: "Lo I am with you always, even unto the end of the world" be a source of courage to you to undertake great things in His name.

Let us consider a few things that we ought to set as goals in our forward and upward endeavor with Christ. (a) Study God's Word more regularly. Do this daily. (b) For some of our younger members, this year is the time to decide on and prepare for life work. Whether your life work be Missionary, the Ministry, or whatever it be, let it be Christ-centered. (c) For those past the life-work decision time, invest more for Christ and His Cause. Instead of constantly holding back a little, let us invest for Christ in some young man or woman to encourage him or her. Let us invest in some Mission worker or Station and by personal letters, interest and prayer, watch the work develop and enlarge. (d) Speak definitely to individuals about their soul salvation. Give a simple but sincere testimony of what Jesus means to you. In 1937 experience the joy of soul-winning. (e) Forward and upward with Christ in putting the spiritual realities above the physical and material. (f) Live your noblest and best as a citizen of your community and nation for peace and harmony. (g) Let us rest in the assurance of eternal Salvation for all that are in Christ Jesus.

CORRESPONDENCE

Reedley, California, Jan. 7, 1937.

The readers of the Mennonite owe a debt of gratitude to Brother S. M. Grubb who for so many years has so efficiently edited this paper. We welcome his successor, Brother J. H. Thierstein, and hope that under his guidance the paper will serve even more efficiently the purpose for which it was established. In order to do this it is essential that the correspondents in our churches send in reports more frequently. Having been again elected as correspondent for our church I want to lead off with a good example in this new year. On Sunday, November 29, the Duerksen's gave us their farewell message. In the morning Mrs. Duerksen spoke on the topic: "Why go back to India." In the evening her husband spoke on the topic: "What we saw and learned durnig our furlough." They left San Francisco on December 8, for their field of labor in India. On Sunday, December 6, after the morning service, we had our annual church banquet. At the close of the meal we had a program in which a member of each organization of the church told us the purpose of that organization and what the organization was trying to accomplish. Between these talks the different musical organizations of the church entertained us with choir songs, quartets and duets. The program and fellowship were greatly enjoyed by all. Sunday afternoon December 13, we had our annual congregational meeting, with reports from every organization of the church. All reports were encouraging except the financial report of the trustees. Because of the improvements made in the church and the parsonage, they had to report a deficit of several hundred dollars, but we felt so much encouraged and look so hopefully into the future that we increased our pastor's salary $200.00 for the coming year. At the close of the meeting I conducted a brief memorial service for the seven members of our church who had passed to their reward during the year. They were all older people and members of the first German Bible Class of our Sunday school. During my stay in Reedley more than thirty persons from this class have graduated into the great university beyond, and the class is getting quite small. Sunday evening December 20, our Men's Chorus of twenty-voices, assisted by the Ladies, and Junior choirs, gave us a program of Christmas music that was delightful and inspiring. We have great reason to be thankful for these choirs which add so much of the devotional spirit to our regular services of worship and we appreciate very highly their service and that of their consecrated leaders. On Christmas morning we had a Christmas service in our church as usual, and a good program by the Sunday school in the evening. Yesterday we had several inches of snow, very unusual for Reedley, the first since 1910. All the people, especially the children, enjoyed it very much. Because of the previous rain the ground was wet and most of the snow melted, nevertheless there are many snowmen in the yards and on the lawns this morning. We are thankful for these precipitations of which we have had twice as much as last season. It means a greater abundance of irrigation water for next summer. We hope for greater and better things in 1937 and pray that the Christmas spirit of peace and good will might remain with us throughout the year and control all human relations.—H. J. Krehbiel.

First Mennonite Church, Sugarcreek, Ohio.

Greetings: A new year—a splendid gift for each one of us! For this new year, we wish you Health, Happiness, and Prosperity.

A large audience was deeply impressed with the clear and penetrating message brought by the play, "What Shall It Profit a Man?" presented by the young people of the First Moravian Church of Uhrichsville, Ohio, on Sunday evening, December 6

A fine Christmas program by the children and our White Gifts Christmas service were well attended. The music by the choir and a solo number from the "Messiah" by Dr. D. D. Hostetler added much to the enjoyment. After the Christmas play, "The Wise Men at the Well," taken from the December Household Magazine, four girls dressed in white received the white gifts, and one dressed as the Star of the East and placed them around the manger.

A New Year's Eve party and watch night service was held on Thursday evening, December 31, in the basement of the church. After a program including folk games and contests, refreshments were served. Then we had a brief watch night service and at midnight, while the church bell rang out the old and in the new year, we extended to each other a good old-fashioned New Year's greeting. Old and young together enjoyed this, our first New Year's watch night service.

Our annual congregational meeting was held on Tuesday evening, January 5. The congregation voted that hereafter the annual meeting shall be held on the evening of the second Tuesday of September, and the new year shall begin on the first Sunday of October.

The Women's Missionary Society held a meeting in their church room at the close of the past year. This meeting was looked forward to by all the members for quite some time, to learn who has been their friend and aid-sister for the past year. What fun, when those, so sure they knew the one who was their aid-sister, were so mistaken. This meeting is one we never want to miss.

The Women's Missionary Society is to be highly commended for their untiring work in husking over three thousand shocks of corn for the farmers of this community. The money earned will be used to beautify the house of God.

The program committee is preparing a very interesting and instructive series of studies on "The Personality of Jesus" for the young people's Sunday evening meetings. The study will cover seven evenings.

About twenty-five members of the Junior Christian Endeavor surprised Rev. and Mrs. Stauffer as they rushed into the parsonage with a wagon piled high with all kinds of groceries, as Christmas gifts, each beautifully wrapped in white. After all were arranged on the living room floor the mysteries on the wagon were opened with interest and excitement. Later all were served with refreshments. Rev. and Mrs. Stauffer were so grateful for these thoughtful gifts.

All of us have had much to be thankful for this past year. May we build on the past and make 1937 the best year that we have had for God's Great Kingdom.—Mrs. Homer Schrock, Correspondent.

The Second Church, Beatrice, Nebr.

Our correspondent is vacationing in California, but he has again been unanimously elected to continue his duties as reporter to our church papers.

The Second Church had a number of blessed experiences during the festive season. These we wish to share with the large Mennonite family. Christmas celebrations began the evening of December 21, when the writer and his beloved companion had the privilege of an active part in the hospital program, given by the hospital family for the benefit of the patients. Thou shalt call His name **Jesus**—Saviour and Healer of soul and body. What a message of hope and cheer to those upon their beds of affliction.

Wednesday evening followed the celebration in the county jail with the sheriff's family and all the inmates, all of whom were remembered with a small Christmas gift. This consisted of the Gospel of St. John in a neatly bound booklet and a chocolate bar.

Friday morning, Christmas Day, we had our regular Christmas services. It is gratifying to see our people turn out so well to these services. This not only on Christmas Day, but also on New Year's Day and other church holy days, not holidays. In the evening our Sunday school program was rendered. The children, including those from the neighborhood, did remarkably well and the teachers deserve credit for their faithful labor. At the close of the program Sister Elizabeth Goertz, our missionary on furlough from China, spoke to the children, and has addressed us several times since. Her heart is in the work which she represents, especially the hospital work in China, and we pray that her sojourn may be of mutual benefit and blessing.

The last celebration, on the county poor farm, took place Sunday afternoon, December 27, Here, too, all the inmates were remembered with simple gifts, reminding them of the "Unspeakable Gift" our Father gave us in Jesus Christ our Lord and Redeemer. The Christmas services in these county institutions are arranged by the mission committee of our Senior Christian Endeavor Society and are greatly appreciated by the inmates.

The annual congregational business meeting was held Wednesday evening, December 30. The necessary business was transacted in the spirit of brotherly forbearance and love. In these hard and strenuous times it is a matter for profound gratitude that the church debt is wiped out, all bills paid, and a little nest-egg in the treasury for the new year.

For the week of prayer our church had arranged for a series of evangelistic meetings, with Rev. Albert Claassen, Freeman, South Dakota, as speaker. But a serious blizzard rendered Brother Claassen snowbound, so the meetings had to be postponed. Here again the saying is true, "Man proposes and God disposes."

The Second Church of Beatrice has experienced our Father's unmerited grace, patience, and forbearance. This gives courage, confidently to look forward into the new year. We, with all of His people, may claim our Saviour's promise. "Lo, I am with you always, even to the end of the world." Matthew 28:20.

M. Horsch, Pastor.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

"Our Youth Says"

B. BARGEN, Editor - - - - Bethel College, Kansas

Sponsored by
the Young People's
Committee of the
General Conference

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Senior Department

Wanted: A Name

What! No Name?

No name!

The Middle District Conference young people are going to find a GOOD name for their little paper, not just ANY name. For a good paper deserves a good name!

The ? ? ? , that's what they call it. The ? ? ? is a little, well planned, six-page mimeographed paper, chucked full of local news of what the different C. E. societies of the different churches are doing. It gives the complete roster of the conference officers, and best of all! it gives the names of young people's leaders.

There is one thing absolutely new in this little ? ? ? . It's a brand new idea. Honestly, we don't know that we have ever seen anything just like it. We spent some few minutes looking it over, especially to find out just who WAS the editor, but the name of the editor is not given. Now our guess is that they have that fact concealed, so that nobody being exactly sure who IS the editor, they all think they are, and that keeps them all working.

If you don't think they are all working you just write to Miss Inda Sprunger, Field Secretary, Berne, Indiana, for a sample copy. If she is not the editor, anyway she has something to do with it.

To our knowledge this is the second district conference to undertake the publication of the mimeographed conferenc sheet for young people. The need for these publications is real; the cost, in terms of material, is not great, but the cost in terms of human effort, faithfulness, consecration, is great. Such undertakings deserve the most sympathetic support of the churches themselves. To encourage the efforts of young people, to try to understand their dreamings and longings is the surest form of church-perpetuation we know of.

Success to you, ? ? ? , no question about it!

Who's Who?

Nobody knows.

Nobody knows Who's Who Among Young Mennonites. Ask anybody you know. They may tell you three or four names. Ask them why they think so, and they can't tell you.

There is not in existence any composite list of outstanding young leaders of the General Conference anywhere that we know of. Such a list would be of tremendous value. These are difficult times, and times in which, if ever we needed red blood and stout hearts, we need them now. There are doubtless many such young people, but no one knows who they are. We can't put our finger on them.

From out of the Mennonite fold have gone, these many years not only fine teachers, preachers, and missionaries. There have gone out (And lo! not always returned) nurses, deaconesses, businessmen, professional men and women, doctors, lawyers, scientists, scholars. They are supremely qualified to be our teachers. They know the Mennonite mind; they know the mind of the world; they know our mission, and where we fail to keep it.

Why not collect a list of them, and, if not publish them in book form, we could surely, once or twice a year, publish them right here in THE MENNONITE. Who will collect them? We know of no cheaper way than the young folks themselves—young folks in every C. E. group, in every church. Sit down now, and prepare a good, working list of the real leaders in your group, your district, your conference, and send the names in. We will be glad to list and index them for general distribution in these columns.

Life!

"A mystic bird once asked, 'what is life?'" writes Dr. H. S. Khosla in the Children's News of Delhi, India. "A musician bird at once responded, 'Life is a string of music.' A mole showed his head out of the ground to say, 'Life is a struggle in the dark.' The wild rose whose petals had just blossomed said, 'Life is the name of growth.' A fly buzzed 'Life is the smallest summer day.' An ant: 'Nothing—beyond hard labor.' Then the rain came with the message 'Life is teardrops.' An eagle spreading his wings like an airplane cried, 'It is another name for freedom and strength.' The breeze murmured, 'Life is a dream.' The morning's sun then appeared and sang, 'Life is the name of the beginning.'"—**The New York Times.**

INTERMEDIATE CHRISTIAN ENDEAVOR

January 31, 1937

Topic: What is the Purpose of the Church?

I Thess. 1:1-10

For Daily Meditation

Jan. 25 The church is Christ's body, Eph. 1:17-23
Jan. 26 The church at work. Acts 6:1-8
Jan. 27 The church as teacher. 2 Tim. 3:14-17
Jan. 28 The church and its leaders. 1 Tim. 3:1-13
Jan. 29 The church and the world's light. Matt. 5:13-16
Jan. 30 The church a growing concern. Acts 8:1-8
Jan. 31 What is the purpose of the church, 1 Thess. 1:1-10

Christian Endeavor Week

This Sunday is the beginning of what is known as "Christian Endeavor Week." Special plans for the week and for next Sunday can be had for 10c each by writing to the International Society of C. E., at 41 Mt. Vernon St., Boston

Praise and Worship Service

After a ten minute praise service in song, the president should take charge of the announcements. Select songs suitable to the topic. Then follow the worship service as outlined in the C. E. World Quarterly or plan your own, keeping the topic in mind

Introducing The Topic

1. Speak of the purpose of the meeting. It is to increase our appreciation and understanding of the church and its varied purposes and to see our share in carrying out these purposes. Explain what we mean by "The Church"
2. (Use the blackboard to make the discussion more impressive. Have a picture of a large church drawn without windows. As the various purposes are brought out put in the windows and label them. You will need to plan carefully to have as many purposes discussed as you have room for windows. (If the leader does not feel able to take care of the drawing does not feel able to take care of the drawing, ing, can be used.) This can be introduced by the leader somewhat as follows: When the Christian church fulfills its purposes it is like letting the Light of Heaven shine upon those who come under its influence. So tonight we shall let each purpose be represented by a window in this church. As the purposes are brought out through our discussion we shall add a window for each one until it is completed

The Purposes of the Church

Have a series of short talks on the following: "How is our church fulfilling its purposes of:

1. Preaching God's word
2. Teaching the Bible
3. Offering a place of worship
4. Training in Christian living
5. Sharing the Gospel with those who do not have it
6. Administering the Christian Sacraments
7. Doing good to the needy and oppressed

The Mennonite Church

Have someone give a short talk on, "What purpose has carried the Mennonite church through four centuries as a denomination?" Material for such a talk will be found in "The Mennonite" of June 16, 1936, p. 3.

Closing

Ask the pastor to give a five-minute closing talk on, "How can young people share in carrying out the purpose of the church?"

JUNIOR SECTION

Program Suggestions for January 31, 1937

"More About Jesus"

Topic 5: Healing the Sick

1. **Setting** the verse of the month in its accustomed place and on the blackboard the verse: "They that are whole need not a physician; but they that are sick. I came to call the sinners to repentance."
2. **Opening service**—service in song
3. **Call to Worship**—by a hymn played softly
4. **Worship Period**—(Place two readers in opposite places. Leader take place in back of group)
    1) Reader one—Bless Jehovah, O my soul; And all that is within me, bless his holy name
    2) Reader two—Bless Jehovah, O my soul and forget not all his benefits
    3) Reader one—Who forgiveth all thine iniquities.
    4) Reader two—Who healeth all thy diseases
    5 Reader one—Who redeemeth thy life from destruction
    6) Reader two—Who crowneth thee with loving kindness and tender mercies (Verses from Psalm 103)
    7) Leader—I am the Lord that healeth thee. I will take sickness away from the midst of thee. He healeth the broken in heart, and bindeth up their wounds. (Verses from Ex. 15:23 and Ps. 147)
    8) Reader one—Heal me, O Jehovah, and I shall be healed; save me, and I shall be saved. (Jer. 17:14)
    9) Reader two—Come, and let us return unto Jehovah for he will heal us. (Hosea 6)
    10) Leader—He hath not dealt with us after our sins, Nor rewarded us after our iniquities. For as the heavens are high above the earth, So great is his loving kindness toward them that fear him
    11) Reader one—Bless Jehovah all ye his works
    12) Reader two—Bless Jehovah, O my soul. (Verses from Psalm 103)

13) In unison sing—"Great Is Thy Faithfulness"

5. **Announcements**

6. **Study Period. Aim:** to teach some of the miracles of healing performed by Jesus and to show the necessity of each one's coming to the Physician of the soul

    1) Sing in unison—"More About Jesus"
    2) Connecting remarks as to study of the evening with previous studies
    3) Watching Jesus heal—accounts of healing retold by juniors
        a. The son of the nobleman—John 4:46-54
        b. The lepers—Mark 1:40-42
        c. The paralytic—Luke 5:17-26
        d. The withered hand—Luke 6:6-11
        e. The centurion's servant—Luke 7:1-10
        f. The two blind men—Matt. 9:27-31
        g. The deaf man—Mark 7:31-35
        h. The ten lepers—Luke 17:11-19
        i. The servant of the high priest—Luke 22
    4) Repeat in unison the verse of the month
    5) Heart-talk: Am I Sick?—by leader, stressing the need of the Saviour
    6) Sing in unison—"The Great Physician"
    7) Closing prayer by leader

Yes, Why?

"Just why the motion picture industry should be so short-sighted as to allow itself to foster—even unconsciously—the war spirit is an unfathomable mystery. If war comes, the motion picture, both as a business and as an art, will suffer losses from which it may never recover. The financial burden of waging a war will take its toll from box-office receipts; and dictatorship, which will come with another war, will destroy the screen's freedom of expression. Why, then, does not the screen use its tremendous power to avert such a calamity by fomenting peace instead of stupidly inculcating the war spirit?" —Selected

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THEN! NOW!

Four months ago a California Youth came down from the mountains, sat down at his typewriter and sent your editor this:

Parched desert, orchards and vineyards, curving road through foothills, a whiff of the pines, and then a lake! Lake Sequoia and our Retreat!

Morning devotions at Bible Rock, Indian Point, or Campfire Circle began the day. The forenoon was divided into five periods of Bible study, a chorus class, and Chapel. A new and deeper appreciation of God's Word, God's handiwork, and our heritage in hymn and history were the natural results.) The afternoon was given to recreation of the varied sort possible only in such an ideal location.

The high point of the day, a period of quiet worship, was at the lakeside facing the gradually fading glory of the departing sun. Campfire service at 8:30 o'clock varied from stunts to a testimony service on the last night.

A mountain top experience—What will our valley service be?

Young man, I'm curious what HAS your valley service been? Not only I, but the entire Church of Christ wants to know: Have these fine and holy aspirations changed YOU, or the world about you? Or was that mountain-top experience about which you wrote so vividly only a little incident, something to be talked about, and then to be forgotten?

ANGEL'S WORK

I have done angel's work today!
Yes, such an honor came my way.
Real angel's Work! And, lest you doubt it,
I'm going to tell you all about it.

Well, first, I cooked. It was so nice
To plan the pies, stewed fruit, and rice.
God sent His angel, once, to make
Cakes for a poor wayfarer's sake;
But, just today, He honored me,
And sent the task my way, you see.

Then, while I tidied up the place,
Gave every knob a radiant face,
Back to my mind this thought would lurk—
That I was still at angel's work.
Putting away the coats and dresses,
And moving small unsightlinesses.
For, oh! 'tis such a lovesome thing,
Just straightening out, and freshening.

And after that, I washed a few
Small wooly garments, old, not new.
Things I had rinsed and rubbed before
Quite forty times, or even more.
And as I hung them on the line
I thought what Godlike work was mine;
To cleanse—ah me!—to wash out stains
Till not a single speck remains.

So later in the day, 'twas sweet
To sit and rest my tired feet,
Mending the clothes, and plan out, too,
How to make old things into new.
For, surely 'tis an angel's way
To put things right from day to day.
To find thin places, and repair
The glad rags and sturdy wear.
Since wear and tear must surely be
On this side of eternity,
I'm feeling very proud to say
I have done angel's work today.

—Fay Inchfawn

(Fay Inchfawn, an English poetess, has been called the Laureate of the Home.)

HOME MISSION REPORT FOR DECEMBER, 1936

Contributions from Canadian Churches, sent direct to Rev. David Toews, Canadian Treasurer, Rosthern, Saskatchewan.

Ens Station, through F. P. Ens, Scottsburg, Sask.	25.00
J. J. Esau, Davis, Calif.	10.00

Church Building Loan Fund

No gifts came in for this fund this month.

General Treasury

Bethel, Langdon, N. Dakota	$ 7.00
Swiss, Alsen, North Dakota	10.00
Buhler, Buhler, Kansas	27.38
Zion, Elbing, Kansas	189.45
S. S. First, Bluffton, Ohio	17.32
Bethel, Wolf Point, Montana	10.85
S. S. Bethel, Inman, Kansas	26.27
Mission friends	50.00
Jacob W. Penner Estate, Marion, Kansas	16.34
Abram B. Musselman Estate, Bowmansville, Pa.	1078.00
Buhler, Buhler, Kansas	44.00
Interest, Home Mission Funds in hands of General Conference Trustees	14.80
Bergfelder, Mt. Lake, Minnesota	34.55
Zion, Souderton, Pa.	135.00
Ebenezer, Bluffton, Ohio	100.00
Hoffnungsau, Inman, Kansas	293.26
Deer Creek, Deer Creek, Oklahoma	24.88
Salem, Freeman, South Dakota	170.00
Eden, Inola, Oklahoma	7.32
First, Paso Robles, Calif.	28.53
Immanuel, Los Angeles, Calif.	61.28
Ex. Committee of Mission Societies	347.00
Salem Zion, Marion, South Dakota	60.00
S. S. Salem Zion, Marion, South Dakota	14.73
First, Bluffton, Ohio	37.00
Salem, Wisner, Nebraska	11.89
Pulaski, Pulaski, Iowa	6.00
First, Hutchinson, Kansas	6.00
West Zion, Moundridge, Kansas	40.00
Bethany, Freeman, South Dakota	100.00
First, Reedley, California	30.70
Mr. and Mrs. L. M. Ledig, Upland, Calif. for Saskatchewan	200.00
San Marcos, Paso Robles, California	5.76
S. S. First, Upland, California	19.82
C. E. Immanuel, Los Angeles, California	11.10
Wayland, Wayland, Iowa	50.00
Mrs. Emma K. Bachman, Woodlake, California	5.00
Ransom, Ransom, Kansas	11.51
S. S. Johannestal, Hillsboro, Kansas	11.85
Salem Zion, Marion, South Dakota	9.00
St. John, Pandora, Ohio	106.14
Herold, Cordell, Oklahoma	9.90
Bethel College, Bethel College, Kansas	28.83
Garden Township, First Halstead, Kansas	39.38
Dorcas Society, Halstead, Kansas	35.00
Bethel, Hydro, Oklahoma	7.50
Wanderers Welcome S. S. Class, First, Upland, Cal	5.00
Immanuel, Pratum, Oregon	38.22
Bethany, Quakertown, Pa.	6.79
First, Berne, Indiana	187.09
Children's Dept. S. S. First, Bluffton, Ohio	30.00
Germantown Mennonite Church, Philadelphia, Pa.	10.40
Grace, Lansdale, Pennsylvania	31.70
S. S. New Hopedale, Meno, Oklahoma	13.05
C. E. Johannestal, Hillsboro, Kansas	5.00
S. S. Hutterthal, Dolton, South Dakota	39.13
C. E. Hutterthal, Dolton, South Dakota	8.58
First, Aberdeen, Idaho	92.23
B. H. Thiessen, Hydro, Oklahoma	3.16
Bethesda, Henderson, Nebraska	100.19
S. S. First, Bluffton, Ohio	14.15
Altruist Class, S. S. First, Bluffton, Ohio	5.00
Edna Ramseyer's S. S. Class, Bluffton, Ohio	7.25
Dr. Mosiman's Men's Class, Bluffton, Ohio	8.25
Emmanuel, Noble, Iowa	25.37
Total income in General Treasury	$4689.91
Disbursements, as directed and paid out on orders for salaries, etc.	2371.87
Tax on checks	.32

Each one of the above named gifts was gratefully received and cheerfully acknowledged.

Very sincerely
A. J. Neuenschwander, Treas.
Quakertown, Pa.

Foreign Mission Receipts for December, 1936

Goessel Church, Goessel, Kansas	$ 302.54
Goessel Church, Children's Collect, Goessel, Kansas	71.22
Mennonite Church, Inman, Kansas	42.48
Sunday School, Inman, Kansas	10.00
Bethesda S. S., Henderson, Nebr.	44.09
Group, Port Rowan, Ont.	14.69
Primary Dept., Zion S. S., Souderton, Pennsylvania	9.00
New Hopedale Church, Ringwood, Oklahoma	7.59
Tabor Mission Sale, Goessel, Kansas	5.88
Est. of Jacob W. Penner, Marion, Kansas	32.68
New Hopedale Church, Meno, Oklahoma	24.80
Tabor Church, Goessel, Kansas	638.81
First Mennonite Church, Berne, Indiana	1302.30
Men's Chorus, First Mennonite Church, Berne, Ind.	41.62
S. S. Class No. 51, First Menn. Church, Berne, Ind.	30.00
Hoffnungsau Schulverein, Buhler, Kansas	200.00
Bethesda Church, Marion, South Dakota	75.18
Mennonite Church, Buhler, Kansas	67.30
C. D. Epp, Henderson, Nebraska	30.00
C. W. Claassen, Newton, Kansas	25.00
Bergtal Church, Pawnee Rock, Kansas	20.95
Ebenfeld Church, Montezuma, Kansas	5.00
Alexanderwohl Church, Goessel, Kansas	1278.34
Alexanderwohl Church Children's Collection, Goessel, Kansas	177.58
West Zion Church, Moundridge, Kansas	274.00
First Mennonite Church, Colfax, Washington	220.28
Hereford S. S., Bally Pa.	30.00
Mennonite Church, Hillsboro, Kansas	27.24
Friedensberg S. S., Avon, South Dakota	14.61
Pleasant Valleg Church, Plains, Kansas	9.85
Brudertal Church, Hillsboro, Kansas	361.95
Bethel C. E. Society., Mt. Lake, Minnesota	70.00
Bethel S. S., Wolf Point, Montana	13.15
S. S. Class, Berne, Indiana	4.00
Through Miss Helen Nickel, Berne Indiana	6.00
Ensz Station, Herbert Congr., Herbert, Sask.	50.00
Mission friend, Berne, Indiana	75.00
Mennonite Church, Lehigh, Kansas	35.59
Mennonite Church, Lehigh, Kansas, Children's Collect	14.63
First Mennonite Church, Aberdeen, Idaho	167.39
Edw. J. B. Waltner and family, Freeman, S. Dakota.	35.00
Sundie Bai Society, Beatrice, Nebraska	30.00
C. E. Society, Inman, Kansas	20.66
Mrs. Julia Wipf, Alsen, North Dakota	8.00
Bethel C. E. Society, Alsen, North Dakota	7.00
Rev. Eduard Duerksen, Alsen, North Dakota	5.00
United Church of Essex County, Ontario	208.39
Mennonite Church, Buhler, Kansas	115.84
Mission Friend, Buhler, Kansas	100.00
Bethel Church, Dolton, South Dakota	30.07
Barbara and Mary Steiner, Pandora, Ohio	30.00
Bergtal Church, Corn, Oklahoma	15.66
Bethel Church, Perryton, Texas	12.01
Friedensfeld Church, Turpin, Oklahoma	12.00
Bethel Church, Wolf Point, Montana	10.85
Eden Church, Inola, Oklahoma	42.53
Mennonite Church, Hillsboro, Kansas	33.16
Zoar Church, Goltry, Oklahoma	21.66
Hebron Church, Buhler, Kansas	16.27
Sara Lehe, Hanley, Saskatchewan	5.00
First Mennonite S. S., Philadelphia, Pennsylvania	4.89
Hoffnungsau Church, Buhler, Kansas	586.52
Salem Church, Freeman, South Dakota	340.00
Eden Church, Inola, Oklahoma	33.68
Emmaus C. E. Society, Whitewater, Kansas	19.45
First Mennonite Church, Geary, Oklahoma	9.30
Mennonite Church, Arlington, Kansas	5.65
Swiss Church, Whitewater, Kansas	68.67
Frist Mennonite Church, Newton, Kansas	268.15
First Mennonite Church, Newton, Kansas, Children's Collection	38.13

Second Mennonite S. S., Beatrice, Nebraska	150.00
Bethany Church, Freeman, South Dakota	145.90
West Zion Church, Moundridge, Kansas	34.00
Mennonite Church, Inman, Kansas	25.12
J. C. Eymann Sr., Los Angeles, Calif.	5.00
H. J. Rose, Reedley, Calif.	5.00
J. C. Harder, Munich, North Dakota	10.00
San Marcos Church, Paso Robles, Calif.	11.79
J. E. Thiessen, Whitewater, Kansas	10.00
Sichar Church, Cordell, Oklahoma	4.31
Mennonite Church, New Port, Washington	16.65
Friend, Berne, Indiana	100.00
S. S. Class No. 14, Berne, Indiana	10.00
S. S. Class No. 2, Berne, Indiana	11.00
Swiss Church, Bluffton, Ohio	100.00
Bergfeld Church, Mt. Lake and Delft, Minnesota	98.78
Immanuel Church, Los Angeles, Calif.	95.04
Christian Church, Moundridge, Kansas	70.65
Mennonite Church, Hutchinson, Kansas	39,37
A. M. Church, Milford, Nebraska	35.00
Bethel College Church, Newton, Kansas	34.01
Mennonite Church, Hillsboro, Kansas	26.56
Mennonite Church, Hillsboro, Kansas	22.23
Mennonite Church, Millsboro, Kansas	18.56
Mennonite Church, Hillsboro, Kansas	18.53
First Mennonite Church, Paso Robles, California	25.28
Hoffnungsfeld Church, Moundridge, Kansas	20.05
Bethany Church, Kingman, Kansas	18.62
Mennonite Church, Buhler, Kansas	15.03
Mrs. J. E. Baughman, Pulaski, Iowa	15.00
Residents of Bethesda Home, Goessel, Kansas	4.00
Brudertal S. S., Hillboro, Kansas	52.72
Bethesda C. E. Society, Henderson, Nebraska	30.00
Mennonite Church, Hanston, Kansas	10.35
Mennonite Church, Hillsboro, Kansas	28.38
Mennonite Church, Hillsboro, Kansas	26.61
Mennonite Church, Hillsboro, Kansas	24.67
Mennonite Church, Hillsboro, Kansas	29.47
Mennonite Church, Hillsboro, Kansas	35.01
Mennonite Church, Hillsboro, Kansas	20.40
First Mennonite Church, Bluffton, Ohio	154.00
Bethesda Church, Henderson, Nebraska	64.68
Songfest. Bergfeld Church, Mt. Lake, Minnesota	30.44
Salem Church, Wisner, Nebraska	23.78
Salem Church, Munich, North Dakota	13.21
Friedensfeld Church, Turpin, Oklahoma	6.83
Mennonite Church, Pulaski, Iowa	6.69
Miss Susie P. Rudiger, Great Bend, Kansas	5.00
New Hopedale Church, Ringwood, Oklahoma	3.33
Salem-Zion Church, Freeman, South Dakota	381.46
Salem-Zion Church S. S., Freeman, South Dakota	109.25
Rebecca Hofer. Freeman, South Dakota	100.00
First Mennonite Church, Reedly, California	43.20
Dorcas Society, Halstead, Kansas	40.00
Mennonite Church, Pratum, Oregon	36.96
First Mennonite Church, Shafter, California	11.50
Ladies' Sewing Society, First Mennonite Church, Shaftre, California	25.03
C. E. Society, Barnes Crossing, Saskawana	10.00
Mennonite Church, Wayland, Iowa	100.00
Friedenstal Church, Tampa, Kansas	23.62
Mennonite Church, Ransom, Kansas	21.56
Mrs. Emma K. Bachmann, Woodlake, California	5.00
Children's Classes, First Mennonite Church, Newton, Kansas	131.11
O. C. Wehmuller, El Reno, Oklahoma	100.00
Mennonite Church, Wichita, Kansas	28.40
Bergtal Church, Pawnee, Rock, Kansas	25.79
West Zion Intermediate C. E. Society, Moundridge, Kansas	25.00
Ebenezer Church, Gotebo, Oklahoma	5.00
Mission Friend, Whitewater, Kansas	30.00
Herold Church, Cordell, Oklahoma	31.03
Jr. C. E. Society, First Mennonite Church, Mt. Lake, Minnestota	30.00
Bethel Church, Hydro, Oklahoma	7.50
Emmanuel Church, Canton, Kansas	51.00
Mr. and Mrs. J. M. Wall, McPherson, Kansas	50.00
C. E. Society, Bethel Church, Bloomfield, Montana	27.28
Salem Zion Church, Marion, South Dakota	41.92
Bethlehem Church, Bloomfield, Montana	6.85
Gnadenberg S. S., Whitewater, Kans.	42.65
St. John Church, Pandora, Ohio	212.28
Christian S. S., Moundridge, Kansas	34.50
Mennonite Church, Madrid, Nebraska	27.50
Mrs. Anna Galle's S. S. Class, West Zion Church, Moundridge, Kansas	14.00
"Wanderer's Welcome Class" Upland, California	5.00
Sicher Church, Cordell, Oklahoma	5.95
C. E. Society, Garden Township Church, Moundridge, Kansas	29.00
S. S. Bethel College Church, Newton, Kansas. Courses Number 1-10	71.89
S. S. Bethel College Church, Newton, Kansas. Y. P. Jr. and Sr. High School Classes	5.70
Hoffnungsfeld Congregation. Carrot River, Saskatchewan	12.50
Nordheim, Congregation, Colonsay, Saskatchewan	20.00
Eigenheim Congregation, Rosthern, Saskatchewan	6.50
Bergtal Congreation, Didsbury, Alta.	25.00
Westheim Congregation, Rosemary, Alta.	20.00
Interest and Rent	42.00
Executive Committee of Missionary Society Mrs. Frieda Regier Entz, Treasurer	814.41
	$12,645.81

Balance, December, 1, 1936		$ 156.53
Gifts for General	$11,823.52	
Gifts for Special Support	731.81	
Interest and Rents	42.00	
Pension	33.48	
Sundries	15.00	12,645.81
		$12,802.34
Paid out on Orders	$12,546.87	
Paid out Direct	84.00	12,630.87
Balance in Bank, January 1, 1937		$ 171.47

Respectfully submitted,

J. E. Regier, Treasurer.

REPORT OF EXECUTIVE COMMITEE OF MISSION SOCIETIES FOR DECEMBER, 1936

Foreign Mission, General Treasury:

Missionary Circle, Meno, Oklahoma	$ 40.00
Ladies' Aid Society, Monroe. Washnigton	30.00
Sewing Society Lost River, Saskatchewan	14.00
Hebron Sewing Society, Buhler, Kansas	330.00
Grace Missionary Society. Pandora, Ohio	102.28
Bergfeld Sewing Society, Mountain Lake, Minnesota	40.00
Mary Martha Circle, Brudertal Church, Hillsboro, Kans.	53.17
Sewing Society, Herschel. Saskatchewan	41.90
Busy Mother's Class, First Church, Bluffton, Ohio	42.43
Bergtal Sewing Society, Corn, Oklahoma	17.60
Saron Missionary Society, Orienta, Oklahoma	22.50
Young Women's Missionary Society, West Swamp Church, Quakertown, Pennsylvania	17.50
Bergfeld Jr. Missionary Society, Mountain Lake, Minn.	25.00
Oakleaf Missionary Society, Mountain Lake, Minnesota	40.00
Hoffnungsau Sewing Society, Buhler, Kansas	70.00
Bethel Ladies' Aid, Perryton, Texas	27.30
Missionary Society, Trenton, Ohio	16.50
Ladies' Aid, Medford, Oklahoma	50.00
Total	$980.18

Home Missions

Bethel Ladies' Aid, Perryton, Texas, Home Mission General Treasury	$ 27.25
Missionary Society, Trenton, Ohio, Do.	8.50
Hebron Sewing Society, Buhler Kansas, Do.	170.00
Grace Missionary Society, Pandora, Ohio, Do.	51.14
Bergfeld Sewing Society, Mountain Lake, Minn., Do.	40.00
Mary Martha Circle Brudertal Church, Hillsboro, Kansas, Do	53.16
Gruental Sewing Society, Osler, Saskatchewan, Do.	20.00
Saron Missionary Society, Orienta, Oklahoma, Do.	22.00
Missionary Society, Trenton, Ohio, Lima, Ohio, Mission	12.50
Ladies' Aid Society, Monroe, Washington, Saskatoon Church, Canada,	5.00
Ladies' Aid and Missionary Society, West Swamp	

Church, Quakertown, Pennsylvania, Do.	10.00
Young Women's Missionary Society, West Swamp Church, Quakertown, Pennsylvania, Do.	15.00
Eight O'clock Stitchers Club, Butterfield, Minnesota Do.	9.00
Sewing Group, Warroad, Minnesota, Girls Home, Vancouver, B. C.	6.00
Young Women's Missionary Society, West Swamp Church, Quakertown, Pennsylvania, Do.	15.00
Eight O'clock Stitchers Club, Butterfield, Minnesota, Girl's Home, Winnipeg, Canada	9.00
Eight O'clock Stitchers Club, Butterfield, Minnesota, Evangelists Home, South Dakota	9.00
Total	$482.55

Christmas Fund:

Oakleaf Missionary Society, Mountain Lake, Minnesota	$ 10.00
Bethel College Church, Missionary Society, Newton, Kansas	5.00
Sewing Society, Inman, Kansas	5.00
Missionary Sewing Society, Mennonite Church, near Avon, South Dakota	4.27
Upper Milford Sewing Society, Zionsville, Pennsylvania	10.00
Sewing Society, Monroe Washington	5.00
Missionary Circle, Springfield Church, Pleasant Valley, Pennsylvania	5.00
Bethel Sewing Society, Mountain Lake, Minnesota	10.00
Ladies' Aid, Lind, Washington	5.00
Immanuel Sewing Society, Los Angeles, California	4.00
Hebron Jr. C. E. Society, Buhler, Kansas	11.00
Brudertal Sewing Society, Hillsboro, Kansas	20.00
Missionary Sewing Society, Pretty Prairie, Kansas	5.00
Missionary Sewing Society, Monroe, Washington	10.00
Missionary Circle, Meno, Oklahoma	35.00
Ladies' Aid, Society, Monroe, Washington	10.00
Ebenezer Missionary Society, Bluffton, Ohio	5.00
Missionary Society, Newport, Washington	20.00
Mennonite Sewing Society, Hillsboro, Kansas	10.00
Missionary Study Circle, First Church, Newton, Kansas	15.00
Busy Bees Society, Donnellson, Iowa	25.00
N. E. Alexanderwohl Sewing Society, Hillsboro, Kansas	10.00
Total	$239.27

For India:

Ladies' Aid, Medford, Oklahoma, Native Helper	$ 5.00
Ladies' Aid, Medford, Oklahoma, Biblewoman	25.00
Missionary Society, Aberdeen, Idaho, Orphan	20.00
Sewing Society, Turpin, Oklahoma, Biblewoman	25.00
First Mennonite Missionary Society, Bluffton, Ohio. Biblewoman	35.00
Deep Run Sewing Society, Plumsteadville. Pennsylvania, Girl	30.00
Salem Ladies' Aid, Freeman, South Dakota, Native Helper	30.00
Bergtal Sewing Society, Corn, Oklahoma, Native Helper	30.00
Mennonite Sewing Society, Hillsboro, Kansas. Evangelist	35.00
Mrs. B. A. Friesen, Rosthern, Saskatchewan. School Girl	15.00
Missionary Society, Laird, Saskatchewan, Orphan,	30.00
North Star Sewing Society, Drake. Saskatchewan, Compounder	30.00
Missionary Society, Burrton, Kansas, Teacher	40.00
Missionary Society, Janzen, Saskatchewan, Evangelists and Biblewoman. (in general)	20.00
Friendship Club, Wichita Kansas, Do.	10.00
Rosenort Sewing Society, Rosthern, Saskatchewan. Work where needed	10.00
Sewing Society, Aberdeen, Saskatchewan. Work where needed	15.00
Bergfeld Sewing Society, Mountain Lake, Minnesota. Janjgir Station Work	48.00
Three Sunday School Classes, Medford, Oklahoma. Leper Work, Champa Station	10.00
Missionary Society, Laird, Saskatchewan. Leper Work, Champa Station	20.00
Sewing Society, Turpin, Oklahoma. Hospital, Basna Station	5.00
S. O. Circle, Upland, California, Hospital, Champa Station	10.50
Missionary Society, Laird. Saskatchewan. Touring Tents	15.00
Bergfeld Junior Missionary Society, Mountain Lake, Minnesota, Touring Tents	15.00
Gruental Sewing Society, Osler, Saskatchewan. Well, Janjgir Station	10.00
Mrs. F. Fuhrman, Success, Saskatchewan. Well, Janjgir Station	3.00
Young Girls Sewing Society and Sunday School Class, Laird, Saskatchewan. School, Janjgir Station	25.00
Bethel Ladies Aid, Perryton, Texas, Korba Station for Clothes	10.00
Mary Martha Circle, Lehigh, Kansas. Janjgir Station for Clothes	15.00
North Star Sewing Society, Drake, Saskatchewan. Janjgir Station for Clothes	10.00
Bethel College Church Missionary Society, Newton, Kansas. Champa Station for Clothes	25.00
Bethel College Church, Missionary Society, Newton, Kansas. Birra Station for Clothes	15.00
Missionary Study Circle, First Church, Newton, Kansas. Birra Station for Clothes	15.00
Missionary Study Circle, First Church, Newton Kansas. Champa Station for Clothes	25.00
Young Women's Missionary Society, West Swamp Church, Quakertown, Pennsylvania. Champa Station for Clothes	12.50
Mary Martha Circle, Brudertal Church, Hillsboro, Kansas. Birra Station for Clothes	20.00
Total	$714.00

For China:

Oakleaf Missionary Society, Mountain Lake, Minnesota. Biblewoman	5.00
Missionary Circle, Meno, Oklahoma. Biblewoman	50.00
Missionary Study Circle, First Church, Newton, Kansas. Biblewoman	30.00
Miss Mary Hege, Sedgwick, Kansas. Biblewoman	25.00
Bergtal Sewing Society, Corn, Oklahoma. Native worker	23.00
Salem Ladies' Aid, Freeman, S. D. Evangelistic Work.	35.00
Missionary Circle, Meno. Oklahoma. For Bibles	25.00
Sewing Society, Bassevain, Manitoba. For Bibles	15.00
Gruental Sewing Society, Osler, Saskatchewan. Bible School Work	10.00
Sewing Society, Osler, Saskatchewan. Needy and Sick	20.00
Rosenort Sewing Society, Rosthern, Saskatchewan. Work where needed	10.00
Missionary Society, Laird, Saskatchewan. Work where needed	15.00
Sewing Society, Turpin, Oklahoma. Hospital Work	10.00
Bergfeld Junior Mission Society, Mountain Lake, Minnesota. Hospital Work	15.00
Mary Martha Circle, Lehigh. Kansas. Medical Work	15.00
Ladies' Aid and Missionary Society, West Swamp Church, Quakertown, Pennsylvania. Medical Work	10.00
Missionary Society, Newport. Washington. Medical Work	30.00
Missionary Society, Upland California. Medical Work	15.00
Missionary Society, Janzen, Saskatchewan. Baby Scales	40.00
Missionary Society Ransom Kansas. Medical Work	10.00
Total	$433.00

Expenses of Executive Committee and Missionary News And Notes:

Hoffnungsau Sewing Society, Buhler, Kansas	$ 3.00
Ladies' Aid, Medford, Oklahoma	1.50
Mary Martha Circle, Lehigh, Kansas	1.90
Friendship Circle, Mennonite Church, Wichita, Kansas	1.10
Ebenezer Missionary Society, Bluffton, Ohio	1.00
Missionary Society, Aberdeen, Idaho	5.00
Missionary Study Circle, First Church, Newton, Kansas	12.10
Sewing Society, Altona, Manitoba	2.25
Mrs. F. Fuhrman, Success, Saskatchewan	.25
North Star Sewing Society, Drake, Saskatchewan	5.50
Sewing Society, Arlington, Kansas	1.20
Sewing Society, Meno, Oklahoma	.50
Sewing Society, Shafter, California	.42
Sewing Society, Laird, Saskatchewan	1.50
Sewing Society, Hespeler, Ontario	1.00

Miss Maria U. Schmidt, Hillsboro, Kansas	1.00
Miss Agnes Williams, Buhler, Kansas	1.00
Miss Flora Fellman, Quakertown, Pennylvania	1.00
Sewing Group, Warroad, Pennsylvania	.80
Missionry Society, Perkasei, Pennsylvania	.80
Total	$ 42.82
Miscellaneous:	
zion Missionary Society, Donnellson, Iowa, Pension Fund.	$ 16.50
Mission Workers, West zion Church, Moundridge, Kansas. Pension Fund	26.96
Mrs. F. Fuhrman, Success, Saskatchewan. Pension Fund	1.00
Missionary Socitey, Trenton, Ohio, Book Depository, Canada	12.50
Saron Sewing Society, Orienta, Oklahoma. Needy, Canada	10.00
Missionary Sewing Society, Pretty Prairie, Kansas. Freight on Clothes to Canada	8.00
Christian Mennonite Sewing Society, Moundridge, Kansas. Freight on Clothing to Canada	1.00
Brudertal Sewing Society, Hillsboro, Kansas. Mrs. J. P. Suderman, Oraibi, Arizona	5.00
Missionary Study Circle, First Church, Newton, Kansas. Mr. and Mrs. Daniel Schirmer, Arizona. Wedding Gift	5.00
Missionary Society, Laird, Saskatchewan, Miss Mary Schirmer, Arizona	6.50
Total	$ 92.51
Grand Total	$2,984.33

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treasurer.

Beethoven and Mozart — "One brought angels down; the other lifted morals up."

"It is a shame for a rich Christian to be like a Christmas-box that receives all, and out of which nothing can be got till it is broken in pieces."

DEATHS

John P. Linscheid, the son of Peter and Elizabeth Linscheid, was born July 20, 1864, in Galicia, Austria.

He was received as a member into the Mennonite Church by baptism on Pentecost Day, May 30, 1979, by Rev. Daniel Brubacher.

After graduation from the local schools he taught for a while. In 1883 he came to America with his parents. In 1887 the family settled near Arlington, Kansas. Here, on September 23, 1888, he married Mrs. Katherine Miller Linscheid, the widow of his deceased elder brother Peter, whose two boys, Jacob and John, found in their uncle a new father. To this family were added five children: Elizabeth, Emma, Edward, Alfred, and Peter.

The group of Mennonites living in this community felt the need of a spiritual leader and their choice fell upon the deceased, who had for some time previous served them as leader in the Sunday School. On February 17, 1901, he was regularly ordained to the ministry of the Gospel by Rev. J. J. Flickinger. In 1905 a church organization was affected under his leadership. At the request of the membership of the church he was given full office as elder and pastor of the congregation, and was so ordained on June 10, 1917, again by the Rev. J. J. Flickinger. In this capacity he served the congregation unstintingly and with utmost devotion, though, at times, under very trying conditions. His deep concern for the building of the Kingdom of God beyond the limits of the local church and community was revealed in his prayerful support and liberal contributions to missions, schools, and to social welfare in general.

In 1930 it was his privilege to realize a long-felt desire to see once more the scenes of his youth in Europe, renewing old acquaintances and gathering interesting historical data relating to the group of the so-called Galician Mennonites. He was active in the conception and execution of the celebration, in 1933, of the fiftieth anniversary of the coming of this group to America.

The deceased was preceded in death by a step-son, Jacob, in 1905, and by his wife, who died February 17, 1934. He is survived by his children, two daughters, four sons and their wives, a sister, Mrs. J. H. Linscheid, Arlington, and two brothers, Edward, of Arlington, and Gustav A., of Canton, Oklahoma, and also four grandchildren.

He was called to his reward on Sunday morning January 3, 1937. The call came suddenly and the faithful servant was privileged to go into the presence of his Lord and Master without a struggle.

In the home, services were conducted by Rev. H. J. Kliewer. At the church Rev. S. M. Musselman assisted with the reading of the scripture and prayer. Rev. D. D. Eitzen of Los Angeles, California, preached the sermon. Mrs. E. J. Linscheid, Newton, sang, "Ach mein Herr Jesu," and a trio of young friends sang several numbers.

"Precious in the sight of the Lord is the death of His saints." Psalm 116:15.

Cornelius Schroeder died at Reedley, California, on December 12, at the age of 78 years, 9 months, and 6 days.

He was born in Poland and in his youth united with the Mennonite Church there. At the age of 19 he came to America and made his home in Kansas. Here he united in marriage with Francis Stucky on November 30, 1886. Five years after his marriage he moved to Oregon and in the fall of 1904 he came with his family to Reedley, California. Here he participated in the organization of The First Mennonite Church, becoming one of its charter members.

Funeral services were held in The First Mennonite Church on December 15 on which occasion Rev. H. J. Krehbiel spoke words of comfort, basing his remarks on Numbers 23:10. Rev. J. H. Langenwalter based his remarks on Psalm 119:89-96.

He leaves to mourn his death one son, two daughters, three brothers, two sisters, and many friends.

NEWS AND NOTES

THE MENNONITE MESSENGER, a monthly paper published by the Reverend William H. Stauffer, pastor of the First Mennonite Church of Sugar Creek, Ohio, is coming to our desk. It is the best-looking and most artistically gotten-up church paper that we have seen for many a day. Fine paper, fine illustrations, clear type, meaty, fascinating articels and talks to his congregation make it a very attractive and valuable sheet. Two of the good articles presented are entitled "What does Church Membership Mean?" and "Possession does not Mean Ownership." As soon as space permits we shall bring one or two of them. The page "Newest Notes on Science" is unique and interesting. Rev. Stauffer announces two new series of sermons: on Sunday mornings, sermons on "The Christian Religion"; on Sunday evenings, Bible Study discourses. This month's program is: Jan. 3, p. m.—"The Fourth Gospel"; Jan. 10, a. m. "Why Believe in God?"; Jan. 17, p. m. —"In the Beginning"; Jan. 24, a. m.—"What God is Like"; Jan. 31, p. m.—"John the Baptist."

From a Sunday bulletin sent us by Rev. D. D. Eitzen, pastor of the Emmanuel Church, Los Angeles, Calif., we clipped the following:

OUR CONFERENCE PERIODICALS. Every home represented in our church membership should subscribe either to THE MENNONITE or the BUNDESBOTE. This will unite us in a closer Christian fellowship with the brethren throughout the United States and Canada. Moreover, we will be kept informed about the work on the mision field. This will enable us to pray more intelligently for the Lord's work.

A CHOICE GIFT! For the thoughtful Christian parent, it is always a problem what to give at Christmas. Instead of giving guns and like toys, how wonderful for a child to receive a good Bible story book. There are several on the market, including Hurlbut's and Egermier's. The Mennonite Book Concern has sent our church a number of the latter that we might recommend it and if there were those who wish to have it that they could get it. The Sunday School Times says of this story book "True to the facts and inspiration of the Word." We have one copy left of this book but can get more if desired. Speak to the church worker or the pastor if interested.

Parents! Let's say AMEN to this suggestion. Get these books and others of this kind. Let's train our children to read good books and appreciate good music.

The First Mennonite Church of Upland, Calif., announces a series of evangelistic sermons to be held during the week of February 1-7, with Dr. J. H. Langenwalter, new pastor of the Mennonite Church at Reedley, Calif., as speaker. Sessions will be held every afternoon and evening. No doubt these services will be largely attended for Dr. Langenwalter is a spiritual man and an interesting and fluent speaker.

Dr. H. J. Krehbiel, pastor emeritus of the congregation at Reedley, California, writes that in spite of his counsel to choose a younger person, he was again elected correspondent for the year 1937. This pleases us, for he is a fascinating writer and has promised to contribute.

Our good friend J. P. Habegger of Berne, Indiana, who once encircled the globe on a visit to our mission fields in the Orient, with Rev. J. W. Kliewer, still feels the urge of Wanderlust occasionally. Only recently he took a spin by auto to Seattle, Washington. From the home of his son in that city he wrote in part, "We had a very interesting journey over the country, mostly over highway U. S. 30. All through were good paved roads. The way they make the roads and build cars, it is a joy to travel by automobile through God's wonderfully-created country. We traveled 2,679 miles, arrived safely and well in Seattle."

Here is a splendid opportunity for small children of a community! Would that others might follow the example! Mrs. M. L. Habegegr of Berne, Indiana, announces the opening of a kindergarten. "The kindergarten room is located in the attractively located basement of her large modern new home. The room is furnished in a soft brown and rust-colored combination, has a large fireplace, easy chairs, studio couch, and regular kindergarten equipment, consisting of small tables, piano, duo-easel, sand table, and toys." Nearly twenty children have been enrolled. How fortunate such children!

Missionary S. F. Moyer writes in a recent letter from India, "We have baptized 93 here at this station, and received back into the church at least 8 other backsliders. It is the BIBLE TEACHING WHICH IS WORKING THIS. By the time this letter reaches you we will have baptized another 100, which will make 200 souls brought to Christ within 12 months. May I plead with you to continue your support, and your prayers, and your interest. I feel that we are on a verge of a great ingathering, in which 1000 may come within the next few years. God's Word is proving true. Rejoice with us."

Evangelist John Nussbaum, Berne Indiana, is conducting Special Meetings for two weeks in the East Swamp and West Swamp Churches. This is a union effort to increase the spiritual life and to win new converts. The Ministers of these churches are Rev. W. S. Gottshall and Rev. A. J. Neuenschwander, respectively. A fine interest has been manifested and attendance is increasing.

A motorist in the South once stopped for water at a dilapidated house where a barefooted man, leaning against a rickety fence, was gazing meditatively across a field that had grown up to weeds. "How is your cotton this year?" the motorist asked. "Well, sir," replied the man, "I ain't got no cotton. I didn't plant none 'cause I was afraid the boll weevil might be bad.' " "How is your corn?" "Well, I didn't plant no corn neither, for I didn't know if we'd git rain." The motorist hesitated. "How are your sweet potatoes?" "Well now, stranger, you see, it's this way: I didn't plant no sweet pertaters 'cause I was afraid the bugs might take them. No, sir, I didn't plant nothin'. I just played safe."

If the church does not move forward in 1937, we will know that most of the members were just playing safe.—Mrs. Homer Schrock, Sugar Creek, Ohio.

The church at Donnellson, Iowa, elected the following members for a three-year term of office: E. G. Hirschler, deacon; Walter Koller, trustee W. D. Krebill, president; A. D. Krebill, secretary; H. A. Lowenberg, treasurer; and Miss Elizabeth Koller, correspondent.

"Annual Christmas Epistle" is the title of an attractive little folder from the Rev. S. F. Pannabecker's in China, with a charming picture of the family. We wish we had space to print the whole letter, for it is a fine piece of composition, filled with interesting bits of information. For the present just a few extracts: "The picture doesn't do us justice, but after all what we need is perhaps mercy rather than justice. Dad got to the place where he is being comforted by the Reader's Digest statement about baldness: (1) Choose your ancestors more carefully, and (2) endure it. Mother's school girl complexion is holding out pretty well in spite of her few gray hairs, while her school girl smile is as good as ever." In the same happy vein the letter tells about the children. Dick is a sophomore in the American school at Kikungshan; Robert is in school work at home and keeps his mother busy with his sixth grade work; Alice Ruth, doing second grade work at home, is just learning to enjoy reading.

Rev. A. S. Bechtel who, after about eight years of service there, has resigned as pastor of the Deer Creek, Oklahoma, church, together with Mrs. Bechtel visited the Mennonite Church at Lehigh, Kansas, several days around New Year. Brother Bechtel writes, "I preached four times . . . and, believe it or not, I preached German on Sunday morning and the people were quite well satisfied with it. We were in eight homes and received a really good impression of the people and the church."

The report has come to us that Rev. S. M. Musselman, for the past few years pastor of the large Mennonite Church near Pretty Prairie, Kansas, is also severing his connections with this charge. We hope he will find a congenial place with one of the several other churches in the Western District that are looking for pastors.

We are getting quite a number of "correspondences" these days. In order to find room for all of them we had to shorten some. We thank the correspondents and hope that no one will be offended.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, JANUARY 26, 1937 No. 4

Use of Leisure Time.—Among the objectives that American education is trying to foster is the "Proper Use of Leisure." This aim may be attained by getting the children to learn one or more avocations to enable them properly to utilize leisure time and to serve them as a diversion from professional or vocational duties, as well as for recreational purposes. Woodworking, gardening, sewing, crocheting, painting, or anything else of that nature have their value. We would suggest two profitable and enjoyable ways of using spare time. The first is **reading.** Children now learn to read rapidly. It is a very common thing for first-year beginners to read their primer and several first readers. While they are learning to read, there begins the delicate and very important duty of the teacher, and even more of the parents, to encourage the reading of good, wholesome literature. What the children read in school, ordinarily, isn't bad reading matter. But how fortunate for the young life, if through the home, the Sunday School, and the church, it can be trained to love to read the Bible and the masses of stories and books that are uplifting and that envelope the young reader with a Christian atmosphere. What parents can do and should do, is to see to it that their children have at their disposal good books, **many of them,** and then to encourage them to read them, show an interest in them, listen to their recital of them, and talk them over with them. Money spent for supplying young minds with real good books is wisely spent and will yield worthwhile returns. There is hardly a child that cannot be trained to love to read good books in preference to questionable ones, and in due time to learn to distinguish the good from the bad. A child that has acquired the urge or habit of reading good books, will find it pleasing and profitable to spend evenings and Sunday afternoons in reading them rather than to run around trying to find amusements of a questionable type. Petrarch, the Roman, chuckled when he had succeeded in collecting a library of about five hundred manuscripts of stories, poetry, and philosophy, and mused, "Now I have the best of friends with me in my house. I can go to them for information, entertainment, and inspiration." The Mennonite Book Concern is ready to supply homes and church libraries with the right kind of books.

Another good way to use leisure time is to learn to enjoy **music,** vocal or instrumental. Nothing adds more to the enjoyment of self and others than music. The children are learning to sing and play in our schools. Here, too, the home and church can do much in training them to love and appreciate good, up-lifting music. Any young person who has acquired a love for good books and good music has the equipment for a happier, pleasanter, and more useful life.

This life is at best only the scaffolding about our true life, which is immortal. A scaffolding, though useful in construction, really hides the beauty of the building, and is torn down when the building is complete. Useful as it is, it becomes a deformity when it needlessly withdraws attention from the main structure. Should a builder erect his scaffolding as if it were the building, expending on it so much time, and labor, and money, as to relay or risk the final completion of the edifice, he would be a fool, giving to the scaffolding what can properly be bestowed only on the structure itself, exhausting his means on that which is transient, rather than on that which is permanent. Such is the folly of a worldly life. In one dread moment all that is temporal collapses and falls into ruin, however elaborate and costly. In what condition will it reveal our eternal house!

Dead Churches. "Have you ever read the Ancient Mariner?" asked Rev. Mr. Spurgeon one day of his congregation. "I dare say you thought it one of the strangest imaginations ever put together, especially that part where the mariner represents the corpses of all dead men rising up to man the ship—dead men pulling the rope; dead men steering; dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see it done! I have gone into churches; I have seen a dead man in the pulpit; a dead man as a deacon; a dead man handing the plates; and dead men sitting to hear."

PLEASE

Will the correspondents and their churches kindly pardon us for putting their correspondences off until next week. We are sorry to cause disappointment, but we have other material that has been waiting and must appear in the Mennonite this week.

"Never did angels taste above,
Redeeming grace and dying Love."

FOREIGN MISSIONS

Extracts from a letter by S. F. Pannabecker, China

There have been times during the year when it looked as if things had reached a climax, but each passed off without serious consequences. The tendency for North China to go the way of Manchuria has been evident in the various "autonomy" moves apparently fostered by foreign influence. They have been checked by intense popular sentiment against any separation from the rest of China. Diplomatic negotiations are in progress in an attempt to settle the outstanding questions between the two countries. The Chinese refuse to accept Japanese demands, viz., (1) the independence of the five provinces of North China, and (2) united Chinese and Japanese military action against the Communists.

Of far-reaching importance is the sense of unification that has taken hold of the country recently. At no time in the history of the Chinese Republic has there been anything like the present solidarity. Chiang has proved himself a wise and capable leader and is growing in popularity. Of particular note is also the fact that the railroad from Hankow to Canton has been completed, so that one can travel from London to Canton entirely by rail.

In mission work our particular responsibility is the Bible School, where besides the odd jobs of a principal, I teach church history and singing. One would like to tell many things about our fifty students, what they study, how they live, how they go out every Sunday to neighboring villages, hospital and jail, and how we hope that they will eventually go back and become leaders of their local churches or serve in some way to promote the work of the Kingdom. In all our work we are trying to introduce men to Christ and to train them in life compatible with the Kingdom of God.

We are glad to report that during the year both our Hospital and our School of Nursing have been put under boards largely Chinese. In spring we celebrated the twenty-fifth anniversary of our work in China. The seven hundred local Christians and two hundred visitors had a blessed experience listening to the inspiring messages from China's noted evangelist Wang Ming Tao. In October, we enjoyed a visit from Mr. and Mrs. H. E. Suderman of Newton, Kansa. It's seldom that anybody from home gets out this way, so we appreciate the contact.

We are glad for the new worker, Miss Kuif, the first in seven years. With the return of Miss Fast and the Doctor Pannabecker family our ranks are somewhat replenished, but since two families are due to leave next spring the need of new missionaries is badly felt.

HOME MISSIONS

GENERAL CONFERENCE

It was the writers privilege to go through a number of our General Conference churches during the months of November and December, 1936. The reason of my sojourn in the United States was threefold:

In the first place the Publication Board of the General Conference asked me to go through the churches in order to present to our people the need of a book depository in Canada. Our Publication Board considers it as desirable that a depository of Christian German literature be made in order to offer to our young people reading matter of a Christian character in the German language. German literature must come from Germany, and if such literature comes to Canada by way of the United States, double duty and double postage has to be paid. Besides there is the difference in the value of currency. A depository of books in Canada would simplify matters considerably.

Our Publication Board rightly considers the spread of Christian literature as a missionary enterprise, and I believe we all agree that it is. It is our experience that if our churches get the proper information, so that they see a just purpose in any enterprise, they are willing to help to the extent of their ability.

Our home mission work may not have had the proper attention of our churches, simply because the information regarding the necessity of home mission in Canada was not presented to our churches as strongly as it might. Much has been done by our General Conference for home missions also, but much more is to be done, and it gave me pleasure to present the cause of home missions to our churches.

We have another problem in Canada in connection with our immigration work. The kind reader will remember that a huge debt had to be incurred in connection with the bringing over of some 21,000 immigrants on credit. Now, of course, it was understood that these immigrants should repay their debts as soon as at all possible. But it is 14 years now since the first group of immigrants came in 1923, and many of our immigrants have died in these fourteen years before they were able to repay their debts. This debt will have to be paid, however. I hoped to be able to present this problem to our churches, especially also to the relief committees of the different conferences.

I consider it my duty to express my sincerest gratitude and appreciation for the kind reception and consideration which I have received in the United States. It would have been impossible for me to do the work without the readiness on the part of many to help in every way possible.

I cannot estimate the results of the work done. In some cases offerings were taken after the address had been given, in other cases the offerings were to be taken on a Sunday, when there would be more present. I believe in every case promises were made that something would be done. I trust it will not be considered out of place, if I remind our brethren of these promises.

With regard to home missions most of the churches in the United States have the rule that on a certain Sunday in the month offerings are being taken for home and for foreign mission respectively. When we in the Home Mission Board sometimes consider the needs of our fields, we get the impression that our churches may not be sufficiently interested in home missions. Judging from the interest that practically all our churches are taking in foreign missions, we must come to the conclusion that lack of interest in home missions is often caused by lack of information. I trust that I have been able to give some information in connection with home mission work in Canada.

Our relief committees also have shown that they are sympathetic to our different problems, and some of our relief boards have agreed to take the necessary steps to come to our assistance. Many of our brethren have already come to our help and I would herewith express our sincerest thanks to all the kind people who have helped us in the various ways. But we are not through with our work, and we will also in the future need the kind co-operation of our churches.

In Gal. 6:9, we read: Let us not grow weary for in due season we shall reap without ceasing.

With kindest regards to all readers,
January 12, 1937. David Toews.
January 12, 1937.

WESTERN DISTRICT

The Home Mission Committee of the Western District Conference met at the home of Rev. and Mrs. A. J. Dyck last Wednesday and important matters were under consideration. Rev. Olin Krehbiel has resigned as pastor of the Wichita Mennonite Church, and plans for the future of this field were discussed. Rev. P. K. Regier and Rev. H. J. Dyck will visit the church at Kingman, Kansas, in the near future to look into the future of this church and report to the committee. Rev. A. J. Dyck and Rev. J. M. Suderman will visit the churches at Mennoville, Carnegie, and Taloga, Oklahoma, this week to look into the further needs of these fields.

The Hoffnungsan Church, near Inman, Kansas, has called Albert M. Gaeddert who is teaching in the High School at Goddard, Kansas, to act as assistant minister to their pastor, A. J. Dyck.

Inconsistent Christians.—A rocky reef without a light-house is less dangerous than one where the light-house stands, but the light has gone out.

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

THE CHRISTIAN COLLEGE

1. **Higher education and American civilization.**—"Political enemies may attempt to undermine, critics may cavil, bigots may bluster, but the cold indisputable fact remains that higher education, during the three and a half decades of the century now passing, has furnished more than ever before the proof for the permanency and the potency of the doctrine of educational opportunity and has become the great driving force for the advance of both material and spiritual things.... Whether we pursue the route of sentimental aspiration, or that of stern statistics, we inevitably reach the conclusion that what we, as a people, in this American world of ours, and what we are accomplishing for the cause of civilization, are more directly the products of the services and the skills of our colleges, our universities, and our professional schools than of any other existing agency or group of existing agencies. These institutions distinctly more than any other embody the best of our American idealism, the firmest of our confidence in the present and most stable of our faith in the future. They, above all, have been the means for giving a human reality to philanthropy."
—President Edward C. Elliott, Purdue University

FIELD SECRETARY

It is essential that the readers of our church papers should be informed, from time to time, of the progress of the work carried on by our field secretary, Rev. H. A. Fast. Here are some extracts from a report which he has just made to the Executive Committee. The report opens thus:

"If I should sum up in one statement my reactions of my activity I would express it in the words of Paul: 'I planted, Apollos watered, but God gave the increase.' . . . I am inexperienced in this work and so the friendly interest and the helpful counsel of members of the Executive Committee have been a great encouragement and help to me . . . The first weeks of my work, beginning with October 20 last, were devoted primarily to the problem of familiarizing myself with my task and of making plans for the work. This included consultations with officers of the Conference, chairmen and members of boards, and others; study of the beginnings, growth, present status, needs and problems of our Conference, foreign and home missions, publication interests, work of education, relief, mission societies, young people's work, and other activities; collecting and ordering of materials, formulating of plans and procedures, planning of itineraries, and the like. In the meantime I spoke several times at the College and

THE MENNONITE

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All contributions and communications for the columns of this paper and exchanges are to be sent to Dr. J. R. THIERSTEIN, Bethel College, Kansas.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

in the neighborhood." (The Fast family have taken up their residences on the Bethel College campus.)

From November 19 to December 23, Rev. Fast visited churches in the Northern District, at Alsen, Langdon, and Arena, North Dakota, Warroad, Minnesota, and the churches in and around Mountain Lake and Butterfield, Minnesota. He reports that he generally visits two churches a week, giving Sunday, Monday, and Tuesday to the larger groups and Wednesday to Friday to the smaller ones. But very small groups he sometimes gives only one or two days. In addition to public addresses, twice on Sundays and once or more every weekday, except Saturday, he tries to arrange informal conferences with leaders of groups, such as church officers, Sunday schools, young people's organizations, mission societies, and the like, and tries to offer helpful counsel as to how each may have an effective part in the work of the church.

The interest and attendance at the meetings has, on the whole, been very good, except when the weather or sickness interfered. "My short experience," he says, "has thoroughly convinced me (1) that this work is really needed, and (2) that it is appreciated. Almost everywhere I go I am told that this work should have been done long ago. I think it needs to be done particularly for the sake of the younger and middle aged groups who often are almost wholly unacquainted with the larger work of the Conference and so do not have the real appreciation of the importance of the service it is rendering."

In conclusion he urges the various Boards to keep him posted on the latest developments, needs, plans, and problems in their field of activity. **"Please Do Not Forget This"** is his finis.

RELIEF

(Compiled by A. Warkentin, and O. O. Miller)

Franz Fast, Oberschulze, Mennonite Colony, Auhagen, St. Catherine, Brazil: "As you, of course, already know of the one hundred families who were originally on Stolz Plateau, Colony Auhagen, only one-third have stayed—or thirty-two Mennonite families. Because of the strong emigration most of these families also lost their courage. Thru this period of discouragement and in the hope that they also would be able to settle somewhere else, only very little was planted. Even this turned out poorly. In the whole Colony the maize harvest was very poor.

"If these poverty-stricken families are to have enough bread next year, they will be forced to work on their fields more diligently than they did last year, and not by looking to other fields during planting time. So far most of our colonists have just about been able to get along, but now, with debts piling up, they will find it more and more difficult. Because of this situation, which I explained to Brother Benj. H. Unruh, of the Mennonite Central Committee to see whether you could help us in the supply of the necessary bread. In as much as you Brethren already have so many problems with the Fernheim, Colony, I hesitate very much to ask. However, might it be possible for you to help us to the extent of $100.00 which would help us very much in taking care of our poorest families. Thanking you in advance in the name of the Colonists."

The Mennonite Central Committee passed on word of this need to our Cooperating groups. We were happy to be able to send Brother Fast the $100.00 requested.

Last July at the Holland Conference, a few M. C. C. members met and learned to know two Hutterian leaders of the Bruderhof at Lichtenstein, Austria and learned through them as well as from Dr. J. Ter Meulen of The Hague, Holland of their privations resulting from leaving Germany to avoid military service. Dr. Ter Meulen has several times visited the Lichtenstein group and heads a Committee of Holland Mennonites through which some Relief help has been given them. A few folks in this country who have learned of the difficulties of these brethren in maintaining our Peace testimony have also been moved to help them materially. The M. C. C. treasurer has recently forwarded $671.00 to Dr. Ter Meulen to be used as needed in helping these folks. Anyone else led to give to their need can be assured the cause is a worthy one.

A few months ago the Executor of the Robinette Estate, Philadelphia, Penn., (65 per cent owner of Corporation Paraguary, upon whose land our Fernheim Colony in Paraguay is located) approached the M. C. C. as to whether there would be any interest in making an offer on the Estates interest in Paraguay for the Mennonite Colony. After laying the matter before all the groups who cooperate through the M. C. C., authorization was given to obtain an option (on terms approved by all the cooperating groups), from the Estate until necessary investigations can be made in Paraguay. Such options having been obtained from the Estate as well as from the living 35 per cent co-owners, it has been decided that the secretary of the Committee visit Paraguay in the interest of this matter. Brother Miller plans to be in the Colony during January. While the foregoing represents the main purpose of the present visit to Paraguay, the Committee has instructed him to enter into the life and problems of the Colony in every way helpfully possible, especially as these apply to the material upbuilding of the Colony and M. C. C. relationships thereto since his 1931 visit. It is also hoped that this visit may open the way for other visits from our several groups where more direct spiritual help can receive the larger emphasis.

PUBLICATION

What Interested Readers Can Do for the Mennonite

The pastors of the churches can help create interest in the paper by referring to worthwhile articles found in it.

If a brother or sister feels especially blessed by some sermon listened to, why not pass the good thing on by reporting the gist of it in a short write-up or, if not that, kindly request the minister to do it.

If any of you read a book that is particularly helpful and suggestive for Christian living, write and send in a brief summary or a book review of it.

If in your reading you find something that could be made instructive and edifying in the form of an editorial why not pass it on to the editor in the form of your choice or for the editor to put it in shape.

If any of you make a study of some Bible truth or teaching and are willing to write it up in concentrated form, send it in for THE MENNONITE.

If you find a wholesome story that children would enjoy, make a clipping of it and send it in.

If in your Christian life you have or have had some experience to know which would serve to lift up or give comfort to others, send it in.

If you find or know of a good poem in season send us a copy, but shorter ones will be preferable.

And so one might go on. But thoughtful readers will think of other ways by which they can make contributions.

Three men. To three men Italy owes her liberation —Garibaldi the soldier, Mazzini the philosopher, Gavazzi the preacher. Of them all, none contributed more than Gavazzi.

PROGRAM FOR THE BIBLE WEEK

Bethel College, Kansas
January 31-February 3, 1937

Sunday, Januray 31
3:00 P. M. Vesper Service
Address: Paul and His Epistles
P. E. Whitmer
7:30 P. M. Music
8:00 P. M. Address: A Divine Call--P. E. Whitmer

Monday, February 1
2:00 P. M. Our Church Program: Foreign
Missions (German) - P. P. Wedel
2:45 P. M. Bible Hour: Matthew and His
Gospel - - P. E. Whitmer
7:30 P. M. Pictures on China
8:00 P. M. Music
8:15 P. M. Address: A strange Discovery
P. E. Whitmer

Tuesday, February 2
2:00 P. M. Our Church Program: Home
Missions - - J. M. Regier
2:45 P.M. Bible Hour: Mark and His
Gospel - - P. E. Whitmer
7:30 P. M. Pictures, Missions in India
8:00 P. M. Music
8:15 P. M. Address: A True Brother
P. E. Whitmer

Wednesday, February 3
2:00 P. M. Our Church Program:
Education - - E. G. Kaufman
2:45 P. M. Bible Hour: Luke and His
Gospel - - P. E. Whitmer
7:30 P. M. Pictures on Palestine
8:00 P. M. Music
8:15 P. M. Address: A Hesitant Leader
P. E. Whitmer

Thursday, February 4
2:00 P. M. Our Church Program:
1. Publication - J. R. Thierstein
2. Relief (German) - A. Warkentin
2:45 P. M. Bible Hour: John and His
Gospel - - P. E. Whitmer
7:30 P. M. Pictures, Missions in Africa
8:00 P. M. Music
8:15 P. M. Address: A Real Penitent
P. E. Whitmer

Friday, February 5
2:00 P.M. Our Church Program: Peace
E. L. Harshbarger
2:45 P. M. Bible Hour: Acts of the
Apostles - - - P. E. Whitmer
7:30 P. M. Pictures on Japan
8:00 P. M. Music
8:15 P. M. Address: A Spiritual Presence
P. E. Whitmer

(As in other years, a free-will offering will be received each evening.)

To the Congregations of the Western District

Due to a change in the pastorate Rev. Olin Krehbiel, Wichita, Kansas, has resigned as statistician of the Western District Conference. To fill this vacancy the conference officers have appointed Rev. David C. Wedel, pastor of the Halstead Congregation to this office. All statistical material should therefore from now on be sent to Rev. D. C. Wedel, Halstead, Kansas, and not to Rev. Olin Krehbiel, Wichita, Kansas.

Sunday School Lesson

January 31, 1937

The Financial Cost of Alcoholic Beverages

Prov. 21:17; 23:20, 21; Matt. 24:45-51 John 6:26, 27, 35

Our lesson contrasts two modes of life: the one satisfying the appetites of the flesh, the other living for spiritual ends. The verses from Proverbs show the financial result of dissipation; the passages from John depict the permanent satisfaction found in spiritual things. These two modes of life are an intense reality today and the outcome will be the same as shown in our lesson.

High Cost of Indulging in Strong Drink. Prov. 21:17; **23:20, 21.**

Solomon of old, embodied in the book of Proverbs conclusions of his study of the social conditions of his time. Poverty he finds rooted in three causes,—drunkenness, sensuality and indolence. These three are very closely associated (v 21). Solomon's statement gives a warning of wide application.

Indulging in strong drink is costly to one's purse, one's health, one's reputation, one's spiritual life and welfare. The love of strong drink tends to make one a useless and unproductive member of society. It robs one of ambition and self-respect, dulls the mind and makes the body weaker. The craving for drink, when taking possession of a person, becomes absolute master and drink is placed above, ahead of everything else. The tragic cost is loss of employment, robbing family and self of clothing and food, reduction to the verge of starvation. The love of strong drink naturally leads toward economic degradation and destitution. Bondage to Satan is a fearful price to pay.

A Trust Kept, Betrayed. Matt. 24:45-51

In the parable recorded, the master placed one of his servant as chief steward over his household. He was faithful to his trust during his lord's absence. He was rewarded with larger responsibility and greater trust by his master upon his return (v. 47). Today men whose mind is befuddled with strong drink are not placed in positions of high trust and honor. Alcohol decreases dependability.

A second servant also was entrusted with responsiblity but he proved faithless, careless, gave himself to carousing, drinking and cruelty (v. 49). Punishment swift and sure is meted out to him at his master' unexpected return (vs. 50, 51). Drink makes people careless, disagreeable, often quarrelsome, neglectful of responsibility, soon leads to loss of responsibility.

This warning needs to be taken deeply to heart. Christians should always conduct themselves like good servants. It is the ONLY right way of living. God has given a large trust into our hands—material gifts, ability, opportunities. Are we faithful stewards? Cold, heartless greed is gripping many hearts. The legalized liquor business is one of its worst manifestations. It has never been a blessing in any sense whatsoever. The Church needs to take active leadership in the warfare against this selfish evil.

The True Bread — Eternal Value. John 6:26, 27, 35.

This passage shows the life of the Christian who lives chiefly for spiritual ends—who labors for the meat which endureth unto everlasting life (v. 27), in sharp contrast with the life of the drinker. The Christian's pleasures are satisfying and permanent and heighten his dependability.

Jesus is the "true bread from heaven," the source of everlasting life, satisfies all heart and soul hungers (v 35). All other hungers and thirst can be stilled but temporarily—at a cost. The hunger and thirst after God and righteousness can be satisfied without money, without price.

Bread, meat is a necessity for nourishing the body, but when these become our chief desires, we become slaves of the body.

Golden Text: Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not. Isaiah 55:2.

Practical Truth: Jesus is the true bread from heaven and real food for the soul.

SERMON SKETCH

J. N. Smucker

THE PARABLE OF THE FRIEND AT MIDNIGHT

Luke 11:5-8

One day the disciples found Jesus in prayer. They noted that He really met somebody. To Him, prayer was not a Farce nor a Fetish but a Force. The disciples felt the need of such an experience. Jesus taught them the Lord's prayer, and told them a story. A man received an unexpected guest at midnight. He was greatly embarrassed because he could not provide true Oriental hospitality. He went to a sleeping friend with his need. With much persistency he gained his request.

I Prayer Denotes Dominant Desire

The man in the story knew exactly what he needed. Much unanswered prayer is due to lack of feeling of definite need. Prayer is the plea of our all-controlling desire. This desire must be definite and very real. Common desires which may grip us: yearning for fellowship with God; for cleansing and forgiveness; for courage to adequately meet life; strength for daily tasks; spiritual resources to share with others. The Psalms voice many such moods. This consciousness of imperative need which we are unable to supply, will inspire the spirit and determine the form of our prayer.

II Prayer Means Persistency

The man's desire led to action. He went at the unseemly hour of midnight. He was desperately in earnest. So we. Prayer is not mere wishful thinking but persistent action. To the persistent seekers come the desired ends. If we really "hunger and thirst", we will not give up until we are "filled". Jacob wrestling with the angel, "I will not go, except thou bless me". Jesus in Gethsemane sweat drops of blood until victory was His. We must prove to God that we are sincerely in earnest in this matter of Christian living. No grace is bestowed upon cheap devotion. God answers only persistent quest.

III Prayer Implies a Friend

The man of the parable knew where to go for help. He had a friend. Our trouble is not that we have no friend, but that we do not make use of Him. Here the teaching is by contrast: the friend in the story was sleepy, ours never "slumbers nor sleeps"; this friend was reluctant to give, our Friend spared not His own Son; the friend of the story was a grudging friend, ours is more anxious to give than we are to receive. If sometimes our Friend seems not to heed our requests, it is for a purpose. Perhaps our patience needs to be deepened; our needs clarified; our desires purged. But if an earthly friend grants a worthy and persistent need, "how much more" our Father who is in heaven.

Doctrinal --- Devotional

IN HIS PRESENCE

By A. R. Keiser

IV. **The Bible**—How To Read It For Profit.

We must at all costs make for ourselves a Quiet Time. We must give up our work if needs be. Men need life. The Bible contains for us a way of obtaining the Bread of Life. There are a number of reasons why we want to study the Bible.

1. The Bible gives to us the language of devotion—It is our best literature.
2. It expresses the aspirations and hopes of the soul.
3. It is our rule of faith and practice.
4. It gives us the knowledge as the manner in which many souls through a long period of time have found communion with God.
5. The Bible is rich in instruction as to the spiritual life.
6. This Book of books is one of the main channels through which the Holy Spirit reaches the souls of men.

But why should we go on telling what the Bible can do for us. The late Franklin K. Lane was once asked to express his opinion of the Book of Books. "Endorse the Bible!" he said, "Why that would be like endorsing your mother." What we need is to arouse an appetite for Bible reading, and that is best done by giving a complete surrender to Jesus Christ and then in the joy of this experience read it much and often in the spirit of reverence and prayer. One might here quote the experience of a strong and sincere man of God:

"Never have I turned to it (the Bible) in vain. It has been for me the book of the valley of sorrow and death, the book to answer my questions, to solve my deepest problems, to stimulate my ambitions, to feed my heart, to satisfy my mind and to challenge my soul. It has never failed and it is forever rich and new."

There are certain qualifications if we would profit from our Bible study. The Psalmist could say with joy "Thy word have I hid in my heart." Since the Bible is a spiritual book it is necessary that the reader have spiritual qualities. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." When men are not interested in Bible reading, it may be because they are only the "natural man," spiritual truths are revealed only to him that is spiritual. There are blind minds as well as blind eyes, their understanding is darkened. The Bible is the revelation of the mind of God to men.

There must be a spirit of readiness to obey the will of God as it is made known through the study of the Bible. Obedience is an essential to the growing Christian life. Disobedience will close the Bible. Jesus says "If ye love me keep my commandment."

The third qualification for Bible study is prayer. Before we begin our daily study of the Bible we should have a regular place where we can be alone with God. Then we should come to our Father in prayer so that we may become spiritually attuned to Him and be directed by the Holy Spirit. Prayer is the key that unlocks the divine treasury of spiritual knowledge.

If we would read the Bible for profit we must study the Bible itself. It demands sincere study. We need to encourage regular habits of reading it. Various methods may be used. Every Christian should read through the Bible at some time or another, not for the sake of doing it but for what it will do for you. Some read until they come to a verse that attracts and challenges and then meditate upon it. Others read a whole book at a sitting, still others read by chapters and some other serious students delight in reading large portions of Scripture as the Holy Spirit directs them from day to day. The most rewarding methods of Bible study call for reading and rereading many times the passage under consideration, jotting down the observations you will have with each reading. Mark your Bible, jot down notes into a notebook, pray it in and work it out in living the Christlike life. You will be surprised at the exent and measure of peace and power you will experience from dwelling "In His Presence."

Rev. W. R. Augsburger and wife, pastor of the Grace Mennonite Church at Albany, Oregon, met with a car accident while returning from a C.C.C. Camp at Cascadia, Oregon. A tree had fallen accross the road, and the brakes being frozen, the car could not be stopped in time to avoid a crash. Mrs. Augsburger was hurt to the extent of a fractured shoulder and several severe cuts in her face. Rev. Augsburger escaped injury with a few minor cuts and bruises. We are glad to report that Mrs. Augsburger has recovered sufficiently enough to return home after being in a local hospital for a week. Rev. Augsburger has been conducting services at this C.C.C. Camp every Tuesday evening for sometime.

I would rather aim at perfection and fall short of it, than aim at imperfection and fully attain it.—Gordon.

GOD IN THE LIFE OF MAN

Dean J. S. Schultz, Bluffton College

William II of Germany during the World War became notorious for his "Ich und Gott," I and God. He took himself so seriously that God was given second place and how much of a place that was, anyone can guess.

It is assumed that we all give God some place in our lives, but how much and what place? Have we ever attempted to analyze? Does God supply us with food, clothing, shelter, or is that a human achievement? Who is responsible for our personal health, capacity to work, read, study? Does God help us to solve our problems, make our decisions? Do we decide, does God lead us or force us to become Christians?

If it is hard to determine these spiritual matters, how about human inter-relations? If you have good judgment or a keen sense of right and wrong, is that a special gift from God, a heritage from your parents, the influence of environment, or your accomplishment?

Even if it is hard or utterly impossible to determine the source or the proportionate quantities of influence and strength, it would be folly to deny the existence of influence and power of God in our lives.

Though likely each one of us has accepted God in his life and we admit that He has some part in what we believe, do and are, we differ in our belief as to the degree and the manner of His power in and through us, both as to individuals and as groups. Certain churches emphasize much the position that we humans are but dust and the matter of our becoming His children rests entirely with Christ. The contrasting conception of our relation to God is that we have a great deal to do with the making and remaking of our lives, some going so far that they leave only a very small part to God.

Since this thought had reoccured again and again in my mind, we recently read the gospels during our family quiet hour in the light of this question. The first rather striking find we seemed to make was that Christ used many more verbs and phrases applying to us humans than those referring to the Divine. Otustanding among those spoken to us are: believe, repent, be born again, come, follow, pray, worship, hear (my word); confess me before men, go bring fruit, give, do no violence. On His part he says: God loves, heals, calls sinner, forgives, is light.

Christ emphasizes in the gospel that salvation is free but He also says: "He that would come after me, let him deny himself, take up his cross, and follow me." Those of us who have tried that will never say that this comes without serious effort on our part. In our study and meditation we found considerable help on this question in Paul's statement to the Philippians where he emphasizes the human part in one verse and follows immediately in the next with God's part: "2:12—work out your salvation with fear and trembling:" (13) "for it is God who worketh in you both to will and to work, for his good pleasure." The latter was especially cleared up in another translation as follows: "For it is God who in His good will is at work in your hearts, inspiring your will and your action." It is a beautiful thought to me that we humans put forth our best effort to believe, pray, follow, hear, forgive, deny ourselves, but God is at work constantly in our hearts, inspiring our will and our action.

MIDDLE DISTRICT CONFERENCE MINISTERS MEETING

Bluffton, Ohio **February 9-10**

FEBRUARY 9

9:00-10:00	Informal-devotional hour. Each of the brethern to bring a personal meditation or testimony.
10:00-11:00	Attend Bible Lecture in College Chapel by Dr. Wieand.
11:00-12:00	Either attend meeting of local ministers which they are arranging, or arrange for a business meeting of our own.
1:30-1:45	Devotional service in charge of Rev. J. J. Esau.
1:45-2:30	General topic, "The Minister at His Task." 1. In his devotional hour - - - C. H. Suchau (15-min.) 2. In his study - - - - - P. E. Whitmer (15 min.) 3. In his parish work - - - - D. E. Welty (15 min.)
2:30-3:15	What can we do for peace before war comes and when it comes? Discussion opened by Dr. S. K. Mosiman.
3:15-	What can be the tasks of our conference? Discussion opened by A. R. Reiser, President of Conference. In the evening we will attend the service in the First Mennonite Church, Dr. Wieand speaking.

FEBRUARY 10

9:00-10:00	Address by Dr. Wieand, "The Task of the Minister for a Day Like This."
10:00-11:00	Bible Lecture in College Chapel—Dr. Wieand.
11:00-12:00	Either meet with local ministers, or have our own meeting for business, etc. This to be the closing session.

Of Martin Luther, the Pope's ambassador, who came offering bribes for his return to the bosom of a corrupt church, exclaimed in disappointment, "That German beast does not care for gold!"

THE PEACE PAGE

Aim: A vital, Christian, intelligent peace program
Editor: Dr. E. L. Harshberger,

MEDITATION

"Then Jesus said unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

Let us meditate on these verses as we move into the New Year—a year filled already with ominous forebodings of world conflict.

* * *

PROSPECTS AND PROGRAMS FOR PEACE IN 1937

The Peace Committee of the Western District Conference has printed a four page tract on "Principles of Christian Peace and Patriotism with Scriptural Basis." These are now available for distribution. Apply to the secretary, Rev. Walter Dyck, Burrton, Kansas.

The Peace Committee of the General Conference has agreed in principle to the following program of purpose and action:

* * *

PURPOSE:

1. Formulate and disseminate widely a statement of the Christian position on war and peace as held by Mennonites and later historic peace churches.
2. Formulate and discuss widely a statement of our conception of Christian patriotism and our relations with our beloved country.
3. Secure a voluntary personal commitment of our people to the above statements.
4. Cooperate closely with the Brethren, Friends, and other historic peace groups on the basis of the above points.
5. Instruct our members in times of peace so that they will be able to act together in a Christian and intelligent manner in case of war.
6. Foster a program of peace education which will strengthen our historic peace beliefs; furnish our members with information which will enable them to act intelligently as Christian citizens in a democracy; and teach others to accept the position of the historic peace churches.
7. Stimulate sacrificial giving for peace as a part of our Mennonite mission to the world.
8. Study the possibility of sacrificial service in times of peace and war.

The same outline with minor changes, has been officially adopted by the Western District Conference at its recent session at Beatrice, Nebraska.

Some of our readers have expressed interest in learning about the peace issue as it will come up for discussion in the new Congress. For these we give a brief summary of the issues likely to be confronted in 1937:

1. **Neutrality Legislation.** The present law expires next spring. A new bill is now being formulated which will be introduced early in the new session with the President's approval. The questions now being debated are: a. shall the President be permitted or required to place an embargo on shipments to warring nations; b. shall embargo be placed on loans and raw materials; c. what effect will such a policy have upon the settlement of disputes in Europe?

2. **Trade Agreements.** The law authorizing these also expires in the spring. The issue here is simple in meaning but difficult to apply: Shall we continue a policy of gradual lowering of trade barriers so that nations can buy essential raw materials instead of feeling compelled to obtain them by conquest, or shall we increase barriers and hasten war?

3. **Mobilization Plan.** The War and Navy Departments will propose legislation to provide in advance for the conscription of man power, labor, industry and the economic resources of the entire country in the event of war. The advocates call it a peace plan bcause it "takes the profits out of war." It should be noted that such a plan may also gear the whole country to the war machine and may pave the way for autocratic power.

4. **National Defense.** December 31 saw the expiration of the terms of the naval limitation treaties. The mad armaments race is now on. Our country is engaging. Appropriations are likely to increase. More battleships, cruisers, airplanes, and fortifications for our Pacific possession will be demanded. Our naval building program is now a close second to that of England.

a. An attempt will be made to have Congress define our defense policy as defense of the soil of the United States.

b. A bill will be introduced to amend the Constitution so as to require a popular vote on the declara-
the western hemisphere from European quarrels.

tion of war.

5. **Inter-American Peace Conference.** The new Congress will be asked to ratify the agreements reached at the conference at Buenos Aires last December. Further attempts will be made to isolate

* * *

PROJECTS

1. Watch the next issue of the Peace Page for activities for individuals and church groups.
2. Send more materials to the editor of this page. Especially would he appreciate one-minute sermons from the ministers.

Macaulay tells of the rich Brahman who saw a drop of sacred Ganges water under the microscope, and bought the instrument and dashed it to atoms that it might not, by its revelations, rebuke his superstitious practices.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

"Our Youth Says"

B. BARGEN, Editor - - - - **Bethel College, Kansas**

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Senior Department

MAKE IT!

Mrs. Adam Mueller
Enid Mennonite Mission Church
Enid, Oklahoma

Ancient man was certainly more fortunate than we. When he needed some new tool which he could not acquire by bartering for it, he made it with his own hands, by his own ingenuity.

"So you consider that necessity good fortune?" you will ask.

And the answer is Yes, for it is truly nothing else or less than just that. The ancient used his abilities, and as a result those talents he had were developed, and they carried him forward to a more advanced civilization.

Thou shalt declare a decree, and it shall be established unto thee.

. . . And so we made our own tools—we wrote a pageant expressly for our Mission Sunday School, using the material we had . . . . "

The chronic grouches that are SURE that modern youth flaunts all authority to the winds will find food for thought in this thrilling report of an enthusiastic leader of children and young people. She flaunts the stereotyped, hand-me-down programs to the wind, indeed! and lets the creative spirit of God within her creatively express itself in "a thing of beauty."

Are YOU living creatively?

Today we are living "soft" and would rather pay cash for something we want than to put any effort to produce it ourselves. However, there are times when our necessities are not to be had for hard cash, and we are driven into the wilderness to manufacture our own tools. Such excursions into the wilderness are scheduled for us for the express purpose of giving our ingenuity, our imagination opportunity for a little exercise. Such opportunities for the exercise of our mental and spiritual resources are, indeed, a God-send, for left alone, these potential abilities would soon deteriorate and die.

At Christmas time we found ourselves in such a wilderness here at our Enid Mennonite Mission. Could we plan a Christmas program for our Sunday School which would reflect the reverence and dignity a Christmas celebration deserves and at the same time make it simple enough and interesting enough for our group of children? We had about two dozen children, most of whom were boys, and each one must have a part in the program. There was no outstanding talent. Of course, we could make it a Friday-afternoon-school-program, with recitation and songs and dialogues, and recitations and songs and dialogues—continued indefinitely. But that kind of program would lack the reverence and dignity which we were so anxious to instill.

Obviously the next question was, "Why not order a pageant?" That sounded good: we would try it. Now to find a pageant with parts for twenty-four children, most of whom are boys—well, that is a job in itself.

Thus we sat in our wilderness, and finally we realized that such pageants were not to be had for money.

And so we made our own tools — we wrote a pageant expressly for our Mission Sunday School, using the material we had. Each child had a part. The pageant was not too difficult to handle, but it was elaborate enough to make the practices with the children very important and interesting.

Probably none of the children had ever had any part in a pageant; perhaps some had never SEEN a pageant presented. But each child did his best and when the Christmas program ended, we felt that the parents and other friends had been led a little

"Blessed are they that expect nothing; for they shall not be disappointed."

farther into the peace and good will of the Christmas season.

(Editor's Note: This pageant is now in the hands of the Literature Committee of the Women's Home Missionary Society. Inquiries regarding it may be addressed either to the editor of this department, or to Miss Luella Krehbiel, Secretary, Clarence Center, New York City.)

A PRACTICAL NEW YEAR'S RESOLUTION

(Excerpt from Special Letter to Business Executives, by Roger W. Babson, through the courtesy of Mr. J. C. Regier, Buhler, Kansas)

First, let me say that I am not interested in any Church or other institution just to keep it alive. Unless it performs a real service, it—like the famous fig tree—should die. There are so many good ways in which to us our time—and of time we have but a very limited amount—that we can do only a fraction of what we would like to do. Furthermore, I do not attend Church primarily to be entertained or even "inspired." An eloquent preacher, an enticing choir, or a beautiful auditorium are all to the good; but they are not essential to me. Certainly no radio or magazine can take the place of any Church with a consecrated, minister priest, or rabbi, why, then, do I go to Church?

I perhaps go to Church for selfish reasons. I enjoy my Church as I enjoy my daily walk. I never listened to any priest or preacher from whom I could not learn something. I even enjoy a plain service of worship from the Prayer Book **without any sermon.** Yes, I sometimes attend a Quaker meeting with only silence. But to get good from church-going one must make it a habit. It is the systematic **daily walks** that do us good—not the **occasional walk.** Church going is like advertising in one way. We must keep constantly and incessantly at it to make it pay! . . .

There is another reason why I go to some church service every Sunday. This is to encourage my children and grandchildren to acquire the habit of church going. We oldsters may check out before real trouble comes to our nation. But let me tell you that the younger generations will need to have something more permanent than real estate, bank accounts, insurance, or even democracy. Unless they have a sane spiritual foundation, they are licked. We can do for them **far more** by setting them an example of church going than by bequeathing them land, securities, or any other property. Moreover, I am just talking hard-boiled common sense. Go to Sunday School with them. Take an active interest in the Young People's Work of the Church. It's the biggest thing you can do for your family.

. . . . . Yes, friends, make a New Year's Resolution to acquire the Church-going Habit.

—Roger W. Babson.

P. S. One thing more: Use your influence to have your children and grandchildren attend a small college of high standing, one to which your Church denomination contributes. Avoid big colleges, especially those "popular" colleges which have thrown religion out of the window. —R. W. B.

Young People's C. E. Topics

January 31--February1, 1937—Fifty-sixth Anniversary of Founding of the Christian Endeavor Movement. The **Christian Endeavor World Quarterly** is putting out a complete mimeographed description of program material with which to celebrate this week. Write to: International Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Massachusetts. Theme: "Meeting the Needs of Youth."

Sunday, January 31—"Meeting the Needs in Our Church."
Monday, February 1—"Making the Most of My Life"
Tuesday, February 2—"Best Literature Day"
Wednesday, February 3—"Christian Endeavor Fellowhip Day"

Thursday, February 4—"Help our Church Day"
Friday, February 5—"A Recreation Night"
Saturday, February 6—"Family Night"

The above topics are suggestive, and the leaders in our various communities who are looking for thought-provoking topics for programs and activities will surely find them in the above list.

February 7, 1937—"Christian Youth Face the Future Together" I Tim. 4:9-16.

She led me first to God;
Her words and prayers were my young spirit's dew;
For when she used to leave
The fireside every eve,
I knew it was for prayer that she withdrew.
How often has the thought
of my mourn'd mother brought
Peace to my troubled spirit, and new power
The tempter to repel!
Mother, thou knowest well
That thou hast bless'd me since my natal hour.

JON PIERPONT

Moody's address to the graduates at Northfield once consisted of these two words: **"Consecrate and Concentrate,"** and he added a motto that he saw in England:

Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can.

INTERMEDIATE CHRISTIAN ENDEAVOR

February 7, 1937

Topic: Christian Youth Face the Future Together.
I Tim. 4:9-16

Daily Bible Readings

Feb. 1 Standing together on Pentecost. Acts 2:1-17
Feb. 2 Youth preaching the gospel· Luke 10:1-9
Feb. 3 Youth following Jesus. Matt. 4:18-22
Feb. 4 Youth sees its goal. Phil. 3:7-14
Feb. 5 Youth that failed. Matt. 19:16-26
Feb. 6 Youth that faced fire. Dan. 3:14-18·
Feb. 8 Christian youth faces the future together. I Tim. 4:9-16

Christian Endeavor Day

This day is to commemorate the birthday of Christian Endeavor, 56 years old. Special plans for the meeting can be had from the International Society of C. E. Decorate the room with a large C. E. monogram and C. E. colors. Decorate your invitations and programs the same way· A poster can be made showing a large birthday cake. Lettering, "Help us celebrate the birthday of C. E.

Pre-prayer Circle

Use I Tim. 2:1 as your prayer verse. This was written to the young man Timothy by Paul. Explain what each of the words means in making our prayers. Pray for C. E. and its leaders in all lands and for your own society.

Worship Service

Use the splendid worship service outlined in the C. E. World Quarterly or plan your own, using C. E. songs and choruses. Make your song service a real inspiration by having a good pianist and song leader who are prepared.

Topics for Discussion

1. The Leader's remarks. Refer to 1 Tim. 4:9-16. Paul wrote these verses to the young man Timothy. V. 10, Christian young people who stand true will be persecuted. This is easier to bear united with other Christian young people. But after all the Christian life is a personal matter. V. 12, Each one of us must be an example in the Christian virtues. V. 15, to grow in the Christian life we must take time for prayer and Bible reading. We must give ourselves completely to it.

2. How did the organization of the first C. E. society help the young people? Will it do as much for us today? Fifty-six years ago (1881), a group of young people in the Williston Congregational church in Portland, Maine, were called together by their pastor, Dr. Francis Clark. These young people had become Christians, but in the words of Mother Clark "were not doing anything about it." Through this new organization of Christian Endeavor they were to be a help and inspiration to each other as they sang and prayed together and gave their testimonies. As Christian young people they were also to learn to work together and serve others. Above all they took the C· E. pledge, in which, "Trusting in the Lord Jesus Christ for strength" they promise to do whatever He would have them do. Bound together by this covenant they challenged each other to live up to it.

3. What unchristian acts or attitudes have you observed in your school? In your community? What can Christian young people do about it? Christian young people are not responsible for the way they find the world but for the way they leave it.

4. Are the Christian young people united in any way? How does it help them? Can you name some instances in which they have stood together?

5. How does Christian Endeavor Union work to unite Christian youth? In what ways does it help them?

6. The motto of the Mennonite young people is, "A United Mennonite Youth in Christ." What efforts are being made to unite the Mennonite Young people? Why is it necessary?

Closing Consecration Service

A short talk on the pledge. (By the superintendent or a consecrated endeavorer. Explain the part that is to follow.)

Participation. Let each member respond as his special reconsecration beginning with, "Trusting in the Lord Jesus Christ for strength I will strive to . . . ' This sentence is to be completed by any part of the pledge the member chooses·

Song: "Living for Jesus."
Benediction: Ps. 19:14.

JUNIOR SECTION

For February

General theme—"More About Jesus." (Continued)
For outline of month's work see issue, January 5
Song for the month—"Tell me the story of Jesus, Write on my heart every word"
Verse for the month—"He that believeth on me hath everlasting life." John 6:47

Program Suggestions for February 7, 1937

Topic 6: "Jesus the Master of Nature." (Study of miracles continued)

1. **Setting.** Verse of month; also the commanding picture of Jesus stilling the tempest
2. **Opening song service.** Make it a relay for a change. The chorister leading in the first song, then asking another junior to lead in the second song of his choice; this second junior asks a third, etc., until, by a nod from the leader, the relay ends
3. **Call to Worship**—Instrumental music
4. **Worship Period—**
   a) In unison sing "Fairest Lord Jesus"
   b) Reading of Rev. 5:11, 12, 13, by a junior
   c) "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come"—spoken by leader

- d) Sing in unison the three-fold Holy found in cover leaf of Service Hymnal. One verse of Holy, Holy Holy, (Nicaea) could be substituted.
- e) Rev. 4:11—spoken by leader
- f) Sing in unison—"Glory Be to the Father"

5. **Announcements**
6. **Study period.** Aim: to teach the power of Jesus which commands belief in Him
   - a) Introductory remarks by chairman using John 1:3
   - b) Sing in unison—"Tell Me the Story of Jesus."
   - c) Jesus Shows His Power—in charge of juniors. Each prepares a large question mark out of stiff paper which he decorates suggestive of his story. This he hangs on the place provided for it as he steps up and announces his question. He then proceeds with the story and lessons which that story gave to him.
     - Question one: Who then is this? Mark 4:35-41 This junior also uses the picture of Jesus stilling the tempest.
     - Question two: Why didst thou doubt? Matt. Matt. 14:24-33
     - Question three: Does not your master pay? Matt. 17:24-27.
     - Question four: How did the fig tree wither? Matt. 21:18-22.
     - Question five: Have ye aught to eat? John 21:1-14.
   - d) Music and recitation. Let the piano play through once "Majestic Sweetness Sits Enthroned"; then let a junior, standing near the is played once more very softlyetaoinetaointao piano, speak very softly 1, 2, 4, 5, after which the music is played once more very softly
   - e) P-O-W-E-R—These letters are printed on the board by the leader before the meeting in acrostic set-up. Five juniors are supplied with scripture passages. They in turn step to the board, fill in the reference and speak the passage.
     - **P**—"Power hath been given unto me in heaven and on earth." Matt. 28:18b
     - **O**—"O sing unto Jehovah a new song; for he hath done marvelous things: His right hand hath wrought salvation." Ps. 98:1.
     - W—Rev. 4:11.
     - E—Rom. 14:11, beginning with "every knee."
     - R—I Chron. 16:12.
   - f) Heart Talk: "It Is the Lord."
   - g) In unison repeat verse of month
   - h) Closing prayer in song—"I Need Thee Every Hour"

CORRESPONDENCE

First Mennonite Church, Hutchinson, Kansas
January, 1937

We once more have closed the door of the old year behind us. To some it brought happiness, while others experienced sorrows. What will the New Year bring us? Whatever it be, if we start out with the dear Lord as our Guide we can rest assured that he will help us to overcome all the difficulties that may assail our pathway.

As a congregration we have received manifold blessings. During the months we were without a pastor we were fortunate in always getting someone to bring us the message. Then Rev. and Mrs. C. H. Dirks came here with the deire to serve, and they made themselves right at home with us, just the way it should be, and at the same time we have tried to make them feel at home with us. We hope and pray that we may always pull together in the great work of building the Kingdom.

On the Sunday before Christmas in the evening we had our Christmas program. On Christmas Day we had services in the morning. Starting December 27 and continuing to January 3, we had revival meetings, conducted by our pastor. I think this is a fine time to hold those meetings and an appropriate way to close the old year and start the new year. We had blessed times at these meetings. Rev. Dirks had inspiring and timely subjects for this series of meetings. On January 6 we had our annual business meeting. All went well.

On every Wednesday evening we have prayer meeting, with Bible classes for the children in the basement. The children take an offering at every meeting. The money is used to help along a Bible woman in India. On Thursday afternoon and evening our church is open to working girls. Mrs. Dirks always tries to meet with them. There are quite a number of Mennonite girls working in Hutchinson, and they appreciate having this privilege of having a place where they can get together on their afternoons off.

Mrs. Schmidt, who suffered very severe injuries in an auto accident in which her husband, Mr. Herman Schmidt, was killed, is still at the Halstead Hospital. The family expects her to be able to come home in a few weeks.

We have had very fine weather up till now, but January started in with cold weather.

We wish you all a happy and blessed New Year.

Mrs. J. K. Froese, Correspondent

Sometimes books exercise undue influence in shaping our views. We lose our own **independence in imbibing the opinions** of others, and are like sponges that simply absorb whatever they are soaked in.

Golden Rule. Confucius, being asked if any word formulates the duty of man to man, replied: **"Reciprocity."** Our Lord rises far above that: "Do not even the publicans so?" He bids us adjust our conduct, not by what men actually do, but what they should do, to us.

DEATHS

Mary Elizabeth (Conrad) Aeschliman, daughter of John and Mary Conrad, was born at Pulaski, Ia., June 5, 1885. She attended school in her home community and also college in preparation for teaching. She later taught school in Iowa and also in the state of Washington. In her early youth she was baptized upon her confession of faith in Christ and received into the membership of the Mennonite church. She was united in marriage to William Aeschliman of Colfax, Washington on Sep. 2, 1922. They resided on a farm near Onecho until two years ago when they moved into Colfax. She always took an active part in both Church and Sunday School work. She passed away at her home on Dec. 22 after a short illness at the age of 51 years, 6 months and 17 days. She is survived by her husband and one daughter, Betty Jean age 11 years, one sister, Mrs. Edw. Reinhardt of Colfax, and two brothers, Arthur and Edward J. Conrad in the state of Iowa.

Funeral services were held at the First Methodist Church of Colfix, Washington on Dec. 24, conducted by her pastor, Rev. W. Harley King, using Phil 1:21 and John 11:25-26 as a basis, and were attended by a large congregation of relatives and sympathetic friends. Interment at the Colfax, Wash. cemetery.

Christian B. Stucky, son of Benjamin Stucky and Veronika Georing Stucky, was born at Moundridge, Kansas on November 5, 1886, and he lived in the Moundridge community all his life.

In early life he accepted Christ as his Saviour, was baptized on July 5, 1903 and united with the First Mennonite Church of Christian at Moundridge, Kansas. Of this congregation he was a quiet but faithful member until death.

On the 17th of May, 1911, he was married to Susie Toews of Newton, Kansas. They established their home at the Alta Mills, ten miles southwest of Moundridge, Kansas, where for twenty-five years they spent a happy married life. By adoption they took a daughter into their home and gave her their love and a good home. In addition two daughters and one son were born to them. As a devoted husband and loving father, Brother Stucky was ever thoughtful for the welfare of his dear ones.

But suddenly death entered into the happy family circle. On Monday forenoon, January 11, 1937, he died quite suddenly of heart failure. His age was 50 years, 2 months and 6 days. He leaves to mourn his departure his bereaved wife, three sisters and many other relatives and friends, who have the sustaining hope that he is now with Christ in glory. "Precious in the sight of Jehovah is the death of his saints." Psalm 116:15.

Funeral services were conducted from the home and from the First Mennonite Church of Christian on Thursday afternoon, January 14. The pastor, Rev. P. P. Wedel spoke words of comfort on I Samuel 20:3 in the German and on John 6:20 in the English language.

Helena Dyck Klassen was born April 12, 1865, in Lichfelde, Southern Russia, where she received her education. In 1884, at the age of eighteen, she came to America with her parents. They established their home in the Alexanderwohl neighborhood, Marion county, Kansas. In 1886, upon confession of her faith, she was received into the Alexanderwohl Church, through the holy rite of baptism by elder Jacob Buller. On November 24, 1885, she married G. L. Claassen with whom she shared joy and sorrow for thirty-seven years until April 12, 1923, when Father passed away. Ten children were born to this union. They are all alive with the exception of one daughter-in-law.

In 1897 our parents moved to Hillsboro, Kan., and joined the Mennonite church at that place; and Mother remained a devoted member of this church to the end. She was a dear, true mother, thoroughly devoted to her family and loved ones. With her quiet, devoted, Christian life, resigned to the will of God, she set for us an example that has been a blessing to us all. She bore her suffering without a murmur, and was ready to meet her Savior, whom she had tried to serve with child-like devotion. She went quietly to sleep December 11, after a brief illness of only fifteen days, the result of a paralytic stroke. She leaves behind to mourn her parting ten children, thirty-one grandchildren, two great-grandchildren, one brother, and other relatives and friends.

—The Children

Peter P. Reimer died in the hospital at Tulare, California, on January 12 at the age of 69 years, 5 months, and 12 days. He was born at Kleefeld, South Russia, and came with his parents to America at the age of seven years. They made their home at Alexanderwohl, near Newton, Kansas, where he was received by baptism into the Mennonite Church in 1889. On April 9, 1893, he united in marriage with Eva Hiebert and the Lord blessed this union with eleven children, two of whom preceded him in death. A year after their marriage they moved to Medford, Oklahoma, where he resided with his family until they came to California in 1926 and made their home near Reedley. Three years ago he was afflicted with heart trouble which caused a dropsical condition. He was tenderly cared for by his children until his condition became such that they could no longer care for him, and he was taken to the hospital at Tulare. Here he bore his suffering patiently until the Lord called him home. Funeral services were held in the Reedley church on January 15, at which Rev. H. J. Krehbiel spoke upon Job 14:14 and Rev. J. H. Langenwalter on Zech. 14:6-9. He leaves to mourn his death nine children, five sons and four daughters, a brother and a sister, twenty-one grandchildren, and many friends.

NEWS AND NOTES

Rev. P. A. Wedel, now pastor of the First Mennonite Church at Aberdeen, Idaho, who for two successive years has conducted teacher training courses in the rural church at Beatrice, Nebraska, is scheduled to teach the remaining two elementary courses in that church during the last week of January and the first week of February. The good people there have found the work interesting and profitable and the attendance has been good. Brother Wedel also serves with evangelistic sermons at the same time.

Bowmansville, Pa.—On January 17 Rev. Freeman Swartz, president of the Eastern District Conference, was at the Pine Grove church, Bowmansville, to ordain Brother Arthur J. Groff as deacon of the congregation. Brother Groff is also superintendent of the Sunday school. In connection with this service there was also a dedication service of the new Hymnals which this congregation received as a present from two of its members.

Dr. J. E. Hartzler, who while giving Bible lectures at Hillsboro, Kansas, was suddenly taken ill and had is slowly getting better, and has been taken to the home of Rev. and Mrs. A. E. Kreider on the Bethel College campus. This will be good news to his many friends who have been praying for his recovery. At first his ailment was diagnosed as peritonitis, but later rather serious heart trouble and other complications set in. Mrs. Hartzler is constantly at his bedside, and he has the best medical and nursing care.

Mrs. Ruth Wheatcraft Miller of Lancaster, Ohio, has been appointed home economics teacher at Bluffton College for the second semester to enable the present instructor, Miss Edna Ramseyer, to do advance study at Ohio State University. The Bible Lectures at Bluffton College this year will be given by Dr. C. Wieand, former president and now professor of New Testament at Bethany Biblical Seminary, Chicago. Bluffton is to be congratulated on her choice of this splendid Christian scholar for her lecturer. He gave the Bible lectures at Bethel College a year ago and endeared himself to all who heard him.

Rev. M. M. Lehman, a graduate of Bluffton College, for a number of years a teacher in the schools of Ohio, and more recently engaged in religious work in Canada, has just passed through Newton with his family—wife, four daughters and a son-in-law—on his way to Monroe, Washington, where he will shoulder the duties of pastor of the First Mennonite Church at that place. Rev. S. S. Baumgartner, who served that church a number of years, resigned some months ago. The church has about 150 members.

Rev. Edison Habegger, a son of Berne, Indiana, who is doing evangelistic work in England and Scotland ,is writing some interesting letters to the home folks and papers. He, with wife and company, recently closed a series of services in Edinburgh, then, another in Aberdeen. He says, "Aberdeen is a city of granite: all the buildings, sidewalks, and streets are composed of granite; and when the sun shines, they sparkle like diamonds. Our services there were held in a John Knox church. The people are very earnest spiritually." The Habeggers are now at Dundee for a three-week period of service.

Rev. H. A. Fast, field secretary of the General Conference, held a series of meetings at the Halstead church, beginning Sunday morning and concluding Tuesday evening. Tuesday evening he spoke to the three mission societies, explaining the work of the women's association and encouraging the societies in their future work for missions. His talks on the various phases of conference work were uplifting and inspiring, urging us on to greater service for the Master. Let us not grow weary in well-doing for in due season we shall reap if we faint not.

The reporter from Henderson, Nebr., writes: Our Sunday school now has an enrollment of 860, with 38 classes and that many teachers. Our quarterlies and teacher's helps cost $264.88. Total collection for 1936 was $692.62, making an average of $13.32. The largest number of classes are in the German language so are our opening exercises. At times parts of these exercises are presented by young people, in a song or presenting some topic on the lesson.

The Moody Centennial Celebration in 1937 in honor of the one-hundredth birthday of the noted evangelist, Dwight L. Moody, will soon be on at the Moody Bible Institute. Founder's Conference will be held January 31 to February 7. Through the evangelistic efforts of this man thousands of souls have become Christians. What was the secret of his power? Not learning, for his education was limited; not any outstanding native abilities, but rather his unbounded faith and reliance on God. Twelve years after his conversion on a visit to England for the purpose of studying the methods of Christian work there he met a noted British evangelist in a park in Dublin, who said to Moody in a conversation, "The world has yet to see what God will do **with** and **for** and **through** and **in** and **by** the man who is fully consecrated to Him." These words left a lasting impression on Moody. And he said to himself, "What did he say—'a man,' not a great man, not a brilliant man, not a learned man, but **simply a man.**" And he resloved to be that man.

Our co-worker, Rev. J. H. Janzen, Vancouver, British Columbia, has written a set of so-called "Biblische Geschichten" (Bible stories) in two volumes. He now plans to write three teachers' helps—one to be used with pupils of junior age, one with pupils of intermediate age, and one with pupils of senior age.

The Pan-American peace parley at Buenos Aires has resulted in four proposals which should mean a great deal for the well-being of the people on this hemisphere. They are: (1) That in the event of a threat to the peace of this hemisphere, the nations will confer, consult, and collaborate to check it; (2) that in the event of actual war between two American nations, all others will adopt and maintain a common attitude of neutrality; (3) that intervention by one American republic in the domestic affairs of another will be deemed an unfriendly act by all the others; (4) that an unfriendly act by some other nation towards an American nation will be considered an unfriendly act against all other American nations.

Taking glory to ourselves is like plucking the ripe fruit to carry to the Master, and picking off on the way the best grapes of the cluster.

BOOK CHAT

Devotional Books

F. J. Wiens

A book store engaged in selling religious books is often asked to recommend a devotional book. Next to the Bible a good devotional book is the most useful book in a Christian home where family and personal devotions are a part of the daily schedule. There are many fine devotional books and it would be hard to say which is the best because each family has its own peculiar interpretation of the great Christian truths. Space does not permit me do more than discuss one or two books and list a few others. Some families use the same book year after year and do not care to change. Others prefer to buy a new devotional book every year until they have a good selection and then use them in rotation. Some of us have become so attached to a book that we would not use another, but I believe that as a result we often miss the blessings we could derive from using other books which are as good or better.

Each generation has its favorites and it is not at all difficult to pick the favorite devotional book of our day. Mrs. Charles Cowman's STREAMS IN THE DESERT is so far ahead as today's favorite that no other book can compare with it in popularity. Since it was first published in 1925 it has gone through seventeen printings of 25,000 copies per printing and sales are increasing every year. The beautiful poems scattered throughout the book have found for this deeply spiritual book a place in many homes which would not use it if it did not have these poems. STREAMS IN THE DESERT is an excellent book to read during your personal Quiet Hour. It also makes an excellent gift for all occasions—baptisms, weddings, deaths, graduation, etc., because it is printed in good readable type and is well bound in durable fabrikoid.

Mrs. Cowman's newer book, CONSOLATION, is similar to her earlier book but it is not yet as popular and probably never will be. But everyone who has read STREAMS IN THE DESERT will also want a copy of CONSOLATION.

COME YE APART by J. R. Miller is an older book but one of those rare books whose message never grows old. Of all devotional books this is probably the best suited to the needs of the average Mennonite family. Some families have used it for over 15 years and still read it every year. The sale of this book too is increasing and it deserves even greater popularity. The subtitle of COME YE APART is "Daily Bible Readings in the Life of Christ" and that is all we need to say about its subject matter. Each day's portion is a gem.

VICTORIOUS LIVING by E. Stanley Jones is a new book that is rapidly becoming a best seller. Dr. Jones is one of the world's outstanding Christian missionaries who has written several other books which are best sellers in the religious field.

A devotional book should never be allowed to take the place of the Bible in personal or family devotions. An appropriate passage of scripture should always be read before or after the daily portion from the devotional book or calendar.

Herewith follows a price list of the most popular English devotional books now in demand.

Streams in the Desert—Mrs. Chas. E. Cowman	$1.50
Consolation—Mrs. Chas. E. Cowman	1.50
Come Ye Apart—J. R. Miller, cloth binding, $1.00; Leather	1.50
Victorious Living—E. Stanley Jones (new)	2.00
Gems of Gold—R. E. Neighbour	1.50
The Book of Daily Devotions—Clark and Cram	1.50
Daily Communion—S. M. Glasgow, cloth binding, $1.00; Fabrikoid	1.50
Family Alter and Faith Primer—Z. H. Copp	1.50
Skyward—F. D. Lute	1.25
Daily Strength for Daily Needs—M. W. Tileston	1.50
Daily Devotions—Wm. Brenner (new)	1.75
Daily Guidance—(Vest pocket size)	1.00
Moments with God—W. E. Schuett	.75
in the year, cloth, .60; Limp Leatherette, $1.00; Art Leather	1.50
God's Message—Similar to "God's Minute" same prices	
Daily Talks with God—A devotional Calendar for 1937. Easel style or wall style	.60

Your order for a copy of any one of these devotional books or Calendars should be sent to:

The MENNONITE BOOK CONCERN
Berne, Indiana

FORUM

Under this heading the brethren and sisters may ask questions and call for answers, or explanations, or there may be brief discussions of real problems. But let it all be brief and in a brotherly spirit. There will not be space for long drawn-out controversial essays.

Brother J. J. Decker, Moundridge, Kansas, writes: "In the Mennonite of January 12, is an article by Rev. M. Horsch, entitled, 'He Maketh Wars to Cease," quoting Psalms 46:9. May I ask either you (editor) or Brother Horsch to also consider Psalms 144:1, "He teaches my hands to war and my fingers to fight." I would also like to have him explain Psalms 109 and 148. I have not yet heard these Psalms explained or preached. I am only interested to know the meanings as construed by different interpreters. Would like to see it in **The Mennonite.**" Will Brother Horsch give Brother Decker a brief explanation?

South Dakota, a state which is blessed with many fine artesian wells, is alarmed at the greatly diminished rate with which the water flows. No doubt this phenomenon is connected with the extremely dry weather the Western states have recently experienced. It is said that from an average of 90.6 gallons flow it is now down to 6.04 gallons.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, FEBRUARY 2, 1937 NO. 5

The Fragments that Remained. When Jesus had fed the five thousand he said to his disciples, "Gather up the fragments that remain that nothing be lost....and they filled twelve baskets." This passage is very suggestive. It teaches that Christians should be saving and shun all waste. The Mennonites have been known for their simple life and for their frugal, economical habits. Do we still practice these characteristics? It also states that the disciples got all that was left. Does that suggest anything to our churches? The people got all they wanted, but the disciples, the preachers, got what was left over. Wouldn't it be wonderful if our ministers were to get, as their share or remuneration, all that is left over when their flocks have taken all they need! Some of our churches should make amends, repent, resolve to turn over a new leaf, and give their ministers at least a decent share of the net gains of their labors. What did the disciples do with the fragments? No doubt they kept what they needed for their immediate use, and passed the rest of it on to others who were in want. The lesson here is, that if the members of the church do what they can to enable their minister and his family to live comfortably, the minister, too, should unselfishly give and help others as far as he can. The minister is supposed to set a good example in all things. Many a minister is strenuously struggling to educate the members of his church to give liberally for missions, relief, Christian education, and other good causes; and, in order to make his efforts count, he deprives himself and his loved ones of the comforts they are really entitled to. Is that right? Shouldn't the minister be given enough to live decently with his household and have enough left to give his "tithes into the storehouse of the Lord"? But the other miracle of Jesus, that of feeding four thousand, also has a fine lesson for the minister. There the left-overs weren't quite as plentiful, only seven basketfuls. So in times of poor crops or depression when incomes dwindle down, the ministers should have enough grace and sympathy to make sacrifices and voluntarily take less.

Knowledge and zeal. Fuel does not make fire, but feeds it. No amount of missionary information will create zeal if there be no Spirit of Christ within the man. Knowledge will not take the place of zeal, but will increase it when it is enkindled.

Peace on Earth. During the Christmas season the whole Christian world talked, sang and preached peace. Yet there never was a time, except during the World War, when there was so much envy and malice surging through human breasts as today. How can children who have grown up in such an atmosphere become embued with a desire and will to live peaceably with all man? Mankind is a collection of individuals, and it is the attitude of each separate man, woman, and child that makes the attitude of the world. Parents would not knowingly teach envy, hatred, and malice to their children any more than to incite them to war and bloodshed; yet, a great many do it unconsciously every day. Peace parleys do little good when neighbors are harboring rancor and ill will, when the poor hate the rich and the rich take advantage of the poor, when Mrs. Brown resents Mrs. White's having more comforts and more luxuries than she has and when their children are forbidden to play together. It is the mass of all the petty individual spites and jealousies going on everywhere that breeds world wars. If we want a warless world we must begin with the children. A child brought the message of peace, and children educated the Christ-way must carry it. But this cannot happen until Christendom has been swept with a genuine revival or rebirth in the lives of individual adults.

A short definition of what it is to be a Christian: He is a Christian in whom the ruling idea and image is Christ.

Augustine, in his "Confessions," tells us of a dream in his early Christian life, when as a young lawyer he was intensely absorbed in Cicero, and all his tastes were Ciceronian. He thought he died and came to the celestial gate. "Who are you?" said the keeper. "Augustine, of Milan." "What are you?" "A Christian." "No; you are a Ciceronian." Augustine asked an explanation, and the angelic gatekeeper replied: "All souls are **estimated in this world** by what **dominated in that.** In you, Augusine, not the Christ of the Gospel, but the Cicero of Roman jurisprudence, was the dominating force. You can not enter here." Augustine was so startled that he awoke; and resolved that henceforth, Christ, and not Cicero, should rule in his thought and heart and life. The dream is not all a dream. He only enters the heaven where Christ is supreme and central, whose life gives Christ here its inner shrine and throne.

FOREIGN MISSIONS

The Mission Page

This page has been kindly granted to the Mission Boards by the Publication Board gratis for mission material fresh from the field, or other inspiring and instructive mission articles.

In general, our readers appreciate short gripping articles more than the long ones. So our policy is to give the short articles as a rule the preference.

We believe that whatever grips the missionaries on the field in the way of needs, opposition, success, or failures will ordinarily also grip the readers if presented in a warm and hearty way.

We urge our dear readers to read these articles regularly. Even if now and then one is long or less inspiring than others, it pays to read them all for information and inspiration. And, dear parents, please urge your children to do the same. The Bible and the church papers should have the first place in the reading in a Christian home. The first mission command of Christ was: "Lift up your eyes and look into the field, for it is ripe." O that all our church members would obey this command, the other mission commands would then become much easier. One cannot help but be interested in a ripe harvest field that has not enough laborers. Therefore, "Give attendance to reading" as Paul puts it in I Tim. 4:13. That will also lead to intercessory prayer. Our missionaries write that "if prayer ever was necessary, then it is now." P. H. Richert

Foreign Mission Board Meeting

God willing, this year's annual Board meeting is to be held February 17, 1937, at Bethel College, Newton, Kansas. Usually the officers of the Women's Missionary Societies are also invited.

All mission friends are requested to remember us and the whole work in their prayers. Some difficult problems are again before us, which can be solved only by the Lord's help, whom we can trust for the future as he has helped in the past. We praise Him for this, and thank also all mission friends for the support during the past year. The Lord has again added hundreds to his church on the various mission fields. Brother Moyer writes that at Basna alone, 100 were baptized last year, and another 100 is about ready for it. May we all remember these young converts by intercession for strength and zeal to stand firm and to win others.

From the reports we see that the requested budgets from China and India are larger than last year. It will be hard to decide whether we can allow all they ask for or not. If the tithers would increase, there is no doubt that we could allow an increased budget, provided the Lord gives us a harvest. But the good harvest of souls we had last year should also help to increase gifts of gratitude. We will need such increase also for the pension fund.

In behalf of the Board, P. H. Richert, Sec

MINISTERS' CONFERENCES AND OTHER SPECIAL MEETINGS OF MENNONITES IN CANADA

(Reported by Rev. Benj. Ewert)

A general Mennonite Ministers' Conference was held in Arnaud, Manitoba, November 6-7, 1936. The main subject was: "The Evangelical Minister." Several papers were read and discussed regarding this subject. About fifty ministers were present.

November 18-20 a Ministers' Conference of the Mennonite Churches in Saskatchewan convened in the city of Saskatoon. Ten papers were read and discussed on the topic, "Reviving the Church." Besides this, a discourse on John 10 and reports on different matters pertaining to the churches were had.

The Ministers' Conference of the Mennonite churches in Manitoba convened in the city of Winnipeg, November 26-28. A variety of topics were discussed and reports were given on different matters pertaining to the churches. A good deal of time was devoted to the need and caretaking of the young people in general, especially in Winnipeg and other large cities. On two evenings there was a general discussion of Romans 12. About forty ministers took part at this conference.

A Ministers' Conference of different branches of Mennonites in Alberta took place at Coaldale, Alberta, December 7-9. Six papers were to be delivered on self-chosen subjects. Experiences were told regarding the work done. There was also a discussion of 2 Timothy and reports. Particulars are not known to the reporter.

No doubt there have also been Ministers' Conferences and other special meetings of Mennonites in Ontario and in British Columbia during the same time, of which the reporter, however, has no information.

During January and February it is customary, with a number of Mennonite churches in Canada, to come together at the different places of worship for one or more days for a general discussion of a chosen portion of Scripture. For such occasions a number of ministers are invited to be present to lead in the discussion. Some of our churches have a whole week of special evangelical meetings at the different places of worship. A number of them are also observing "the Week of Prayer," as is customary with other churches.

William Booth said that he found choirs infested with three devils—the quarreling devil, dressing devil, and courting devil. He might have added the aesthetic devil.

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

3. **Regarding the world.**—Jesus knew the truth regarding the world. He knew that His mission was to the whole world and that the world needed what He had to give. His vision encompassed the whole of humanity: "Other sheep have I; them also I must bring into the fold"; "And I, if I be lifted up, will draw all men unto me"; "The kingdom of heaven is as leaven which a woman took and hid in three measures of meal until the whole is leavened"; "Go ye into all the world and teach all nations." Although Jesus dealt with smaller groups and individuals, He never let the larger world view out of sight. Although He was immediately concerned with individuals, He was conscious that ultimately He must reach the world; the world would be helped by His teaching and sorely needed what He was.

CORRESPONDENCE

First Mennonite Church, Berne, Ind. Again we stand upon the threshold of a new year. 1937 and we have met. What will 1937 bring to us, and what, we may well ask, will we bring to 1937? Will the experiences of 1937 make us better men and women, better Christians, will it make us stronger, nobler, kindlier than we were in the past—in 1936? Will our contributions to 1937 be worthwhile, or will it make no difference that we are here?

As a church we bestirred ourselves early, as on the morning of New Year's day we held our yearly business meeting. The usual business was transacted, reports made, etc., after which some new business was brought up. One item was the matter of German services. Considering the comparatively few who no longer understand the English language, and further considering the vast number of young people who do not understand the German preaching, it was deemed wisest, and was so voted, that the monthly German service be transferred to a Sunday afternoon, so that hereafter all morning services will be in the English language. No more excuse, young people, from this angle for you to absent yourself from the Sunday morning worship service!

Another item of business was the proposed change in constitution concerning the matter of pastor election and deacon service. The matter was discussed with the idea in mind to have pastor election every three years, and that deacons serve not longer than two terms in succession. These matters were left open for thought and discussion, and will be voted upon at the next semi-annual business meeting of the church.

With the opening of the new year, the Junior Department of the Sunday School found itself in the newly transformed basement of the church, with a superintendent of their own in the person of Miss Frieda Lehman.

Two new classes in catechetical instruction have also been formed and are in progress each Saturday morning, with a large enrollment of boys and girls.

Sunday, January 17, brought to a close the thirty-first annual series of Union Meetings of the churches in Berne. All the services were held in the Mennonite Church. The speaker this year was Dr. Lewis Sperry Chafer, president of the Evangelical Seminary, Dallas, Texas, and the pianist was Paul Beckwith, a student there. The song leader was Freeman Burkhalter, one of our own young men. These two weeks were a time of rich spiritual feasting indeed, and it is with deep gratitude we turn to God for bringing this servant of His, whom He has so richly taught and is using so greatly, into our midst, and we feel this was a preparation better than which none could have been provided to give us a proper venture forth into the new year, and shame on us if because of this preparation we are not the stronger and better able to cope with the duties and experiences of 1937. Martha Gilliom, Correspondent.

Eden Mennonite Church, Schwenksville, Pa. From the **Church Messenger,** published monthly by the pastor Freeman Swartz, we cull the following: The annual meeting voted to continue the envelope system of making contributions, adopt daylight saving, join in Union Lenton Services with other churches, salaries to remain the same. The pastor preached sixty-one sermons, made three hundred and three visits, served at nine funerals, three weddings, baptized five, received six other new members into the church, and conducted one infant consecration; made numerous trips in the interests of the Eastern District Conference, as its president, and other Christian efforts; helped compile the New Franconia History, assisted Brother S. M. Grubb with several issues of "The Mennonite," attended several peace meetings, and was otherwise kept busy. The church served as host to three conference affairs, took part in a musical festival at Perkasie Park, has had the best missionary offering in its history and good attendance at its services.

Then the pastor holds out some possibilities for the new year:

1. A Soul every two weeks, twenty-five in all for the year
2. Greater missionary interest as well as offerings
3. An attempt at every-member-attendance
4. **The Mennonite in eighty per cent of the homes of the church**
5. Greater influence in community affairs
6. A pipe organ fund—not an impossiblity
7. Further beautification of the meeting place

THE MENNONITE

A religious weekly journal. English organ of the General Conference of the Mennonite Church of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

8. A program to teach our children to give

The church pays its pastor $1800.00, its janitor $180.00, its pianist $50.00, and gave toward the work of the Eastern Conference $300.00, and for foreign missions $426.60.

Immanuel Menn. Church, Los Angeles, Calif.

Rev. D. D. Eitzen, pastor of this church, sends us copies of their Sunday service bulletin which we appreciate very much. **Would that all pastors might follow his example!** Recently the package contained a mimeographed copy of the many different reports given by the boards, organizations, and committees of his church at the annual meeting. The whole report contains more than four thousand words, the contents of which give a vivid testimony of the life, zeal, and activities of this wide-awake church and its consecrated pastor.

The pastor's report says in part, "The spiritual welfare of every soul connected with our church is of grave concern to the hearts of the deacons, the church worker, and the pastor. According to the city survey of 1932 there are 1634 homes in our district. Then there are in Los Angeles an unbelievable number of Mennonites whose church membership is a matter of a certificate somewhere in the bottom of a trunk. In some instances they are active in other evangelical churches, but in many the religious life has been choked by the many alluring interests of a large city. To see these with the eyes of Jesus hanging on the cross—that is a part of the mission of a Los Angeles pastor. Then there is the membership. Some "sheep" have strayed. They are in strict spiritual terms not in the fold—not one with the others in the Lord. The church worker, Miss Lavina Burkhalter, is busy with meetings of various groups during each week, looks after the Vacation Bible School, the week-day Bible classes, and reports 535 calls made during the year in the interests of the Lord's work.

The roster of the officers of the church, known as Immanuel Mennonite Church, contains forty-six names. The budget for the year 1937 is as follows:

1. All pastoral salaries	$1750.00
2. Janitor services	480.00
3. Taxes	70.00
4. Church worker	775.00
5. Other running expenses	$600.00

Second Church, Philadelphia, Pennsylvania.

Sunday morning, January 12, we had a distinguished visitor in the person of Dr. Isaac of Harbin, Manchuria. Dr. Isaac was a noted eye specialist in Russia before the War. He succeeded in saving his life by escaping into China and has again established a large practice. Hundreds of Mennonites escaped from Russia into Manchuria and Dr. Isaac was instrumental in having them cared for by Mennonites in Europe and America and finally placing them in Paraguay and Brazil. There are now only two other families besides Dr. Isaac's in Manchuria.

Sunday, January 17, we begin a class in catechetical instruction. The purpose of the class is to impart a knowledge of the Word of God in the minds of young people. Catechetical instruction does not make church members, but it is a preparation for church members.

The Ladies' Aid Society has been gathering labels from Unity and Frankford products. This has netted ten dollars.

Mrs. Sautter and Mrs. Huffman reported a profit of $42.75 on the candies they sold for Christmas for the benefit of the church.

West Swamp and Flatland Churches, Pa.

The closing of the old and the opening of the new year was most fittingly celebrated by the Christian Endeavor societies of West Swamp and Flatland. The meeting was held jointly by the two societies. The opening service was a Junior and Intermediate Christian Endeavor promotion service. The above was followed by a social hour. The last hour was a Watch Night service in which we got glimpses of highlights in the log of 1936 until the Chimes announced the close of the old year.

The West Swamp congregation was greatly blessed by evangelistic services during the Week of Prayer, January 4 to 8. These services were conducted by Rev. John Nussbaum of Berne, Indiana. The clearly expounded messages from the scripture were food for hungry souls and sources of future meditation. Our prayer is that many may have been led much closer to Christ.

Immanuel Church, Pratum, Oregon

Greetings to all the readers in the various churches at home and abroad! We wish to sound a note of praise to our heavenly Father for the many blessings He has bestowed upon us during the past year.

Thanksgiving Day we observed according to our regular custom by a union service with our neighbor church in the forenoon. Dr. Sidney Hall was the speaker. On Sunday evening November 29 the choir gave a song service.

December 6 being Universal Bible Sunday our pastor gave a special message on the Word of God which was very instructive as well as inspiring. He showed how it should cause every child of God to rejoice to know that God's word stands forever and that we can build our hopes thereon, knowing that no power can ever mine it away. In the evening of the same Sunday our senior Endeavor Society went to the Zena community church and presented a regular service just as we do in our own society every Sunday evening. It was well received and we believe that it will bring fruit unto eternity.

December 20 all the services of the day were conducted in keeping with the season. The pastor gave us a sermon on the "Wonderful Jesus." The endeavor program was followed by the annual Christmas song service by the choir and a short message by the pastor.

The Sunday School program was given on Christmas eve to a full house and was greatly enjoyed by all present. Many had come from a distance.

On New Year's eve we gathered in the house of God for a fellowship and prayer service. First of all fellowship with our Lord and then with one another. A number of short talks were interspersed with vocal and instrumental music after which there was time for testimony followed by a season of prayer. How it encourages our hearts and inspires us anew to be more zealous for our Lord and Master and increases our love for one another when we have thus met together!

Besides the privilege of entertaining the Pacific District Conference in June we were visited by twenty-two ministers and missionaries who gave us thirty-seven messages. However, we have not only taken in these good things, but the Lord has also permitted us to carry blessing to other hungry hearts. Our pastor, J. M. Franz, held thirty services in other places and some of our other workers also served in a number of places with messages from the Word and in song. Some of our young people have had the opportunity to sing the Gospel over the radio which has been much appreciated.

The annual business meeting of the congregation convened on Tuesday evening, January 5. We were made glad to hear the reports from the various departments of the church. Truly the Lord has been gracious to us. Shall we not make this year the best year, if Jesus tarries, by each one permitting Him to have His way in our individual life?

We trust that all our sister churches will join us in prayer for a real spiritual revival.

Mrs. Jno. L. Merryman, Correspondent

Hereford Church, Bally, Pa.

Our energetic correspondent of the Hereford church, Bally, Pennsylvania, Miss Mae Latshaw, sends a brief report of the 50th anniversary of the founding of their church, from which we cull the following:

After the opening song, "Awake, my Soul, and with the Sun," Dr. E. S. Johnson, the pastor, preached on the text: "Why stand ye here all day idle? They say unto Him, Because no man hath hired us." Among other things he spoke very fittingly of the service that Rev. C. H. van der Smissen, the first pastor, and the elders rendered to the church by organizing a Young People's Society which was later changed to Christian Endeavor Society. A most beautiful bouquet of mixed flowers adorned the altar, the gift of Dr. and Mrs. O. W. Berkey, a son and daughter-in-law of the first chairman of the congregation, Andrew W. Berkey. This bouquet was given to sick members of the parish.

At the afternoon service an early history of the Christian Endeavor Society, written by Rev. van der Smissen was read, also salutations by some of the original absent members, also greetings from the Christian Endeavor Societies of the Mennonite churches at Summerfield, Illinois; Berne, Indiana; and Dr. Daniel A. Poling.

Dr. O. W. Berkey, who was a small boy when the interested parties met in the parlor of his father's home to discuss the problems of the young people and a Christian Endeavor Society, spoke of some of the occurrences at that meeting.

Music was furnished by a young men's quartette, a sextette of "Oldsters"—some of the older members of our Christian Endeavor Society and church—and a vocal solo by Mrs. Elmer E. S. Johnson. Miss Flora K. Heebner, who is a missionary of the Schwenkfelder Church in Shansi, China, since 1904, spoke in an interesting fashion of her work there. She divided her remarks into the three "W's", where, what, and why—Where she was stationed, What they tried to do, and Why she was a missionary. Her very modest, unassuming manner at once won her way into your heart.

Ralph W. Berkey also wrote an anniversary hymn suitable for the occasion which was sung for the first time at the afternoon meeting. He is a son of the first president.

This most interesting, but perhaps rather lengthy program, came to a close by singing the Christian Endeavor hymn, "God Be With You Till We Meet Again," and the Mizpah Benediction.—Corres.

Sunday School Lesson

February 7, 1937

JESUS THE LIGHT OF THE WORLD

Printed portion, John 8:12, 31, 32; 9:1-11
John 7:1 to 9:41

Jesus the Light of the World v 12

Jesus here gives himself another title, Light. No one fully covers his greatness. Jesus not only brought light, He is the Light. He not only is the guide to life, He is the true life itself (J. 1:4). Jesus, the Light, illumines, reveals, cheers, brings life, light and happiness. His Spirit dwelling within us gives us spiritual sight. We grope in darkness without the Gospel light (Acts 4:12). Jesus the true, spiritual, eternal light illumines the soul (2 Cor. 4:6). This light is free to all (Is. 55:1). This verse states a very definite promise. He who accepts Jesus as Savior and follows his example and teachings will have his soul illuminated, will know as did the blind man, "Whereas I was blind, now I see".

Marks of the True Disciple. vs 31, 32

Discipleship begins with receiving the word of Jesus, but to continue is the thing that counts. Two sure tests of true discipleship are; (1) Continuance, obedience to his word which is the soil in which his life roots itself (Matt. 24:13, Acts 14:22, Rom. 2:7). Do we really follow out His commands, continue in his word? (2) Results in the Christian's life. Jesus makes two promises to those who continue (v. 32). Knowledge, He promises, not guesswork—the Truth itself. Real bondage is from within—result of sin. Knowledge of the Truth strikes at the roots of sin in the heart, delivers from its tyranny. The Gospel of Christ sets the soul free from the bondage to Satan.

Jesus Passed by, Saw, Helped. 9:1-7.

Jesus here demonstrated his power to banish physical darkness and bring light to those living in total blindness—another proof that God sent him.

The blind man of the lesson suggests the unsaved sinner—his healing reveals the saving power of the Gospel. The man, blind from birth, was beyond all human help. His case, totally helpless, was without sympathetic friends, despised (vs 2, 34) a beggar, an outcast. His great need offered an opportunity for manifesting God's grace in Christ (2 Cor. 12:9). Jesus in passing by saw the man's need. He sees our need and distress. The disciples (v2) saw in the man's blindness only the penalty of sin; Jesus saw an opportunity to help, an occasion in which the love and goodness of God could be shown. Not all suffering and misfortune is the result of sin. In this man's case the works of God were manifested in his healing (v3). At times they are made manifest by his sustaining grace in continued affliction.

Jesus plainly considered delivering men from evil as far more important than speculating about the cause of it. The man's very need was a prayer for help and Jesus helped him before he asked. Jesus anointed the blind eyes, the man must go and wash (vs 6, 7). His obedience was the best possible evidence of his faith in Christ. His blind eyes were opened through Christ's power made available through the man's faith. Jesus is passing by our way, we may have our spiritual eyes opened.

Christ's coming into a life breaks the power of spiritual darkness.

The Healed Man Witnessing vs 8-11

The healing of the man created much commotion and discussion. The Pharisees in their dark prejudice saw only a supposed break of the Sabbath laws. Their dark souls rejected the clear evidence that God was working through Christ. Dark souls, unbelievers, reject the light because they prefer the darkness instead.

The discussion gave the man the opportunity for witnessing for Jesus (vs 11, 25, 27, 30-32). His ready testimony led to his excommunication (v 34) but it led also to a real growth in his soul. His faith increased under questioning and opposition. His understanding and knowledge of Jesus became fuller, he sees Him as a prophet (v 17). He affirms that Jesus must be from God (v 33). Later when Jesus reveals himself to him, he accepts him as the Son of God (v 38).

As men walk in the light they have, the light increases. If they reject the light, even that which they have becomes darker increasingly. As we bear witness to the light given to us, we are led into deeper, fuller knowledge of the TRUTH THAT SETS US FREE.

Practical Truth: Christ is the source of light, both physically and spiritually, the light of life to those who will accept Him as such.

Prayer. God helps us that our spiritual eyes may be opened widely so we may see clearly. Amen.

Our desires determine which way of life we choose. The two paths of life are before us. We choose whether we will travel the high way or the low.

Practical Truth: Money spent for alcoholic beverages is worse than wasted; so also is time spent in making them.

Golden Text: Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Isaiah 55:2.

SERMON SKETCH

A. E. Kreider

THE NEARNESS OF GOD

Genesis 28:10-22

Jacob was undoubtly lonely and weary as he lay down to rest for the night. Home and kin were left behind. He was fleeing from before the anger of his brother whom he had so grieviously wronged. The perils and dangers of a long journey were before him. We wonder what Jacob's thoughts were as he closed his eyes in sleep.

The Unrecognized Presence of God

He awoke to a new realization. Although there was neither temple nor altar on that stony hillside, yet he became aware of a wondous presence about him. He knew he was not alone. God had come near. He exclaimed in great joy, "Surely the Lord is in this place and I knew it not." It was more than he had expected. That was a glorious hour for Jacob. The thought of that hour attended him and strengthened him as he went his way.

God Is Near

The Bible never grows weary in its insistence that God is always near. He is with us But we are not always aware of his presence. We have no vivid sense of his nearness. We do not recognize the signs of his comings and goings. He is here but we know it not.

The Signs of His Presence

Why have we missed Him and failed to recognize his attending presence? Perhaps we have to often looked for Him in the unusual experiences and in the unusual events. We look for Him in the earthquake or in the wind or in the fire. He is in none of these, as he is to be found in the whisperings of the still small voice within. God is in the commonplace, in the familiar, in the quiet experiences of life.

In these days we have made another fatal mistake. We are inclined to assume that if we can account for a thing, that God then has nothing to do with it. If we understand or are able to explain it, that eliminates God. We keep God as our last resort, not realizing that He works in and through the familiar processes of life. Over the fireplace in a Medical Room, frequented by physicians, there is this inscription: "We dress the wound, God heals it". That is a recognition of God's part in life itself. In the things for which we are able to account we ought to see God's hand all the more clearly. Why should we not often exclaim, "Surely the Lord is in this place and we knew it not"?

Perhaps we fail to see God about us because we do not know what to look for. On one occassion a godly man with a radiant soul came into the fellowship of a conference group. The members of that group went away knowing beyond a doubt that the presence of God had been with them. God had drawn near in the person of this noble man who had come among them. It is undoubtly often true that we fail to see God, because we do not know what to look for. The people of Nazareth knew not that God had visited them when Jesus came to their city. They said of Him, "Is not this the carpenter's son?" That is all they could see.

Surely God does not hide himself. He is making himself known in unmistakable ways. He that has eyes shall see and cry out, "Surely the Lord is in this place and I knew it not".

Bethel College Church, Newton, Kansas

At the annual meeting of the Bethel College Church held on New Year's Day, the clerk in the opening statement of a brief chronicle of church events during the past year read this significent entry, "On Sunday January 19 the new pastor, Rev. J. N. Smucker, preached his first sermon as our chosen pastor, on the text, 'Go forward,' taken from Exodus 14:15. It was a powerful sermon, full of the Spirit and the spiritual food. God has been very kind to us in providing this godly man as our pastor and spiritual leader. Our pastorate is difficult to fill. But we have the feeling that this man is just what we need. At the installation of the pastor, one of the speakers remarked, 'The pastor should preach the word in purity and power.' Our pastor has been doing that and the good results are plainly noticeable." Yes, the life in our church has been remarkably quickened during the past year. Our greatly enlarged chapel is filled each Sunday with people eager to hear the sermons which, though only fifteen minutes long, are full of fresh, interesting food for the soul, with heart-gripping applications to everyday Christian living. Forty-one new members joined the church last year, four have withdrawn, and two have passed away. The total membership is 313.

A Member

Doctrinal --- Devotional

IN HIS PRESENCE

By A. R. Keiser

V. Prayer—The Power of God.

It is impossible to offer our lives afresh without a daily look into the face of God. Jesus said, "When ye pray," He did not say "If" ye pray. The health of our body, especially the well-being of our nervous system, and the cure of our souls demand that we spend some time in quiet fellowship with God.

To go through the motions of prayer does not help any, we must become attuned to God. Pretense never takes the place of actual experience. This failure in prayer may be due to a wrong time—we cannot pray well when we are physcially fatigued. Or it may be due to a wrong place—the bed room for many is not a good place to pray, the bed may remind one too much of sleep. Without a doubt the two greatest reasons why we do not fellowship with our Heavenly Father while in the pretense of prayer are: (1) We feel that there is no one at the other end, and (2) our minds wander.

We do not at all times feel devotionally inclined, but we should pray all the same, that we may become attuned to things divine. It is but natural that we do not always feel emotionally the same. Neither do poets. They work laboriously for days at a time; their best poetic inspiration comes at rare intervals. But we may experience that God does hear and answer prayer—and revelation declares it in no uncertain terms.

The ability to concentrate on things divine comes by discipline and perseverance. The following experience of a small boy praying is not strange to any of us:

"God bless Mummy, I know that's right,
Wasn't it fun in the bath tonight?
The cold's so cold and the hot's so hot,
Oh! God bless Daddy, I quite forgot."

What shall be our technique of the morning Quiet Time? In the first place we must have a definite time each morning. The first moments of the day are the best. For many of us this means going to bed a bit earlier so that we can arise earlier. A certain student who found it difficult to get up in time for his Quiet Time struck upon this plan. He was a poor, hard-working young man earning most of his way through school. He decided to throw a guinea into the river every time he overslept. Needless to say he did not need to throw many guineas into the river.

The place too should be where you can be alone. Many delight in beginning this Quiet Time in quietness and prayer. Praise God, pray to Him, tell Him of your joy in His Presence, meditate upon devotional hymns like "My Jesus I love Thee, I know Thou art mine." Then tell God about your wrongs, make a moral search and lay all before Him until you feel His peace and a sense of forgiveness.

We may next wish to rise from our knees and bathe ourselves in the thought of His Word, this will help to wash the dust from our eyes and give us a sense of balance and security for the hard hours ahead of us in the work of the day. After that we will wish to pray again and we should give the Holy Spirit time to speak to us—Every word He gives us is precious; we need to take these messages and be obedient unto them.

Prayer is not bending God's will to ours but bending our wills to God's—when one is out in a boat he does not throw out a boat-hook to draw the shore unto himself but that he may pull himself to the shore. Prayer is not so much asking for things but for Him. If we seek the kingdom of God, our Father will be quite eager to give us the good things we need. The well-disciplined boy will not say "I love my daddy, he gives me pennies every day." Prayer is getting our eyes on God and not on men—it is getting into communion and fellowship with God. Let us by all means come "Into His Presence" even if we must wrestle like Jacob of old.

"DIVERSE BAPTISMS"

Heb. 9:10

P. H. Richert

It should not be necessary to say and publish anything on the form of baptism, but when one hears how here and there confusion is caused in our churches by students who have been in schools which teach that immersion is the only right form, then it becomes our duty to help in clearing up such confusion.

All denominations, even the Baptists, admit that the word baptism is a Greek word which has more than one meaning as to form. In Hebrews 9:10 we read of "diverse baptisms" (Greek: diaphoris baptismois). What are these various baptisms? The context shows that they are all the religious cleansings in the Old Testament, which include sprinkling, washing, pouring, and bathing. All these cleansings are here called baptisms. When we add to this the consideration, that the letter to the Hebrews was written to the Jews from whom we have received the baptism, this is doubly important, because the Jews knew best what they meant by this word. If they called all those forms of religious cleansings baptism, we have no right to restrict this word to one form.

If Bible teachers know all this, why then do so many insist, that immersion is the only correct form? Does it not almost look like dishonesty? Not necessarily, but it does look like the mistake which the apostles made about those scripture passages in the Old Testament that foretold Christ's suffering: they passed them by, and held only to those prophecies which told about his glory and power. Christ accused them of "slowness of heart" to accept **all** that the prophets had spoken, which was the cause of their confusion about Christ's death, Luke 24:25. It was a superficial study of the scriptures that caused confusion, and the same thing is true today. If we go to the bottom of things in the Bible, all confusion vanishes, including that about the form of baptism.

What are some of the scripture passages on baptism that are being superficially studied?

1. Rom. 6:3-6. This is one of the most used passages by immersionists to prove the form of immersion, because in verse 4 Paul speaks of being buried with Christ. But they skip verse 3, which is the beginning of Paul's teaching on baptism, and shows clearly that the first meaning of baptism, and its fundamental meaning, is not burial but crucifixion: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into **his death?**" And in verse 6 he emphasizes even the form of this death, saying that we were **crucified** with him." That is the first and real meaning of baptism. What Paul says in the next verse about burial is only an inference introduced by "therefore," as a second thought.

A close study of this passage shows, that Paul does not here wish to teach any particular **form**, but the **meaning** of baptism. Because if we wish to find a form here, then the first form would be crucifixion, and the secondary form would be burial.

We are compelled to find here either **two** forms or **no** form. To pick out one of these forms as the Catholics and the immersionists do, and deny the other form, is inconsistent and confusing. (The Catholics have chosen the crucifixion form, and the immersionists the burial form, but both misinterpret this passage, because no form is intended by Paul to be taught here. But whoever insists that Paul does teach a form here, would have to take the first one as the Catholics do, because death is the fundamental meaning.)

2. Acts 1:5—"John baptized with water." Immersionists claim that this should be translated, "John baptized in water," because as long as we use the word "with," we cannot use immersion. It would make no sense to say "John immersed **with** water." That is impossible. So they change **with** to **in**. But in the Greek there is no preposition here before water, but only the dative case for water, "hudati,"

which is the dative of instrument, and cannot be translated by **in.** It must be by **with.** Consequently, we cannot use immersion here.

In other passages where a preposition is used with baptism, it is one that has the meaning of both **with** and **in,** and we would have the right to chose either one, if it were not for such passages as Acts 1:5 and some others, which show that we must choose **with,** in these passages, and that it would be consistent to do so also in the others.

3. Acts 8:38—It is often asked here, how the eunuch came to ask for baptism when they studied Isaiah 53. The context in Isaiah shows that Philip must have explained to him the prohecy about "sprinkling many nations." What would be more natural here than speaking about baptism, and who would want to deny that Philip did not use the form which the prophet prescribes here? Isaiah 52:15.

4. Going back to Heb. 9:10 with its four forms of religious cleansings, it is well to note that only the sprinkling was done by the priests, all other forms could also be done by others. Each one could wash, or bathe himself, but no one could sprinkle himself. This was left to the priest, which shows that it was the most sacred of the four. This is not surprising when we consider that the cleansing by the blood of Christ is also called sprinkling.

So while the word baptism in the scriptures includes all these forms of religious cleansings, it is very evident, that sprinkling is the outstanding form with the richest meaning, namely death with Christ for the purpose of cleansing, as Paul explains in Rom. 6:7—"For he that is dead, is freed from sin" (not "he that is buried.")

It is therefore absolutely unnecessary and unfair to cast doubt on the validity of our form of baptism by sprinkling. We do not call immersion wrong, but we find more scripture for sprinkling. Both forms are good, but if one is better than the other, it is sprinkling. Besides, it is the form which can be used all over the world and at all seasons and all places, which cannot be said of immersion.

If any confused soul has questions which this article does not answer, let me hear from you. I shall answer as best I can. My address is Goessel, Kansas.

OUR SURETY

A surety is one who gives sureness. If we owe a debt or if a debt is owed us, he makes the payment of the debt a certainty. If we are attacked by an enemy, he makes us confident of victory. If we are weak and discouraged, he comes to our aid with unfailing strength.

Much of the good of this world is very unsure. It is precarious in its existence, doubtful in its extent, uncertain in its quality. We seize it and then we lose it, and we are never quite certain of it.

But when we are servants of God, He is surety for us for all good. Not for a single instant, then, are we in doubt regarding our blessedness. We are confident of it today and tomorrow. We are certain that it will not fade, or change, or deteriorate in any way, but our lot will be better and happier to the perfect day.

DEATHS

Abraham C. Reusser, son of Abraham and Veronika Welty Reusser was born near Moundridge, Kansas, on June 28, 1891, and passed away at the Halstead Hospital, Halstead, Kansas, January 21, 1937, at the age of 45 years, 6 months and 23 days. Confessing his faith in Christ he was baptized July 26, 1908, and became a member of the First Mennonite Church of Christian at Moundridge, Kansas, where he retained his membership to the end of his life.

On June 12, 1912, he was married to Mabel Schlender and for 2 years they made their home on the farm where he was born. Then they lived at Simpson, Saskatchewan for five years, at Shallow Water, Kansas, for one year and near Cheraw, Colorado, for two years. In January of 1923 they returned to Moundridge and since then have lived in this vicinity, in McPherson and Harvey County. Seven children, three daughters and four sons, were born to them, all of whom survive the father and are still at home.

The deceased was in poor health for about two years, bedfast two months. A week before his death he was taken to the Halstead Hospital where he succumbed to his sickness. Heart trouble and other complications caused his death. He expressed himself willing and prepared to die.

Those mourning his departure are his bereaved wife, three daughters, four sons, three sisters, four brothers and many other relatives, who with his friends rejoice that he had faith in the Lord.

Funeral services were conducted from the home and from the First Mennonite Church of Christian. The pastor, Rev. P. P. Wedel used as his text Deut. 32, 29.

Mr. Joseph E. Davis, the new U. S. ambassador to Russia, and Mrs. Davis arrived in Moscow January 19. Mrs. Davis is very wealthy. So the couple tried to make a showing for themselves and the country which they represent. At the station they were met by a large company of government officials. Twelve photographers were kept busy taking pictures. The Davis baggage consisted of fifty large trunks. Finding that he had lost his pass, Mr. Davis was told that he didn't need any. When the pair had collected themselves somewhat, they saw, staring them in the face, large posters in gold letters and in four different languages with the words, "Workers of the World, Unite!" The streets of the city were then cleared and the couple escorted to the mansion which the U. S. government had recently bought after it had been previously confiscated by the Soviet government.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

"Our Youth Says"

B. BARGEN, Editor - - - - Bethel College, Kansas

Sponsored by
the Young People's
Committee of the
General Conference

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Senior Department

CONCERNING COOPERATIVES

The Beginning

In 1844, in Rochdale, England, twenty-eight weavers founded the first successful consumers' cooperative when they opened a grocery store with an investment of $140. The business that first year totalled $3,500, and the net surplus was $160. Thirteen years later the membership had increased to 1,850, with a capital of $75,000. That year the business totalled $400,000.

Ninety Years Later

Today there are consumers' cooperatives in Great Britain, Sweden, Denmark, Norway, Finland, Russia, Switzerland, Japan, United States—in all, forty-three countries, representing 100,000,000 families.

The United States

The growth of consumers' cooperatives in the United States has been slow, but since the World War, has taken a decided spurt. Starting from the Mid-West, it has spread west and east. At the present time there are 6,500 cooperative societies, with a total membership of 1,800,000, doing an estimated annual business of $365,000,000, or **a million dollars a day. Cooperation is the enemy of poverty.**

A Way of Life

Said a public spirited teacher:

> Cooperatives appeal to me because they are more democratic than anything I've known; but more than that, they make possible living the Christian principle otherwise best forgotten for success in our highly competitive, capitalistic world.

Directly in line with this thought, one is reminded of the words of Edward A. Filene, speaking before the Synod of New York of the Presbyterian Church. "Has it ever occurred to you, as you have observed poverty in the midst of plenty, that you must cry out against the injustice of it all?" He then went on to point out that the REAL problem in relating our spiritual lives to the economic system in which we find ourselves lies in the WILL TO COOPERATE—that religion is not merely a matter of Sunday-morning cooperation, but seven-days-a-week cooperation.

> . . . . But human nature, as I see it, is basically the will to survive, and I don't know how we could ever do without it. If people think they can survive best by getting ahead of one another, I shall expect them to go on trying, as a general rule, to get ahead of one another. When they come to see, however, that their best chance of survival is through getting ahead **with one another,** they will inaugurate cooperation. (bold face ours).

Aye, there lies our bitter need—the grace of God in our lives which shall enable us to stand before a situation, knowing that we have the power to turn it to our own ends, but because of our love for God's plan of life, we turn it to the good of those who walk down life's road **with** us. A great experience lies ahead of him who makes that great choice!

ASKING AND ITS ANSWER

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

He has received nothing that he asked for; he has obtained all that he hoped for. His prayer is answered.
He is most blessed.

(Said to have been written by a Confederate soldier out of his own experience.)

A thing that is bought or sold has no value unless it contains that which cannot be bought or sold. Look for the priceless ingredient.

THE LEADER'S BOOKSHELF

This department welcomes brief, concise reviews from readers of books which have been a help to them in work of leadership or in their own personal lives.

SWEDEN THE MIDDLE WAY, by Marquis W Childs, Yale University Press, 1936.

An easily read 165-page, well-illustrated book on Sweden's consumer and producer cooperatives, tracing the history and notable achievements such as low cost housing and the breaking of an international monoply, including chapters on timely subjects, such as "The State in Industry," "The State as Monopolist," "Liquor Control that Works," "Socialist, King, and Capitalist," and "Recovery."

Sweden is almost the only country in the world in which capitalism has "worked" during recent decades. Capitalism has been held in check by consumer's cooperatives which do one-third of the retail business in Sweden and by State competition with private enterprise preventing the establishment of extortionate monopolies. Also, "One must add the fact, the very important fact, of an all-powerful trade union movement."

Contrasting the contentment in Sweden with the tension in Middle European powers the author states:

> The wisdom of the Swedes lies above all in their willingness to adjust, to compromise, to meet what appears to be reality. They have not been bound by a "system," nor have they been committed to a dogma. In a sense they are the ultimate pragmatists, interested only in the workability or the social order . . . . . Sweden has offered the world a very salutary example of peace and prosperity.

YOUNG PEOPLE'S C. E. TOPICS

February 7: Christian Youth Face the Future Together. I Tim. 4:9-16 (Christian Endeavor Day)

February 14: How May the Bible Help Us in Daily Life? Josh. 1:1-8

February 21: How Has Science Changed Our Ideas About God? I Tim. 6:20, 21; Isa. 45:9, 12.

February 28: Reason for Praying. Matt. 26:41; Luke 18:1-8

Program Hints for February 14

A Prayer:

O Lord, we commit ourselves once more to the guiding Spirit of Thy Holy Word. Strengthen our will that we may yield ourselves to its precepts, to obey its commandments. We put out of our minds this day all thoughts of evil and littleness, that Thou mayest speak to us through Thy Book, and that its power may flow through and through our lives to meet the needs of a world that is far from Thee. Amen.

Problems and Projects

1. The Bible is spoken of as man's finest library. Great writers have frequently used it as a model for their literary efforts. What examples can you cite of model literature, model poetry, model biography, model short-stories in the Bible?
2. We speak of "reading habits." What does the term mean with reference to Bible study? Is it possible to read your Bible "habitually," and still get very little good out of it? Does this mean that the habit of reading the Bible is not worth while?
3. What evidence can you cite from the study of history to indicate that the records as given in the Bible are true records?
4. A scholar of history points out that certain very significant events in secular history books are not mentioned at all in the Bible. He says, "If the Bible were a true record, it would certainly have mentioned these things." How would you answer him?
5. List in one column traits of character which do not check with the character of Jesus. Opposite each trait give the names of some Bible characters who are good examples of that trait.
6. List in one column all the traits of beauty and loveliness of character which you find in characters of the Bible. In the second column list people living today who, in your estimation, have these traits developed in a large measure. In your estimation, are these people Christlike?
7. Have each member of your society, as a finishing part of the program write out on a slip in what ways the Bible has helped them personally. Then when the slips are gathered, edit them carefully, group them, and attractively mimeograph them for distribution at the next meeting.

KINDLY TAKE NOTICE

Due to the change of location and transfer of the mailing list of THE MENNONITE from Hillsboro, Kansas, to Bethel College, Kansas, there has been some delay and confusion in advancing the expiration date of renewal subscriptions. Kindly have patience with us. The Business office at Berne, Indiana, is now making a thorough check to get it all straightened out.—The Year Book is now out and being mailed out as rapidly as possible.

Go to no place where you would not like God to find you.—Psalms 139:3.

Read no book of which you would not like God to say, "Shew it me."—Psalms 119:37.

INTERMEDIATE CHRISTIAN ENDEAVOR

February 14, 1937

Topic: Why is Missionary Work Necessary?

Acts 16:9-15

For Your Quiet Hour

Feb. 8 Because this is a lost world. Eph. 2:1-10

Feb. 9 Because the world needs healing. Acts 3:1-11

Feb. 10 Because Christ is the only Saviour. Acts 4:12 ?

Feb. 11 Because we are our brothers' keepers. Gen. 4:1-9

Feb. 12 Because we are the light of the world. Matt. 5:13-16

Feb. 13 Because superstition is common. Acts 14:8-18

Feb. 14 Why is missionary work necessary? Acts 16:9-15

Something Special

The missionary committee should plan at least one of the missionary meetings this month. The first suggestion is to have a missionary speak to the society, if possible. Discussing the topic for an hour will not impress the group half as much with the need for missionary work, as the experiences of one who has been a missionary. Have a fitting worship service leading up to the talk. Decorate the room to suggest the country which is to be presented.

The second suggestion is that the missionary committee dramatize their meeting in preparation for this missionary meeting. Have the platform arranged like a home. The chairman receives the other members of the committee. They have previously been asked to write to different missionaries on "Why is missionary work necessary?" As they arrive they are seen carrying letters in their hands, and make some comment about the interesting letter they received. They gather about the table to plan their meeting, opening with prayer. The chairman may suggest the worship service that is to be used. Then each one is asked to read the letter they have received. (If you do not have time to actually write to the missionaries, splendid material from which letters can be taken will be found in the January number of **Missionary News and Notes**). After the letters have been read, the members make remarks about how little they had realized the need for missionary work and the hope that the other members may feel that way when the letters are read in the society. Close the meeting with your worship service.

Worship Service

Hymn: "We've a Story to Tell to the Nations"
Leader: "What is the story we have to tell to the nations?"
Response: John 3:16
Leader: "Is missionary work necessary?"
Response. Romans 10:13, 14
Leader: "By what authority do we go?"
Response: Matt. 28:19, 20
Hymn: "Take My Life and Let It Be"
Poem: "The Mission Call"
Closing consecration prayer. (Silent prayer directed by the superintendent)
Benediction: Ps. 19:14

A FAMOUS GIFT

Some things have material values which can be paid with dollars and cents, others again have sentimental value which cannot be weighed with money equivalents. The famous painting Mona Lisa is considered so valuable that The Louvre in Paris would probably turn down any money offer. Recently Andrew W. Mellon of Pittsburgh donated to the United States his entire collection of paintings and other works of art, for which Mr. Mellon is reported to have spent nineteen million dollars. Experts declare that this is the largest and rarest collection ever acquired by a private collector and they also estimate the present value of the collection at about $50,000,000. It includes the work of masters in art for the past four or five hundred years. Maybe it sounds very foolish or amateurish to say this, but how much more good would such a vast sum of money have done if it had been spent in saving immortal souls and bringing them into the Kingdom of God, and making them eternally happy. Mr. Mellon also intends to erect, at his own expense, a magnificient National Art Gallery to house the collection, and to provide an endowment to cover the care of the building and the treasures.

S.O.S. Pastors! Teachers!

The MENNONITE needs young readers—Youth of high school and college age. Youth that wants to DO things. Youth with purpose and vision. Youth that is groping for God.

YOU, and YOU ALONE know who these young people are who should be reading the MENNONITE. Send us their names and addresses now, and we shall send them sample copies.

The MENNONITE can't help YOUR young people, if YOUR young people don't read it. . . . Help us to help you!

JUNIOR SECTION

Program Suggestions for February 14, 1937
More About Jesus

Topic 7: Jesus the Giver of Life

1. **Setting**
   Let the word LIFE be the key verse for the evening. The verse of the month will show the word. On the blackboard, too, you could let it stand out in the portion of the verse: "Ye will not come to me that ye may have life." (John 5:39, 40 R. V.)
2. **Pin-ons and posters**
   Pin-ons could be in the form of keys on which are verses pertaining to spiritual life. The poster, too, could be a large key with an invitation to come and see how Jesus unlocks the door to life eternal.
3. **Opening song service** in charge of junior chorister
4. **Call to worship:** A trio singing "Open My Eyes". Let each one sing one verse, then join voices for the chorus.
5. **Worship service**
   1. Scripture reading John 5:19-26
   2. Response—in unison sing "Grace Greater Than Our Sins"
   3. Voices from the group
      a. Voice one: Psalm 111:9
      b. Voice two: Psalm 112:1
      c. Voice three: Psalm 106:47
   4. Closing prayer by leader
6. **Study period.** Aim: to study the miracles of resurrection in order to reveal the power of Jesus as Giver of life
   1. Sing in unison "Tell Me the Story of Jesus"
   2. What my key reveals—Let each junior quote the verse he finds on his pin-ons
   3. Seeing Jesus as the Giver of life—three juniors giving story and thoughts on the following
      a. Luke 7:11-17
      b. Luke 8:40-42, 49-56
      c. Luke 11:1-45
   4. Special Music—"Jesus, I come"
   5. Heart talk: "Ye will not come to me that ye may have life"—by the leader
   6. Repeat in unison verse of the month
   7. Discussion question: "What does it mean to have eternal life?" Make dear to the child the hope of being forever with the Father and the Son in light and love and joy instead of darkness and pain
   8. Sing in unison—"Jewels"
   9. Closing prayer

CANADIAN BOOK DEPOSITORY GIFTS

Below is a list of the gifts that have been received thus far (January 20) for the Canadian Book Depository:

Wayland Church, Wayland, Iowa	$ 25.00
St. Johns Church, Pandora, Ohio............	7.77
H. Mueller, Halstead, Kansas...............	70.00
Eicher Emmanuel Church, Wayland, Iowa..	7.02
Brudertal and Hillsboro Churches..........	17.00
Ebenezer Church, Bluffton, Ohio...........	35.00
Zion Church, Elbing, Kansas...............	32.00
Salem Church, Dalton, Ohio................	25.00
Emmaus Church, Whitewater, Kansas......	72.50
Grace Church, Pandora, Ohio..............	68.00
Mennonite Church, Arlington, Kansas......	33.00
First Church, Newton, Kansas.............	38.44
Eden Church, Moundridge, Kansas..........	76.20
Bethany Church, Kingman, Kansas..........	10.18
Second Church, Beatrice, Nebraska..........	10.77
Bethel Church, Inman, Kansas.............	14.50
First Church, Wadsworth, Ohio...........	13.25
Zion Church, Kingman, Kansas.............	2.50
From a friend.............................	1.00
Gnadenberg Church, Whitewater, Kansas...	16.00
Sister Linda Penner, Newton, Kansas.......	10.00
First Church, Beatrice, Nebraska............	53.96
Dr. S. K. Mosimans S. S. Class, Bluffton, Ohio	8.25
Bethel College Church, Bethel College, Kansas	50.00
Zoar Church, Goltry, Okla..................	6.32
Total	$703.66

Gratefully acknowledged,
E. W. Baumgartner,
Treas. Board of Publication
Berne, Indiana

Receipts for Emergency Relief Treasury

Covering the Months, September, October, November, December, 1936

Received for General Fund:

Emmaus Menn. Church, Whitewater, Kans. by J. A. Busenitz	$ 59.35
D. W. Friesen, Altona, Man. Canada	1.00
First Menn. Church, Mountain Lake, Minn. by H. T. Nickel	33.30
Bethel College Church, Newton, Kansas by Helen Penner, ...	19.68
First Mennonite Church, Upland, Calif. by C. E. Schmidt	5.44
P. R. Schroeder, Freeman, S. D., refund	29.00
D. W. Friesen, Altona, Man. Canada	1.00
Bergtal Menn. Church, Pawnee Rock, Kans. by H. C. Schultz	12.52
First Mennonite Church, Philadelphia, Pa. by Howard S. Weiss	1.08
Christian Menn. Church, Moundridge, Kans. by J. B. Stucky	24.00
Brudertal Mennonite Church, Marion, Kans. by F. N. Funk	19.85
Herald Mennonite Church, Clinton, Okla. by J. A. Harms	6.88
D. W. Friesen, Altona, Man. Canada	1.00
Bergtal Menn. Church, Pawnee Rock, Kans. by H. C. Schultz	12.85
Bethel S. S., Inman, Kans., by J. B. Neufeld	32.67
D. W. Friesen, Altona, Man. Canada	1.00
Lehigh Church S. S. by D. J. Aurenheimer	5.14
First Mennonite Church, Philadelphia, Pa. by Howard S. Weiss	3.03
Christian Menn. Church, Moundridge, Kans. by J. B. Stucky	15.00

Bergtal Menn. Church, Pawnee Rock, Kans. by H. C. Schultz	21.10
Gnadenberg Menn. Church, Whitewater, Kans. by Wm. Harms	20.95
D. W. Friesen, Altona, Man. Canada	1.00
L. M. Ledig, Upland, Calif.	50.00
Bethel Mennonite Church, Fortuna, Mo. by S. J. Moser	4.60
Brudertal Mennonite Church, Marion, Kans by F. N. Funk	17.31
Goessel Mennonite Church, Goessel, Kans. by I. B. Fast	16.00
Christian Menn. Church, Moundridge, Kans. by J. B. Stucky	10.00
Brudertal Mennonite Church, Marion, Kans. by F. N. Funk	22.35
Hoffnungsau Menn. Church, Inman, Kansas by A. B. Reimer	25.81
First Mennonite Church, Upland, Calif. by C. E. Schmidt	10.13
Bergtal Menn. Church, Pawnee Rock, Kans. by H. C. Schultz	13.36
First Menn. Church, Mountain Lake, Minn. by H. T. Nickel	38.65
D. W. Friesen, Altona, Man. Canada	2.25
D. W. Friesen, Altona, Man. Canada	1.00
C. I. Krahn, Warroad, Minn.	15.00
First Mennonite Church, Newton, Kans. by H. J. Andres	40.68
Sichar Mennonite Church, Cordell, Okla. by H. S. Ratzlaff	1.32
Bethel College Church, Newton, Kans. by Helen Penner	15.42
Buhler Mennonite Church, Buhler, Kans. by J. D. Regier	64.90
Zion Mennonite Church, Donnellson, Iowa by H. A. Loewenberg	8.65
First Menn. Church, Paso Robles, Calif. by C. R. Lichti	14.95
Bergtal Menn. Church, Pawnee Rock, Kans. by H. C. Schultz	20.95
D. W. Friesen, Altona, Man. Canada	2.50
Goessel Mennonite Church, Goessel, Kans. by I. B. Fast	19.75
First Mennonite Church, Reedley, Calif. by H. J. Krehbiel	30.70
Mrs. Emma K. Bachman, Woodlake, Calif.	5.00
Ferd. Stucky, Moundridge, Kansas	50.00
Brudertal Mennonite Church, Marion, Kans. by F. N. Funk	13.40
Herald Mennonite Church, Bessie, Okla. by J. A. Harms	10.51
Second Mennonite Church, Beatrice, Nebr. by Ernest G. Wiebe	24.17
Bergtal S. S., Pawnee Rock, Kans. by H. C. Schultz	71.52
Mennonite S. S., Halstead, Kans. by Orville I. Haury	45.05
First Mennonite Church, Aberdeen, Idaho by J. E. Toews	33.51
First Mennonite Church, Aberdeen, Idaho by J. E. Toews	24.63
First Mennonite Church, Aberdeen, Idaho by J. E. Toews	43.45
First Mennonite Church, Aberdeen, Idaho by J. E. Toews	39.24
John Epp Jr., Whitewater, Kans.	100.00
Hoffnungsfeld S. S., Moundridge, Kans. by P. E. Kaufman	49.00
Emmaus Menn. Church, Whitewater, Kans. by J. A. Busenitz	27.00
D. W. Friesen, Altona, Man. Canada	1.00
Total	$1310.60

For Russia

P. P. Klassen, Goessel, Kansas	$ 5.00
John J. Schmidt, Canton, Kansas	5.00
P. M. Claassen, Newton, Kansas	20.00
Ebenezer Mennonite Church, Mt. View, Okla. by P. G. Kliewer	3.00
Edward Esau, Whitewater, Kansas	5.00
Abrahm Dirks, Buhler, Kansas	5.50
John J. Schmidt, Canton, Kansas	5.00
Mrs. Anna L. Toews, Alta Loma, Calif.	7.00
P. M. Claassen, Newton, Kansas	20.00
Refund, Amer. Express,	5.00
Refund, Amer. Express,	5.00
Karl Friesen, R 2, Newton, Kansas	5.00
John J. Schmidt, Canton, Kansas	5.00
Sichar Mennonite Church, Cordell, Okla. by H. S. Ratzlaff	2.21
Total	$97.71

For Canada:

Alexanderwohl Menn. Ch. by F. H. Banman	$ 2.25
B. W. Entz, Newton, Kansas	20.00
O. P. Home, Goessel, Kansas	4.00
Hebron Mennonite Church, Buhler, Kans. by D. B. Neufeld	64.25
A Friend, Newton, Kansas (Transport Debt.)	5.00
Christian Menn. Church, Moundridge, Kans. (Transport Debt)	43.00
Zion Mennonite Church, Kingman, Kans. by J. R. D. (Transport Debt)	5.00
Total	$143.50

For Other Treasuries:

U.S.A. by Sunshine Sewing Society, Stanly, N. D. (Mrs. P. A. Lepp)	$ 30.00
Home Mission by Ebenezar Mennonite Church Mt. View, Okla., by P. G. K.	11.00
A Friend, Ft. Cobb, Okla., For. Missions	5.78
Alexanderwohl Sewing Society, for Lepers, by Mrs. H. J. W.	10.00
Wm. Busenitz, Newton, Kans., for Fr. v. Bodelschwingh	15.00
Heinrich J. Klassen, Reesor, Ont., Can. Paraguay Mission	.50
A friend, Hillsboro, Kans. for U.S.A.	10.00
A friend, Goessel, Kans. for U.S.A.	5.00
South America, by Canadian Board	5.00
C. W. Claassen, Newton, Kans., S. Amer.,	15.00
Mr. and Mrs. D. M. Vogt by P. P. Wedel, Moundridge, Kans. for S. A.	10.00
Total	$117.28

Summary:

General Fund	$1310.60
Russia	97.71
Canada	143.50
Other Treasuries	117.28
Total	$1669.09

Gratefully Acknowledged,

Peter H. Unruh, Treasurer

Goessel, Kansas

« « JOTTINGS » »

From Sunday Service Bulletin, Immanuel Mennonite Church, Los Angeles, California: Three weeks age the pastor was called to Arlington, Kansas, to serve at the funeral of Rev. John P. Linscheid. It was my God-appointed privilege to work under his fatherly and thoroughly Christ-consecrated guidance the first four years of my preacher experience during and immediately after my college days. His life reveals to us understandably and acceptably the purifying, redeeming, and victorious effect of a single-minded faith in Jesus Christ. In his history of the Arlington Mennonite Church he wrote in effect: "Keep us from temptation, false teachings, and self-righteousness. May we always realize that 'there is none other name....whereby we must be saved.' Upon that foundation we build this church for our own edification and the salvation of others. 'Und nach vollbrachtem Pilgerlauf, nimm uns von dieser kaempfenden Gemeinde in die Triumphierende.' "

A brother minister writes: "I note in the last Mennonite that six Kansas churches are looking for a pastor at this time. One wonders just how hard some of them are looking for one. Why do some churches find it so difficult to find a pastor? Others, who seem to go about it in earnest, do not seem to have so much difficulty. Why do some of our churches find it so hard to come to any agreement in this and other very important matters? Is the desire to be and act harmoniously possibly not as pronounced at times as it should be? Is the group spirit always as well developed as it should be for the good of the Church and the work in the Church? One wonders at times.

Hesston College is conducting a special six-week Bible school in which ninety students are enrolled, so that the management of the school had some difficulty in finding room to take care of this unusually large number. Several special teachers and lecturers are serving on this course.

Freeman College has recently been very fortunate in receiving large donations, among which the following are of special note: Dr. Isaac Tieszen, $1742; Ben P. Miller, $1300; P. R. Schroeder $750; D. S. Wipf, $500; B. P. Waltner, $500; J. D. Unruh, $500; Miss Caroline Waltner, $300; the total of all donations amounting to $6227. Most of these were amounts that the College owed these good people. Knowing the difficulty through which the College had passed during the years of depression and poor crops, we rejoice with the institution over these splendid gifts.

Tabor College at Hillsboro, Kansas, held its annual Bible Institute this past week. Three meetings were held daily, morning, afternoon, and evening. Rev. Wm. J. Bestvater and Rev. R. C. Seibel were the speakers. The meetings were all held in the spacious college chapel.

Early in January Mr. and Mrs. Henry Banman of Aberdeen, Idaho, celebrated their fiftieth wedding anniversary in company with their children and grandchildren and a large company of friends. A beautiful program was then given with Rev. P. A. Wedel as the leader. Part of the program was a splendid sermon by their pastor. Some of the thoughts in this sermon were as follows: It is unusual for a couple to walk together fifty years in peace and happiness; it is an occasion for praise and thanksgiving to God for his loving kindness and faithfulness. There is a beautiful promise in the verse, "That though the day is far-spent they who trust in God may expect his abiding presence."

The 1937 Year Book just out shows in its statistical reports that the General Conference of the Mennonite Church of North America now has a membership of 36,144. Of this number 25,434 reside in the United States and 10,710 in Canada. By distracts the membership is as follows: Eastern district, 3,371; Middle district, 5,323; Northern district, 4,214, Western district, 10,382; Pacific district, 2,144. In Canada, Ontario, 1,050; Manitoba, 3,922; Saskatchewan, 4,794; Alberta and British Columbia, 944. Brother Benj. Ewert, statistician of the Canadian churches, reports that the General Conference churches number 20,132 souls, which is almost double the membership (10,710). Upon this basis we are pretty safe in assuming that with a membership of 25,434 the churches in the States would number at least 45,000 souls. Adding this number to 20,132, we see that our conference numbers at least 65,000 souls.

Maude Boyden, the famous woman evangelist of England, is in America assisting in our "Emergency Peace Campaign," which is now in its second year. Many heard her in a broadcast Sunday, January 10. She opened her meetings January 11 at the Brooklyn Academy of Music. From there her tour extends to thirty-seven principal cities of our country. Her appeal to America to prove peace by example is powerful. She has had the courage to declare that she wishes this country had not gone to the relief of the allies in the war, for two reasons: (1) America has thus lost a part of its soul; (2) our participation led to a smashing victory, which resulted in a dictated treaty, instead of a treaty of peace.

In December the Mennonites of Winkler, Manitoba, and surrounding country dedicated the hospital which had recently been built. This is the fourth institution of this kind owned and maintained by the Mennonites of Canada, the other three being located at Altona, Winnipeg, and Steinbach.

January figures of the Social Security Board, which are based on reports for the past 10 months, indicate that approximately 1,478,400 individuals—1,132,800 aged, 313,900 dependent children, and 31,700 blind—are receiving assistance in 43 States and Territories which have established public-assistance plans in cooperation with the Federal Government. In February of last year, the first month the program got under way, 326,126 individuals were receiving assistance in the 23 States which had then had plans approved by the Social Security Board. This included 245,430 needy aged, 68,638 dependent children, and 12,058 needy blind. In February of last year, the total Federal, State and local expenditure for assistance to the needy under approved plans was $4,614,328. This January, it is estimated that well over $25,000,000 will be expended for this purpose, an increase reflecting not only the larger number of persons being aided but also a definite rise in the average monthly amounts granted individuals. The average amount paid to aged individuals under all approved plans has increased from $15.18 last year to an estimated $18.70 this year. In the case of aid to dependent children, there has been an increase from $8.78 per month to an estimated $10.60, and in the case of the blind, from $23.77 to an estimated $24.70.

BOOK CHAT

Two Best Sellers

People with a little curiosity regarding books often ask which books are the best sellers of all time. At least the first three are books of a religious nature. The Bible is by far the best seller but few people could guess which book written during the past 400 years ranks next to the Bible.

Accurate information is not available in regard to certain books, but there are two books that certainly are far ahead in the race for second place—PILGRIM'S PROGRESS and IN HIS STEPS.

The oldest, and probably best known of these two books is John Bunyan's PILGRIM'S PROGRESS. The most reliable information available would indicate that in its numerous English editions and in its translations into over 50 foreign languages and dialects the total for PILGRIM'S PROGRESS is somewhere in excess of 22,000,000 copies. In recent years the demand for this book has declined. Bunyan's style and subject matter do not appeal to this generation in which many religious leaders gloss over or tone down sin, hell, and damnation, the very things which were terrible and dramatic realities in the Puritan England of John Bunyan's time.

Bunyan, a humble tinker, was imprisoned for twelve years, 1660-1672, in Bedford Jail for preaching the Baptist faith, this faith not being in accordance with the established church. While in confinement he wrote for his entertainment "The Pilgrim's Progress from this World to that which is to come." This allegory is so rich in Bible References that it is usually classified in libraries under Religion rather than Fiction. The first edition was licensed for publication February 18, 1678. Three editions appeared within a year, and eleven within Bunyan's lifetime. Good recent editions of PILGRIM'S PROGRESS may be had at prices ranging from 80c to $7.50.

IN HIS STEPS by Charles M. Sheldon is a newer book. It had a phenomenal sale at the time it was first published and is still selling. More than 8,000,000 copies have been sold in America alone and more than 12,000,000 abroad. In the foreward to the most recent authorized edition Dr. Sheldon makes the following interesting comments:

The Story "In His Steps" was written in 1896, and it was read a chapter at a time to my young people, Sunday evenings in the Central Congregational Church, Topeka, Kansas. While it was being read it was being published in the **Chicago Advance**, a religious weekly, as a serial. The publisher did not know the conditions of the copyright law and he filed only one copy of the **Advance** each week with the department, instead of two, which the law required. On that account the copyright was defective, and the story was thrown into the "public domain" when the Advance Company put it out in a ten cent edition. Owing to the fact that no one had any legal ownership in the book, sixteen different publishers in America and fifty in Europe and Australia put out the book in various editions from an English penny to eight shillings. Mr. Bowden, the London publisher, sold over 3,000,000 copies of the penny edition on the streets of London. The book has been translated into twenty-one languages, including a Russian publication which has been banned by the Soviet. A Turkish translation in Arabic is permitted circulation by the government and is being read all over Turkey.

Many additional facts regarding IN HIS STEPS are available but there is no room for them here. The regular authorized edition of IN HIS STEPS sells for $1.00.

Copies of John Bunyan's PILGRIM'S PROGRESS and Sheldon's IN HIS STEPS may be purchased at $1.00 per copy, postpaid, from the MENNONITE BOOK CONCERN, Berne, Indiana.

CORRESPONDENCE

Pendle Hill, Wallingford, Pa.

Dear Friends:

Let me introduce myself as a graduate of Bethel College with the class of 1935. I have many friends and acquaintances in that section of the country.

My reason for writing at this time is to tell about a wonderful experience that I am having this fall. I am enrolled as a student at Pendle Hill at Wallingford, Pa. Pendle Hill will be a new name to many of you. I hope it will become more familiar. Pendle Hill is a school—a Quaker graduate center for religious and social study. It is a new type of school where no degrees, grades, or examinations interrupt the self-chosen study selected by each student. The emphasis is upon the development of a religious life which will help one to live effectively in the world today.

One reason why I call my experience here wonderful is because it is my first close contact with the Society of Friends, or Quakers.

I think we all know of the active work for peace which the Quakers have done and are doing now. Their stand against war and violence is definite and strong. We Mennonites feel close akin to any group that takes this position.

My being here becomes more meaningful as I think of the steps that are now being taken to unify and strengthen more closely the action of the Quakers, of the Church of the Brethren, and of the Mennonites, especially with regard to effective peace activity. I want to voice my hearty approval of such an undertaking.

During this term Pendle Hill has fourteen resident students. These students represent eight states and one foreign country which is Finland. It happens that I am the only Mennonite here, and I believe also the first Mennonite that has been enrolled at Pendle Hill as a full-time student. It is hoped that hereafter each year some interested member of our church may be associated with this center of religious and social study and practice.

In closing this brief statement I want to send greetings to all friends and readers of **The Mennonite.**

Sincerely yours, Arthur Landes.

The Mennonite farmers of the Bluffton-Pandora neighborhood in Ohio have been raising a hybrid type of corn with great success. At first they tried it as an experiment; but, on finding that the corn stands long periods of dry weather and sends its roots deep into the subsoil, they have been able to gather larger crops from it than from ordinary varieties.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, FEBRUARY 9, 1937 NO. 6

The Editor's Policy. The editor thought he had given out the "Magna Charta" of his policy in the Mennonite of January 12 in the article "What the Mennonite Should Bring." It is hoped that many of the readers have preserved this number and will refer to it from time to time. The editor has discovered, however, that there are some who seem to feel that writing for or using the Mennonite is monopolized by just a few. No, the columns of this paper are open to any one who can write and has anything to say that is worth while reading, anything that tends to build up and further the growth of God's kingdom. It is to be the mouthpiece of our conference boards and our conferences to the churches. We already have "boxed" headings for **Foreign Missions, Home Missions, Publication, Schools and Education, Relief, Doctrinal and Devotional, Peace, Sunday School Lessons, Sermon Sketch, Correspondence, Deaths, Jottings, Book Chats,** and shall soon have another, **Book Reviews.** We have a mind to change the heading **Deaths** to **Family Chronicle,** under which head we would like to bring not only deaths, but also brief mentions of marriages.

Yes, the Mennonite wants to serve all conference interests. Its function is to feature the different conference activities, the plans, projects, and doings of the various conference boards and committees, as well as of the various churches. Through its columns we want to tell each other of our experiences, our joys and our sorrows, for "geteilte Freude ist doppelte Freude und geteiltes Leid ist halbes Leid." (Shared joy is double joy, and shared sorrow is half sorrow.) We want to relate our successes, and even our failures, our dreams and our visions, as we busy ourselves with the upbuilding of the Kingdom. We are one huge family scattered all over this Western hemisphere, and **The Mennonite** and **Der Bundesbote** are to be the carriers of our messages one to another. If more of our homes will takes these papers and read them and contribute to their value and contents, the service that these messengers bring will be much better. In order that we may have space to hear from all, from time to time, we should write often and briefly, rather than seldom and lengthily. Now, come along, you conference boards and committees, tell us what you are doing; you churches, through your reporters or correspondents, tell us what is going on. Help put life into this paper with your contributions! Make your papers mean something, and get your families to read them and profit through them. God wills it.

Fifty-fifty. The deeper and more concentrated our soul-life, the more we feel the need and the urge to practice our Master's injunction, "Love thy neighbor as thyself." We take this to be our duty as individuals, and each of us is his own judge in the interpretation of this command. Just what did Christ mean when he gave it? Did he mean that of every dollar of our income we should spend fifty cents on ourselves and use the other fifty to aid those that may be in much greater need than we, both physically and spiritually? One of the most serious of human weaknesses is selfishness. We are primarily concerned about our own comforts. We are developing new needs every year. A little while ago it was the telephone, then the auto, then the phonograph, then the frigidaire, then the radio, then the airplane, and what not. Always self! although we read and know how millions are living in misery and want, are merely struggling for their existence, to keep soul and body together.

As churches we are behaving even more selfishly. Yet, as churches especially, we ought to be our brothers' keepers. There, even more than with individuals, it would seem that our Christian duty ought to make us share on a fifty-fifty basis with those who are not able to help themselves, physically or spiritually. When we make our annual church budgets we budget only our own needs—so much for pastoral service, Sunday school support, janitor service, music, repairs, etc.—and don't even think of making any estimates whatsoever for our "neighbor's" needs—those who have fallen prey to the robbers, the sick, the naked, hungry, those who grope in heathen darkness and need salvation. If we set up a budget for $3000 for home use, should we not at the same time make vows to the Giver of all that we will strive to the utmost to give an equal share toward the relief of suffering and for the upbuilding of God's Kingdom at home and abroad? It is reported that the Quakers do this. And there isn't a denomination on earth through whom God has blessed more people than through the good Friends.

FOREIGN MISSIONS

November 25, 1936

Dear Members of the Foreign Mission Board:

In taking a bird's eye view of our school for boys, we can say the Lord has wonderfully led us during the year. The various phases of work which are outside the classroom have continued. The students take an interest in the shops and field work, but the hardest opposition is from some of the parents. They feel that they send the boys here to study, not to do field work and manual labor. We hope they will soon learn to see their mistake, because India needs youth who are not only intellectually equipped, but whose hands are ready to do anything.

The work in the classroom has not been hindered by these outside occupations. In fact, we notice the contrary; the boys are more alert and responsive. In the eighth class we noticed that the chap who did the most work outside of school also got the highest grades in his class. Those boy who are eager in the classroom are also eager in the shops; and some who are very dull in the classroom are slow to learn in the shops. There were a few chaps, however, who could not progress fast in class even though they were faithful, so they have given all their time to learning a trade—weaving or carpentry—and have excelled in those lines. So the new openings helped these chaps to make their lives worthwhile and purposeful.

The agricultural phase of our work is like an open door into which we have barely entered. The opportunities ahead are enormous. With agricultural work we connect animal husbandry and gardening. Since the boys are constantly in touch with the farm and the producing of foodstuffs, we hope they will not become strangers to rural life, even while they study. Some of the crops raised here this year are sugar-cane, potatoes, corn, improved rice, hemp, peanuts, and napier grass. It appears to us that the napier grass will be the solution in overcoming cattle starvation in India. The grass is exceedingly succulent and profuse in its growth. If it receives some water in the dry season, it easily yields twelve crops or cuttings per year.

In connection with the school there is also a teachers' training department where the young men get experience in teaching the children. We have two chaps who are beginning now, and two in the second year of training. Several chaps have finished the two-year course and are now teaching elsewhere in our schools.

Day in, day out, our chief concern about all the boys is their spiritual welfare. Our desire is that they may all become workers in His Kingdom. For this reason we request the prayers of intercession, because we always need wisdom to guide and to direct.

Sincerely,
Mr. and Mrs. J. Thiessen
Birra, via Baraduar, C. P., India

NOTICE

Women's Missionary Society

WORLD DAY OF PRAYER

The first Friday in Lent is the day selected for the church women of all denominations to unite in prayer. This year the date of the "WORLD DAY OF PRAYER" falls on February 12.

The day begins in New Zealand and the Fiji Islands and as the day progresses new groups join in praise and prayer until in the course of some forty hours the day ends in Hawaii with evening services for young people; all these groups praying that we may be one in our service for Jesus Christ—that barriers of race and class may be broken down—that we may truly learn to follow Him whose way is the way of life for all men—that we may be faithful witnesses of His love and His life-giving power—and that men may find the way by which individuals and nations can live together in peace and understanding.

The subject this year is "Thou Art The Christ." Programs are 2 cents each. The name of the childrens program is "Children of Every Land Come Unto Me." Price, 1 cent each or 75 cents a hundred. History of the World Day of Prayer "1936 and Before" is free.

These programs can be ordered through our Mennonite Book Concern, Berne, Indiana; but since it is already rather late, I am also giving the addresses of the four Presbyterian Distributing departments in different parts of the country.

Central Distributing Department, Board of Missions, 85 Dearborn St., Chicago, Ill.

Eastern Distributing Department, Board of Missions, 156 5th Ave., New York City.

Northern Distributing Department, Board of Missions, 1040 Plymouth Building, Minneapolis, Minn.

Western Distributing Department, Board of Missions, 234 Mallister St., San Francisco, Calif.

Mrs. R. A. Goerz,
Secretary Women's Missionary Ass'n.

RELIEF

Floods still raging! We read it in the papers and hear it over the radio. Let us help the unfortunate! The distress of some is great. Immediate help is especially urgent. But they will need more help in the days and weeks to come.

Send your contributions to Rev. P. H. Unruh, Goessel, Kansas, Treasurer of Emergency Relief. He will forward the money to the Red Cross. God blesses the giver. John Lichti, Chairman Relief Board

Schools and Education

MAKE EDUCATION CHRISTIAN

THE CHRISTIAN COLLEGE

Ed. Kaufman

2. **Its relation to the church.**—"If Christianity is to survive it must survive in an environment made by Christian leaders. It cannot survive in the atmosphere that is thickening with modern paganism. Out of that paganism come the cross ideals of the tyrants who are ruling Europe . . . And don't think America is free of that atmosphere. We are still the land of liberty, 'the land of the free and the home of the brave.' But unless the free are brave, they will no longer be free. Unless those who believe in a Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished, that tyranny with its hard and fast, ruthless rules of life will be substituted for the good life . . . It is not a question so much of churches and preachers as it is of colleges that will make leaders who will create a world in which churches can thrive, leaders in all walks of life, in all callings and professions. If American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the churches."—From an address delivered in 1936 before the Kansas Council of Church Colleges by William Allen White of Emporia, Kansas.

CONFERENCE ON MENNONITE HIGHER EDUCATION

A gathering unique in the history of Mennonite Higher Education was held recently in Bluffton, Ohio, when the General Conference Board of Education called together faculty and board members of Bethel, Bluffton, and Freeman Junior Colleges. The officers of the General Conference also invited to be present were represented by President P. R. Schroeder. Members of the Seminary Board were also invited but none were able to attend.

Bethel College was represented by President Ed. G. Kaufman, Dr. E. L. Harshbarger, Dr. A. J. Regier, Rev. J. M. Regier, Prof. B. Bargen. Freeman was represented by President J. D. Unruh. Members of the Bluffton College faculty and board, members of the Board of Education and local Mennonite pastors were also in attendance.

The purpose of the meeting was to discuss Mennonite higher education in the General Conference. Three specific problems loomed up for consideration as the conference got underway. These were (1) the relation of the colleges to each other, (2) the relation of the colleges to the General Conference, and (3) the problem of the future of a Mennonite Seminary.

Naturally a conference of this kind is not an official body and so could take no definite action. The results of such a gathering must be largely measured in terms of the promotion of a spirit of brotherhood and fellowship, better understanding, and heightened inspiration to serve a common God and a common cause. There was a very definite feeling that, measured in these terms, the conference was a real success.

There was general agreement that in the past our schools had not been as close together as they should have been but there was also a conviction that there is a spiritual relationship which should develop closer ties. Various suggestions were made as to practical ways in which this might be accomplished.

Although in the past our schools were started independently of definite affiliation with the General Conference, the feeling exists that our colleges need, and want, to be recognized officially by the conference. A statement was made that "if the schools can actually show that they are the children of the Conference, the Conference will support them." Suggestions made were ample evidence to those present that our schools are striving in this direction.

With regard to the Seminary, the group expressed itself in approval of the plan proposed by the Seminary Board providing for direct Conference representation on the same. This is of course the action of an unofficial group which stated further that the doctrine of the Seminary should not be at variance with any participating conference. The present status of the Seminary movement is that the Board of Education will recommend the representation of the General Conference on the Seminary Board after which further steps will be taken by such newly created governing body. In the meantime ministers groups and district conferences should get information on the plan from the Board of Education and discuss it among themselves.

After recommending that similar meetings be held annually, and closing, as also the conference was opened, with a season of prayer, the first meeting of its type in General Conference circles came to its close.

A. S. Rosenberger, Sec.

PRAYER

I know not by what methods rare,
But this I know, God answers prayer.
I know that He has given His word,
Which tells me prayer is always heard,
And will be answered, soon or late.
And so I pray and calmly wait.
I know not if the blessing sought
Will come in just the way I thought
But leave my prayers with Him alone
Assured that He will grant my quest,
Or send some answer far more blest.

—Selected

THE MENNONITE

A religious weekly journal. English organ of the General Conference of the Mennonite Church of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

MENNONITE BOOK CONCERN

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Young People's Department.......................B. Bargen
Bethel College, Kansas

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All contributions and communications for the columns of this paper and exchanges are to be sent to Dr. J. R. THIERSTEIN, Bethel College, Kansas.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

PUBLICATION

Pastors! Teachers!

S. O. S. The MENNONITE needs young readers—Youth of high school and college age. Youth thant wants to DO things. Youth with purpose and vision. Youth that is groping for God.

YOU, and YOU ALONE know who these young people are who should be reading the MENNONITE. Send us their names and addresses now, and we shall send them sample copies.

The MENNONITE can't help YOUR young people, if YOUR young people don't read it.... Help us to help you!

The above distress call appeared in the Youth section of last week's number of the Mennonite. And it is indeed a distress call. The young people that edit the Young People's pages feel that their and the general editor's efforts to produce something worthwhile are almost in vain unless pastors, church leaders, and parents see to it that the paper gets into their homes and is read in their families. They feel like giving up unless serious efforts are made by the churches to use the paper and thus show their appreciation of the efforts put forth. There are still too many families that are without the one or the other of our church papers. T.

JOY BRINGING NEWS

Brethren, sisters, rejoice with us! Our kind heavenly Father has put it into the hearts and minds of Brother and Sister L. M. Ledig, Upland, California, to give the munificent sum of one thousand dollars toward the establishment of a Conference-owned printing plant. The gift was entirely voluntary, because the donors feel that publication has not been given the attention and support that it deserves, in comparison with other conference activities. They think that the work of publication is basic, Missions, Education, and Relief depending largely on the appeals and on the presentation of their needs made through the Conference papers.—J. R. T.

PUBLICATION, IS IT A MISSION?

J. J. Balzer

We live in a materialistic age. Everything is carried on in a business-like way. Look at our daily papers and you notice that two-thirds of their space is taken up with advertisements or awry politics. These papers declare that they publish such material because "it pays." Yes, our publishing houses become great million-dollar establishments. And the Jew is controlling most of them and feeds the minds of the people according to his notions and wishes, for he is anything but a blessing in this Christian dispensation. Thus he has the power to dominate the world's thinking through the means of the press.

What about the Christian press? Are the Christian people as alert and active in publication as the world at large? More particularly, are we as the General Conference of the Mennonite Church of North America realizing the great and far-reaching mission of publication work?

In 1860 at the first Conference in Iowa, the three churches present adopted a resolution to take interest in the publication work. Seventy-six years have passed and we—150 churches—**as a so-called General Conference have not even a printing press of our own, nor a book-bindery, nor have we begun to catch the vision of what good may be accomplished in this line.** Listen! Is the publication work our step-child? In home and foreign mission work we have accomplished great things by the grace of God; but the publication work we have not only neglected too much, but we have also made it a mere secondary proposition—a feeding station for the other activities.

What have we accomplished in these seventy-six years? I leave the answer to my dear readers, for it is so little; and at the same time it is the main cause of the losses of our dear church's membership. Why have we not been growing during this time, except by the occasional addition of non-conference churches?

To my firm belief it is the lack of interest in our own publications few as they are. In many churches I find the Sunday School quarterlies of Scottdale, Pennsylvania. In others I find thirty-five to forty KING'S BUSINESS and one MENNONITE and that in the pastor's home. Should I cite more concrete examples? No, but I have a lot of them on hand.

Here is one that should strike at our indifferent hearts and unintelligent minds—excuse the expression: The Seventh Day Adventists celebrated their seventy-fifth Jubiliee Festival in the fall of 1935. They are seventy-six years old, and **we must admit** that they are the growing church of today, preaching the Gospel of Christ in over one hundred languages, sending 160 missionaries into heathen lands in 1935-1936, publishing in as many languages, and having some of the largest publishing houses of any church denomination, besides their hospitals, sanitariums, and traveling home mission workers. And what rich literature they have, though their teaching of the Roman Pope being the anti-Christ while Paul, the Apostle, teaches that he is to appear in the future, and others of their teachings are anti-Biblical, they have, we must admit, marvelously increased in number and in influence, especially in Roman Catholic countries.

We are four hundred years old as a Mennonite denomination. What have we accomplished regarding our teaching of the doctrines of the Word of God? Is publication our step-daughter? Is it a mission? Yes, the foremost and first. Did you ever realize that you would not have a Bible in your house, if it were not for publication? Think of the first Gutenberg Bible printed some four hundred years ago, a copy of which edition, now very rare, may be seen at Huntington Park Museum, Pasadena, California, and its present-day publication in over nine hundred languages.

SEEN THROUGH ANOTHER'S EYES

A wealthy man, who owns a country residence, recently became dissatisfied with it, determined to have another, and instructed an auctioneer famous for his descriptive powers to advertise it in the papers for private sale, but to conceal the location, telling purchasers to apply at his office. In a few days the gentleman happened to see the advertisement, was pleased with the account of the place, showed it to his wife, and the two concluded it was just what they wanted, and they would secure it at once. So he went to the office of the auctioneer and told him that that the place he had advertised was such an one as he desired, and he would purchase it. The auctioneer burst into a laugh, and told him that that was the description of his own house, where he was then living. He read the advertisement again, pondered over the "grassy slopes," "beautiful vistas," "smooth lawn," etc., and broke out, "Is it possible! Well, make out my bill for advertising expenses, for I wouldn't sell the place now for three times what it cost me."

MONTHLY REPORT

Of the Committee on Schools and Education of the Western District Conference

We are pleased to report that during the months of December and January some churches and individuals have liberally contributed to the upbuilding of a loan and a historical library.

During the last two months there have been contributed 194 books for the Loan Library of the Western District Conference and 95 books for the Historical Library of the General Conference. We thank all contributors most heartily for these gifts.

As soon as our collection for the Loan Library is large enough to warrant the printing of a book list, the Committee will do so and send it to all churches. It is our opinion, however, that such a list should contain at least five or six hundred items, and if individuals or churches have books which are good and are not read by them, the Committee would be glad to take those books into the Loan Library in order to make them available for churches which do not have access to books for their members.

The collection for Paraguay has been increased from 63 to 155 good books. This number, however, is far too small to make a shipment and therefore the Committee will be glad to receive books for this purpose.

Due to the kindness of Brother J. H. Franzen, Hillsboro, the Committee was enabled to buy three beautiful standard book cases for the Loan Library and three for the Historical Library of the General Conference. It is our pleasure to express our gratitude to the Brethern C. F. Claassen, Newton and J. A. Schowalter, Halstead, and also the Kansas State Bank, Newton, who made the purchase of the book cases for the Historical Library possible.

Besides these activities the Committee has in sevesal places helped organize Sunday School Training Courses and tried to assist pastors who needed books and advice for such courses.

Committee on School and Education
Western District Conference

Live as in the sight of God. This is what Abraham did: he walked before Him. This is what Enoch did: he walked with Him.—Gen. 24:40; v. 24.

Do nothing you would not like God to see.— I Cor. 10:31.

Say nothing you would not like God to hear.—Psa. 141:3.

Sing nothing that will not be melodious in God's ear.—Eph. 5:19.

Write nothing you would not like God to read.—Psalms 139:2.

SERMON SKETCH

THE SHEPHERD'S SONG

Lester Hostetler

Psalm 23

I. Introduction. David, the author of this psalm was a shepherd, watching his flocks near the city where the Good Shepherd was born. A very close friendship grows up between an oriental shepherd and his sheep; the flocks are small, the shepherd knows his sheep and calls them by name, and the sheep know the shepherd's voice. He leads them to green pastures and still waters, he rescues them from the ravages of mountain torrents, the attack of wild animals, the assaults of robbers. The tender watchful care of the shepherd is matched by the dumb trustful love of the sheep. Amidst the silences and solitudes of pastoral life, David thinks of God. All that he is doing for the sheep and more, God has been doing for him. Out of his experience he clothes his thought of God. So he sings.

II. A Song of His Shepherd. The notes of the song are

1. Contentment. "I shall not want." He enjoyed no luxury. While his brothers were feasting, David ate his simple fare, reposed on his lowly couch. But he was satisfied. He had what he needed most, a good conscience, peace in his soul, the companionship of the Eternal.

Our modern age needs to hear this note of contentment. Our lives are cluttered with an abundance of things—and we want more. Though we have bread, we complain because we are denied cake. We can still trust Him who feeds the birds of the air and clothes the lilies of the field.

2. Courage. "I will fear no evil." He does not say evil will not come. The shepherd knew that there was pain to endure, persecutions to overcome, perils lurking along the way, and sometimes the shadowed valley of death to pass through. But he was unafraid. He loved God and perfect love casts out fear.

Much of our sickness of body and soul comes from fear. Our modern psychologists confirm this. In his first inaugural address, President Roosevelt said that we have nothing to fear so much as fear. There are many things to trouble us, but most of our troubles are borrowed. We can meet disaster, misfortune, danger, even death if we trust the Good Shepherd who has overcome the world.

3. Confidence. "I will dwell in the house of the Lord forever." David's joys were deep, his bounties great, he was satisfied and happy. And so he was sure that he was already in his Father's house. But what of the future? Will the passing years and old age empty his cup of joy? He was sure they would not. He believed the goodness and mercy of God would continue forever.

We live in the house of the Lord, here and now. When death comes, we are still in the Father's house, only in another mansion. Death is the passing into another room, the drawing aside of the curtain which ushers us more fully into the presence of the Shepherd of our souls.

III. Conclusion. Our modern life with its organization, progress, things, needs the sense of God's leading, the simple trust of sheep in their shepherd. It comes by plain living and high thinking.

Sunday School Lesson

February 14, 1937

Jesus the Good Shepherd

A. S. Bechtel

John 10:1-42 Printed, Verses 1-16

The Pharisees claimed to be the shepherds, religious guides of the flock of God. They opposed the true Shepherd. Jesus, under cover of allegory, portrays these as thieves, robbers, and hirelings who do not care for the sheep. Jesus gives three distinct pictures: the sheep and the ideal shepherd, the door of the sheep-fold, and the Good Shepherd.

The True Shepherd goes in and out by the door of the Sheep-fold, vs. 1-5

Thieves bent on taking that which did not belong to them, climbed over the wall or fence set up to protect the flock. The very purpose of their coming would prevent their seeking entrance by the door. The thieves and robbers to whom Jesus refers are the spiritual leaders who misled their people. Any one who would win and lead the sheep-people in any other way than through Christ, is a thief and a robber.

A true shepherd, leader, minister does all things openly, leads the people in the only true way of salvation, God's way in Christ. He leads his people by word and example. He, like Jesus, takes a personal interest in each one of his flock. Jesus leads the way, his sheep, his own, follow Him for they know his voice. The voice of "strangers", false leaders, they will not listen to (v5). A true disciple will not run after "cults" and "isms".

Christ, the only Door into the Fold vs. 6-10

Christ speaks of himself as the "door" (vs. 7, 9), the door through which alone we can enter into religious blessings and privileges. The way to divine communion and fellowship is through Christ, the door. This is the only way. Jesus the Christ alone is the door into the kingdom of God. The only way to find the satisfaction for all our spiritual needs is through Christ. Good works, the keeping of the Law, and the traditions of the elders, the Jews thought to be sufficient. They needed and we need Christ for salvation. Others had come with false claims, false motives, to advance their own interests. Such are thieves and robbers.

Christ is the door to salvation (v9), the only door (John 14:6). We enter by simple faith in Him. He is the door to liberty (v9), "shall go in and out"; the door to satisfaction, "shall find pasture", never failing pasture (Rev. 7:16, 17). Christ is the door to the abundant spiritual life (v10b).

Christ is the Good Shepherd vs. 11-16

Jesus, beginning with v 11, contrasts his purpose, conduct and love for the sheep with the attitude of the hireling. Christ's mission was glorious (v11). He came that we might have life abundantly, life beyond measure (John 1:16). In Psalm 23 and Isaiah 40:10, 11 Jehovah is the Good Shepherd. Here Jesus claims to take his place. He gave proof of his being the Good Shepherd in willingly laying down his life that his sheep might be saved. Jesus and his sheep are intimately known to each other (vs. 14, 15). We can not fathom the depth and intimacy of that knowledge.

Note nine great points in our lesson about the Good Shepherd. (1) He knows the sheep even as the Father knoweth Him and He the Father. (2) He is known by his sheep. (3) He has a personal interest in each sheep, calls it by name, v. 3. (4) "He leadeth them out". (5) He overlooks none "as his own" v 4 R. V. (6) "He goeth before them". He has trodden every step of the way that we must take. (7) He careth for the sheep v 13. (8) "He layeth down his life for the sheep" vs. 11, 15. (9) He giveth eternal and abundant life to the sheep vs 10, 28, 29.

The great sacrifice was made, not alone for the sheep in the Jewish fold. It was made for the many on the outside (v16). He looked out into the world and saw the many that would be gathered unto him. They will be brought in through hearing his voice. His flock is scattered throughout the whole world. Jesus, the Good Shepherd, is greatly concerned about the straying, the lost sheep. Do we feel a deep concern for them?

Golden Text John 10:11

"I am the good shepherd; the good shepherd giveth his life for the sheep".

Practical Truth

Christ is the Shepherd in whose care and leadership we may safely trust, and in all times.

THE BEST TEACHER

Curtis Drake was valedictorian of his class. The boys were proud of him. He had shown that it was possible to take part in athletics and work on the school paper and still get good marks.

No one was surprised when Curtis was offered a good job in the bank during his first summer out of school. What did surprise them was that he lost the job just a month after he started work. The principal of the school was so disturbed that he went to see the bank president about it.

"He was one of the brightest boys we ever had in school," the principal said. "I was sure that he had a great future ahead."

"He has a brilliant mind," the bank president agreed.

"But I don't understand why he lost his position," the principal protested.

"He didn't know the difference between right and wrong," the president replied. "He had no religious background; he never went to Sunday School."

The bank president took a ledger-book from his desk. His finger pointed to some entries in Curtis' excellent handwriting.

"In the month that he was here," the president explained, "he managed to steal twenty dollars from us. He was so clever that he might have kept it up for years. It was lucky that we happened to catch him."

The principal shook his head in bewilderment. "It doesn't seem possible."

"It wasn't a lack of schooling," the bank president said. "He learned his lessons well. But he needed something more. He needed the things that the Sunday School would have taught him—which things are right and which are wrong. Only Christianity can teach a person that."—Selected.

THE "LORD'S ACRE"

Long centuries ago, the Children of Israel, the ancient Hebrews, offered up to God the first fruits of their land and the firstlings of their flocks.

Today, in the Carolinas of this country, similar offerings are being made by devout Christians who cannot support their rural churches with cash.

This fact received attention not many days ago in a report by the National Conference of Jews and Christians. The report had to do with the Lord's Acre Movement in the hill section of North and South Carolina. Supported by the Farmers Federation, the movement embraces congregations of hundreds of rural churches.

In the western part of North Carolina, for instance, about three hundred churches are being supported by donations of farm produce and labor. According to the Rev. Dumont Clark, director of the religious department of the Farmers Federation, these donations are cheerfully made by church-goers who can contribute in no other way. In a statement the past fortnight, he said that the Lord's Acre plan had a two-fold advantage: (1) it is of great material assistance to the churches; and (2) it makes the congregations more "church-conscious" than ever.

Because the Lord's Acre idea has been popularly received, it is now a common practice in the Carolinas for groups of as many as fifty persons to devote an afternoon of their time to working on church projects. Pastors, at first fearful that such work would do away entirely with cash donations, have become its enthusiastic advocates. Tangible evidence of the effectiveness of the plan can be found in such brief church reports as these:

"Boys and girls made $47.25 from potatoes on Lord's Acre."

"Women gave eggs laid on Sunday to the amount of $103.75."

"Proceeds at Tweeds Chapel paid off the mortgage."

Thus, it has been found that contributions of poultry and farm produce can be converted into cash and serve to keep church doors open. Accordingly, to encourage the practice, the Lord's Acre Movement uses pamphlets, a special hymn, attractive buttons and other means of obtaining cooperation.

To men like the Rev. Mr. Clark, the movement not only has dollar-and-cent value but also promotes Christian fellowship, builds character and teaches the young to support the church.

This above all: To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man.
—Shakespeare.

Doctrinal --- Devotional

IN HIS PRESENCE

By A. R. Keiser

VI. The Holy Spirit — The Guide Of God

In the lives of many Christians, God the Father is very real and Jesus Christ is loved and adored, but the Holy Spirit seems very unreal and unnecessary. Many associate Him with religious fanaticism. But in the supreme revelation of the printed word—the Bible—the Holy Spirit plays a very important part, Jesus promised that the Holy Spirit would come upon His followers as a gift and be given without measure.

The mission of the Holy Spirit is to teach us and to bring all things to our remembrance. He will reprove the world of sin, woo men to a life of righteousness and keep us mindful of judgment. "When He the Spirit of truth is come, He will guide you into all truth." How tragic that we Christians rob ourselves of the power which is available through the Holy Spirit.

A careful study of the purpose and place of this Spirit of God will be enriching to the Christian life and it may be the source of untold power. When we can feel the presence of this Comforter in our lives all through the day the Christian life will take on new meaning. To be a Christian will then be an experience. Life will become victorious. Believe that the Spirit of God is in your life, dwelling within you, and He will be in you and He will guide you and direct you through every task of the day be it large or small.

Yes, God does guide men and women who are surrendering their lives and are willing to be God-controlled individuals. Let us permit the Holy Spirit to direct us—He will if we take our hands off our lives and let Him take charge. He is our "Major Partner," let us listen to the word as it comes to us as being the Voice of God and then obediently act on the message given us through the Holy Spirit.

In closing this series of meditations may I direct your attention to two notable incidents which may point us to experiences which may be ours if we surrender our lives fully to God and heed His Spirit.

1. When Jesus had made Himself known to the two men walking to Emmaus they said, "Did not our hearts burn within us while He talked with us by the way and while He opened to us the Scriptures." (Lk. 24:32). We too like they may become men of the burning heart.

2. After the woman of Samaria returned and told her neighbors all that Jesus had told her, "the Samaritans came to see Jesus and pressed Him to stay with them and He did stay there two days, and far more of them believed on account of what He said Himself. So they told the woman—we no longer believe on account of what you said, we have heard for ourselves, we know that He is really the Savior of the world." (John 4:40-42.)

Prayer

Oh God, thou loving Father who art very near unto us and dost understand us perfectly, cleanse us at all costs to ourselves, teach us and direct us through Thy Holy Spirit that we may ever walk as "IN HIS PRESENCE." Amen.

COMING BY NIGHT

Nicodemus came to Jesus by night. Whether he was too timid to come by day for fear of being seen, I do not know. Any way he came by night. And that's a pretty good time to come to Jesus—by night, and especially on a Saturday night. Not that you shouldn't come any other night, or any other time of the day. No, No. But come to Him at the close of the week and make a kind of a resume of of all blessings received during the week. Then pour out your heart in gratitude for all you received.

But there's another good reason why you should come to Jesus by night—Saturday night. It's the night before Sunday—Lord's day eve. Pray that God's blessing may rest upon the services. And remember especially those who carry the heaviest responsibility for that day—your S. S. Superintendent, your S. S. teacher, and your pastor. Not that you can't or shouldn't pray for these servants of God any other time. But make it a special point to remember these on Saturday night. Ask God to give them grace and wisdom for their task. And if you have any criticisms against any of them tell that to God also. But you object and say, "My criticisms are legitimate and reasonable." Perhaps so, I don't know. But anyway tell God about it before you tell anyone else. You will make them less severe before God than you would to any one else. Then too, a dozen words spoken in earnest prayer for them will do them more good than a gross of words spoken in criticism against them before your fellowmen. This principle holds good in other cases also. Pray also for yourself that you may be given a big dose of humility, and that you may become teachable.

Remember that so coming to Jesus works two ways. It makes your superintendent a better superintendent, your teacher a better teacher, and your pastor a better pastor. It also improves you. It peps up your spiritual appetite, and as a result you become a better listener. It will fill your heart with the Joy of the Lord. It makes you want to attend services not by force of habit but by force of heart. Put this simple method of prayer into practice if you have not already done so. It will enrich your soul. From one who knows.—Anonymous.

By nothing do men show their character better than by the things they laugh at.—Goethe.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

"Our Youth Says"

B. BARGEN, Editor - - - - Bethel College, Kansas

Sponsored by
the Young People's
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Senior Department

"SEEING GOD IN THE TEST TUBE"

The Psalmist stood in awe at the greatness of God when he wrote "What is man that Thou art mindful of him? And the son of man that Thou visitest him?" To the chemist he seems even more impressive and convincing. Where the Psalmist saw only the reaches of the heavens with the thousands of stars, he could then have had no conception of the order that existed both in the heavens and in the smallest atom and molecule. Worlds so small that millions exist in each drop of water yet so ordered and true that, "Surely here" must the chemist say, "God must be at work."

When I look into the test tube I see not merely color or form. I marvel at how vast must be God's plan to arrange the molecules in such regularity and the electrons within the atom with such plan and precision. I see darkly, too, for within that realm of worlds within worlds, there are yet so many things I cannot read or understand. I can only stand at the threshold and say, "God, give me eyes that I may see the plan, the thought."

No blind force of nature could possibly have evolved the mighty ordered forces within my test tube without a hand that planned it so. Each new door the scientist is permitted to open but confirms the guiding hand of God. Does science help you expand your conception of God? E. H. K.

SEEING GOD THROUGH THE TELESCOPE

Of course, science cannot demonstrate the existence of God in the same sense as one can demonstrate a mathematical theorem. Yet, the more deeply science penetrates the universe by means of its "big eyes," the telescopes—eyes that are 640,000 times as far-sighted as the human eyes—the more it leads us into a belief in an Intelligent Divinity.

What do the modern instruments reveal? The telescope, together with the photographic plate and the spectroscope, reveal that the Sun is only one among approximately 40 billion suns, called stars, which on the average are much larger than the Sun; that this galaxy of stars is lens-shaped with dimensions of 3000 by 30,000 light-years, a light-year being roughly 6 trillion miles; that beyond this galaxy there are numerous super-galaxies, about 30 million of them; but above all, the modern telescopes reveal that this universe is **orderly,** it is a universe of **law,** a cosmos not a chaos, so evidently "a house not made with hands." Does not all this point directly to the Divine Author of the universe? D. H. R.

SENIOR CHRISTIAN ENDEAVOR

Sunday, February 21, 1937

Topic—How Science Has Changed our Conception of God.

The Quiet Hour

Mon., Feb. 15: When God is discarded. Rom. 1:18-25.
Tues., Feb. 16: Ignorant and blind. Eph. 4:17-21
Wed., Feb. 17: Science shows God's greatness. Psa. 19:1-6
Thurs., Feb. 18: Who made the universe? Isa. 42:5-9
Fri., Feb. 19: God in human form. Phil. 2:5-11
Sat., Feb. 20: Jesus' definition. John 4:24

A Prayer—

We thank, Thee, O God, for this day in which we live! Daily Thou dost reveal Thyself to us; daily we learn to love Thee and Thy Way. Create within us that childlike mind, which looks out upon a world which Thou, in Thy wisdom, didst make so very good. We thank Thee for the power which Thou hast placed in the heart and innermost being of each one of us, to seek after thee and to find Thee. We commit this power, today, to a life-long search for Thee in this world, in our contacts with nature and things, in our contacts with our fellow-men, until Thy will, supreme, is perfected in our lives. Amen.

:-:

Each of us is tremendously indebted to science for countless comforts of life. Science measures our time, and by it we keep our appointments—and our lives are filled with planned activities of useful service; science trails man's enemies to their lair, the germs of disease, and brings them into captivity—and we go about our business in safety and wholeness; science penetrates the earth and air and water,

If we could see ourselves as others see us, the chances are we would never take a second look.

discovers materials and processes not previously used by us—and the pains and labors of yesterday are forgotten as we enter upon newer and more significant tasks. Our cars, our radios, our telephones, our vast transportation systems, both on earth and in the air, our machines in office, home, and shop—they are the lengthened and expanded mind-powers of man, at work.

We have, unfortunately, a way of saying that science is not morally right; of fearing that science leads away from God, and from the spiritual values of life. Nothing is farther from the truth, and only those people say these things or fear these things who have never had an opportunity to see men of science at their work, to personally know them, or better still, to have had the joy of doing a little of it themselves—scientific work.

> Science deals with the physical universe. It seeks accurate knowledge of everything that occurs within the range of human observation (Note carefully the word **observation;** not all experience is subject to human observation). The true scientist is interested in facts—observable and verifiable facts. His work is that of gathering, analyzing, and interpreting factual data.
>
> Because science has to do with the things that God created "in the beginning," we may look to the scientist for help in understanding the manner and magnitude of God's creative work. The amazing findings of modern astronomy and of the other physical sciences fill us with awe. They increase our appreciation of the One who "created the heaven and the earth."

Science is constantly changing, and as it makes new discoveries, by so much it changes our conception of how God works. With each new discovery God becomes bigger, more intelligent, more all-powerful in the mind of man—not that He changed, but we changed in our conception of HIM.

Problems and Projects

1. We are accustomed to think of religion as being a matter of faith. In what sense does science live by faith? When men like Pasteur and women like Madame Curie give their entire lives for the search of truth, despite repeated failure, are they living by a faith? What kind of faith is that? Is it a worth while faith? Is it the same kind of faith essentially as the faith of a man "who leaves all to follow Jesus"?

2. Science, by means of very fine instruments, is able to isolate units of matter so small as to be practically invisible. Science says that, strictly speaking, there is no such thing as solid matter, but that unspeakably small units of energy — electrons and protons—flying in their prescribed orbits at unfathomable speed, in myriad numbers constitute what appears to be solid matter. What force keeps these electrons in their orbits? How does it happen that each kind of matter has its own peculiar system of atoms?

3. A certain preacher says he has no time for science, and that he will not read scientific books, because he is afraid they will destroy his faith. A certain so-called scientist says religion is outside his field, and that he needs no religion to be perfectly happy in his work. Are either of these men in the right? Do you think the scientist is accurate when he says he needs no religion? What kind of religion do you think has he?

4. What scientists can you name who have been most profoundly religious?

5. The 38th Chapter of Job has many thought-provoking verses, to the mind of the man who is interested in nature. Which of these items which Job mentioned are still major scientific problems of our own day? Which of these have been solved through scientific research?

6. What did the astronomer, Kepler, mean when after years of the most painstaking study he finally discovered that the planets move, not in circles, but in eclipses, he cried, "O my God, I think Thy thoughts after Thee"?

7. What fundamental points of view are common both to science and religion?

8. Some of the greatest scientists of our day do not question the mircales of Jesus at all. They say that Jesus did not work by supernatural laws, but that he had a supernatural command of natural laws. Do you know of any practices of the modern teacher, the modern physician, the modern scientist which resemble the techniques used by Jesus?

9. The psalmist writes, "What is man, that Thou art mindful of him?" We often refer to this passage in speaking of the vast astronomical distances of the universe. Where did God show His greatness, His wisdom, most: in the tiny insect, in the germ plasm of life, in the creation of man, or in the creation of the vast physical universe?

10. A Project: Have the physics or chemistry professor from the high school bring to the church some of the physics department apparatus and give a demonstration of some of the phenomena of nature which clearly show the higher intelligence of God. Properly planned, and properly blended with a well thought-out period of devotion and meditation, this little feature could well turn out to be one of the finest things you have ever tried.

INTERMEDIATE CHRISTIAN ENDEAVOR

February 21, 1937

Topic: Outstanding Missionaries Today.

2 Cor. 11:22-33

The Daily Quiet Hour

Feb. 15 A Missionary of a past day. Jonah 3:1-5

Feb. 16 Messengers of peace. Isa. 40:1-9
Feb. 17 Prince of missionaries. Luke 4:16-21
Feb. 18 Facing danger. Acts 14:1-7
Feb. 19 Open doors. Acts 16:13-15
Feb. 20 Followers of Jesus. I Peter 2:19-25
Feb. 21 Outstanding missionaries today. II Cor. 11:22-33

re-prayer Circle

In this smaller group that gathers early for prayer there should be very definite prayer for our missionaries. To know their needs you need to keep in close touch with them. If your society has not yet adopted a missionary with whom they keep in close touch and for whom they pray, do so at this meeting. The missionary committee should be in charge of this correspondence. Write at least once a month and do other little favors for your missionary. Keep the society informed. It will help your praying for missions much.

uggested Worship Service

Instrumental Prelude: "From Greenland's Icy mountains"
Leader: "How beautiful up on the mountains are the feet of him that bringeth, good tidings, that publisheth peace; That bringeth good tidings of good, that publisheth salvation"
Hymn: "O Zion Haste" 1, 2 and 3
The qualifications of a missionary: 2 Cor. 11:22-33. (Read by Missionary chairman)
Sentence prayers. (Let the members of the missionary committee lead. Give them some definite requests for prayer by missionaries)
Stories of outstanding missionaries
Closing hymn: "Here am I, send me"
A moment of silent prayer, followed by the benediction

Outstanding Missionaries Today

As Mennonite young people we should spend some time getting acquainted with one of our own missionaries who has made some outstanding contributions to missionary work. If time allows review parts of the book, **Twenty-five Years with God in India,** or dramatize them.

Missionary P. A. Penner of India, writes, "I will not attempt to describe my feelings as I think back twenty-five years, when there was nothing here—not a bungalow, not a village school, not a boarding school, not a Leper Home, not a Christian, nothing, and now? There are 1200 living baptized Christians, a Christian community of 2000, 5 stations, and the future looming large. Surely, this is the Lord's doing, and it is marvelous in our eyes."

Born in a village in South Russia, Rev. Penner, came to America with his parents at the age of four. They settled in Mountain Lake, Minn., where he attended the public and parochial schools of his home town. His father had planned a business career for him, hence he served as apprentice in his father's general store. The Lord, however, had different plans for him.

In 1896, the General Conference passed a resolution permitting the soliciting of funds for a mission across the sea. After churches and individuals had pledged themselves to the amount of $400 annually for five years for the support of a missionary and his wife, Reverend Penner was asked if he would be willing to go to India on the strength of this pledge. "I thought hard, prayed more, and then he said, 'I will.' " he writes.

Rev. and Mrs. P. A. Penner arrived in India, Dec. 9, 1900. Of the first year he says, "At last after ten months of hard, very hard work, with much traveling and expense and continual prayer, I held aloft in my right hand the coveted document which gave our mission the first station in India—Champa."

One phase of missionary activity was begun Apr. 27, 1902. On this day, two of those unfortunate beings (lepers) came begging to the mission premises. Beginning with two lepers, the institution has grown and now has 25 buildings with 500 inmates, with an additional nine buildings for dispensary, homes for Indian staff and church, making it third largest of the Leper homes in India.

The missionary has five objectives in this work with the lepers:

(1) To give the poor people a home, irrespective of cast, creed, or position.

(2) To alleviate the suffering, retard the disease, or effect a cure if possible.

(3) To do "our bit" to rid India of leprosy.

(4) To bring lepers in vital contact with Jesus Christ and thus bring peace, joy, and hope into their lives.

(5) To care for the leprous children.

Because of the outstanding work being done among these lepers, officials from all over India come to Champa to see the Leper Home, of which Rev. P. A. Penner has been the superintendent since it was founded. In 1926, Missionary Penner was presented the silver Kaiser-I-Hind medal for distinguished service by the highest English Regent, the Viceroy of India.—Adapted from **"Twenty-five Years with God in India."**

This year (1937) will mark the thirty-seventh year of service for Rev. P. A. Penner in India, during which time he has had three furloughs.

JUNIOR SECTION

Note: To the leader who feels the need of a deeper prayer life as she endeavors to guide her little flock into the nearness of the Shepherd, I would suggest that she read chapter one in **Prayer** by O. Hallesby. "What is prayer? Prayer is to let Jesus come into our hearts." This chapter, so simple, so clear in its discussion of a vital truth, will fill your heart with a new meaning of prayer and a desire that will lead you often in the secret of His presence.

Program Suggestions for February 21, 1937
More About Jesus
Topic 8: Jesus and Prayer

1. **Setting**

   Make the usual assembly room into a quiet chapel. Candle light will do this. Set into this room a picture of Christ in Gethsemane. On the blackboard in colored chalk print these verses: "Call upon me and I will answer thee" and "Draw nigh to God and he will draw nigh to you." Let the children assemble outside of the chapel until music calls them to enter. Supply each child with a pin-on on which is a verse on prayer.

2. **Call to service**

   By the music of "Sweet Hour of Prayer" which the children hum as they enter. Let them remain standing at seats while a solo voice or duet voices sing the words of this hymn.

3. **Worship service**
   1. Prayer of thanksgiving using the two verses on blackboard as object of this prayer—leader
   2. Meditation on prayer—groups' participation, each one quoting verse on pin-on
   3. Call to prayer—a junior reciting

      "Come, my soul, thy plea prepare,
      Jesus loves to answer prayer;
      He Himself has bid thee pray,
      Therefore will not say thee nay.
      Thou art coming to a King;
      Large petitions with thee bring;
      For His grace and power are such,
      None can ever ask too much."
   4. Worship in prayer—sentence prayers by groups
   5. Another voice reciting

      "Jesus, where Thy people meet,
      There they behold Thy mercy seat;
      Where'er they seek Thee, Thou art found,
      And every place in hallowed ground.
      For Thou, within no walls confined,
      Dost dwell with those of humble mind;
      Such ever bring Thee where they come,
      And going take Thee to their home.
      Great Shepherd of Thy chosen few,
      Thy former mercies here renew;
      Here to our waiting hearts, proclaim
      The sweetness of Thy saving name.
      Here may prove the power of prayer
      To strengthen faith and sweeten care;
      To teach our faint desire to rise
      And bring all heaven before our eyes.
   6. Closing prayer in song: "More Love to Thee". Verses 1 and 2

4. **Study period.** Aim: to teach the necessity of prayer and to create the desire to practice it more
   1. Introductory remarks by chairman; based on the challenge in Matt. 7:70
   2. What is prayer—answered by a junior
   3. What is prayer—answered by leader
   4. What is prayer—answered by a poet. Let a junior recite James Montgomery's "Prayer is the Soul's Sincere Desire"
   5. Is prayer necessary for me?—discussion in charge of leader
   6. Jesus needed to pray—minute talks by juniors
      - a. His prayer at baptism. Luke 3:21, 22
      - b. His prayer in the early morning. Mark 1:35
      - c. His prayer after success. Luke 5:12-16
      - d. His prayer through the night. Luke 6: 12, 13
      - e. His prayer before a meal. Luke 9:16
      - f. His prayer at close of day. Matt. 14:23
      - g. His prayer of thanksgiving. John 11-41
      - h. His prayer for His task. John 12:24-28
      - i. His prayer of surrender. Matt. 26:36-44
      - j. His prayer for the enemy. Luke 23:34
      - k. His prayer for friends. John 17
   7. What the disciples wanted when they saw Jesus pray—answered by a junior with Luke 11:1
   8. "Lord, teach US to pray"—heart talks by leader
   9. Special music: "I Must Tell Jesus"
   10. Closing prayer by groups using "I Need Thee Every Hour" verse 1
   11. Benediction

ANTIRELIGIOUS TREATIES

The Soviet Government is proposing to other governments antireligious treaties, according to the Allgemeine evangelisch-lutherische Kirchenzeitung, of Leipzig. This pact is to be offered to all states where church and state are separate and in which the Freethought Movement is active. Affirmative answers are said to have already come from Mexico and the Spanish Red government. From the same source one learns that a Russian factory has received large orders for life-size statues of Christ, Moses, Mohammed, the Pope, Luther, and others to be used as targets at shooting contests.

Goshen College Bulletin—"Who is an alumnus of Goshen College? This is a question that we are still called on to answer. The answer is very easy: If you have been a student of Goshen College or of the Elkhart Institute, you are entitled to all the rights of a member of the Goshen College Alumni Association no matter whether you have graduated or not." To this is added: "The slogan of the Board of Directors is: **Every alumnus a contributor every year.**" (No doubt, the other Mennonite Colleges will say a hearty Amen to the adove.—Editor)

CORRESPONDENCE

Grace Mennonite Church, Albany, Oregon.

Greetings to readers and friends of The Mennonite:

This is, undoubtedly, our first appearance from this community to The Mennonite. This church has been organized for almost six years, but being without a correspondent during this time accounts for our absence in the past. As to our location, we are in the heart of the Beautiful Willamette Valley.

The weather has been exceptionally cold this winter for this part of the state. We have even had considerable snow several times (much to the delight of the children). The thermometer registered ten degrees above zero two or three different times. We realize, however, how fortunate we are when we read of the flood disasters elsewhere.

The past fall, and even the present, finds many from the drought-stricken areas moving to this country. This church extends a welcome to any making such a move to consider this their church home.

Health, in general, has been considered very good up to the present; however, several cases of influenza have broken out the past week or two.

We are glad to report at this time that Mrs. W. R. Augsburger, our pastor's wife, is much improved from their recent automobile accident.

In the recent past our pastor, Rev. W. R. Augsburger, has been called upon to conduct several funeral services in our midst. We realize that the grim reaper, Death, is ever busy; but we know that "Precious in the sight of the Lord is the death of his saints." Psalms 116:15.

We have been privileged to have with us recently Rev. and Mrs. Whitaker and Miss Alma Doering, missionaries on furlough from the Unevangelized Tribes Mission of Africa, who brought us two very interesting and timely messages, also showing slides of the work being done at that place.

Dr. W. P. White from the Moody Bible Institute of Chicago also favored us with a special service recently.

The new and re-elected officers of the church and Sunday School took their places at the beginning of the new year. Our aim is that we, as a church and Sunday School, may go forward at the Master's bidding with new life, hope, and zeal.

Correspondent

From the February Church Bulletin of the oldest Mennonite church in America, Germantown, Pennsylvania, which the pastor, Rev. Howard T. Landis, sends us, we cull the following: From the pastor's annual report: "'Let us go unto perfection.' (Heb. 6:1). Let us thank God for his faithfulness and many blessings upon us as a church the past year. Let us **go on** to more Christian knowledge. Let us **go on** to richer experience. Let us **go on** to higher attainments. Let us **go on** to larger usefulness." The church has a membership of thirty-one with no loss or gain in 1936. Three communion services were held. Among the special days or services there were: Bach-Home Sunday and Harvest Home Service in September, the Minister's and Deacons' meeting of the Eastern Conference in November, and Preaching-Mission services. The pastor preached forty-three sermons in his church and several times at other places and occasions. He closes his report thus: "Let us as members of our Church and Sunday school have, during this New Year, for our **Food, the Word of God**; for our **Air, Prayer**; for our **Heart, Joy**; for our **Light, Hope.**"

The deacon, Friend Walter H. Temple, urges an increase in evangelistic fervor in an effort to contact those neighbors who are not attending services, this to be done through individual personal work on the part of each member.

The church, small as its membership is and very limited in means, has managed to raise a budget of nearly one thousand dollars, and the Ladies' Missionary Society $125 for various benefits.

FAMILY CHRONICLE

In this column will appear obituaries or death notices, also very brief announcements of marriages.

DEATHS

Louis L. Harms was born December 19, 1886. Died in San Antonio Community Hospital, January 20, 1937, shortly after clothing caught fire while lighting smudge pots in a citrus grove. He leaves his beloved life companion, Mrs. Edna Eymann Harms; one daughter, Margaret; one adopted son, Arthur Harms; a foster son, Leonard Sommerfield. In his tragic death the community lost an honest, industrious citizen and the church one of her most faithful members. Funeral services were conducted at the First Mennonite Church, January 25, by the pastor, Rev. Lester Hostetler. Interment at Bellevue Cemetery.

Rosa Sprunger, the daughter of Jacob and Catherine Amstutz, was born October 24, 1877, near Kidron, Wayne County, Ohio. She was received as a member into the Salem Mennonite Church of Dalton by baptism on November 20, 1891.

On December 22, 1897, she was united in marriage with Noah L. Sprunger of near Dalton, Ohio. Fourteen years after her marriage the family moved to the present home at Wadsworth, Ohio, transferring their church membership to the First Mennonite Church of that place.

The deceased was preceded in death by an infant daughter and two sisters, Fannie Amstutz and Mrs. R. S. Badertscher, both of Kidron, Ohio. She is survived by her husband, children—one daughter, Cora Morrison of Wadsworth; five sons, Glen of North Jackson, Ohio; Vernon, a missionary on furlough from the Belgian Congo, Africa; Milo of Garrettsville, Ohio; Orlo and Preston both at home; a foster daughter, Celesta Gerber of Ft. Wayne, Indiana—seven grandchildren, and three sisters—Mrs. A. J. Welty and Mrs. Leah Studer of Applecreek, and Mrs. Lydia Moser of Orville, Ohio. She was called to her reward on Tuesday evening, January 26, 1937, after thirty-nine years of blissful married life, at the age of 58 years, 3 months, and 2 days.

The funeral was Friday, January 29, in the First Mennonite Church of Wadsworth. Rev. Wilmer S. Shelly officiated and Rev. C. L. Hawk assisted. This was followed by the same service in the Salem Mennonite Church near Dalton, where Rev. A. R. Keiser assisted the pastor, with burial in the adjoining cemetery.

Be your own self at your very best all the time.

Gerhard George Isaac, born South Russia, January 30, 1864, died at his home in Glendale, California, January 23, 1937. Surviving are his beloved wife, Mrs. Nettie Epp Isaac, one daughter Hulda Suzanne, at home, and one son, Irwin G. Isaac of Montrose, California. Also three brothers and four sisters: Jacob J. Isaac, Dr. Suzanne Isaac, Dr. Elizabeth Isaac, all of Moundridge, Kansas; David Isaac, Corning; Mrs. Tien Hertzler and Miss Agatha Isaac of Portland, Oregon; and Dr. John P. Isaac, Glendale, California. He lived in Upland for twelve years but the past 18 years made his home in Glendale. Widely known as photographer, piano tuner and maker of musical instruments. Member of the First Mennonite Church of Upland. He fought a good fight. He kept the faith. Funeral service at Little Church of the Flowers, Forest Lawn Cemetery, Glendale, conducted by Rev. Lester Hostetler.

Mrs. Katherine (Goerz) Isaac, was born December 10, 1856 in Gnadenfeld, South Russia. Died at her home in Los Angeles, January 25, 1937. A brother, Rev. David Goerz, founder of Bethel College, and another brother, Rev. Abraham Goerz of Russia preceded her in death. She leaves five daughters, three sons, and one step-daughter: Mrs. A. K. Toews, Alta Loma, Calif; Mrs. Agnes Greene, Hydro, Okla.; Mrs. H. H. Reimer, Upland; Mrs. Helen Simpkinson, San Diego; Mrs. E. F. Hillendale, Oakland; Jacob H. Isaac, La Habra, Calif.; Theodore J. Isaac, Baldwin Park, Calif.; Rudolph H. Isaac, Los Angeles. The step-daughter is Mrs. J. S. Thiessen, La Habra, Calif. Her husband, Abraham Isaac, died in Upland in June 1911, after which she made her home in Los Angeles. Formerly a member of the Upland church but transferred her membership to the Immanuel Mennonite Church of Los Angeles. A devout mother and faithful church member. Funeral services at the First Mennonite Church of Upland, January 27. Rev. Lester Hostetler, officiating. Sermons by Rev. D. D. Eitzen, her pastor, in English and Rev. J. K. Lichti in German. Interment at Bellevue Cemetery, in Ontario.

MARRIED

Elizabeth Born of Upland, California, and Eugene Cooper of San Diego, December 27, 1936, in the First Mennonite Church of Upland, Rev. Lester Hostetler, officiating, in the presence of about 100 guests. The couple will be at home in San Diego, where Mr. Cooper owns and operates a photographic studio for children.

BOOK REVIEWS

Order these and other books through the Mennonite Book Concern, Berne, Indiana

Victorious Living. By E. Stanley Jones, New York, Abingdon Press, 1936. $2.00.

How shall the Christian get on top of life and stay there? By deciding whether life is a bubble or an egg, says Dr. Jones! In other words—decide between "the two basic philosophies," that of Buddha and that of Christ. To the latter "the universe is being renewed by a silent and saving bombardment of life-giving rays, so that the last word is not being spoken by death but by life." After contrasting the two philosophies, Dr. Jones illustrates, amplifies, and explains why religion is a cry for life, and why the Christ life offers infinite possibilities of growth. True spiritual religion involves the sense of being "invaded by the Higher." This introduces to us "the Divine initiative—the Cosmic Lover, wooing his creation to himself and thus to its own perfection." The book abounds in practical suggestions for the cultivation of the sense of God and the development in conduct of the implications of the Christian ethic. It may be read from day to day as a book of devotion, or from "cover to cover" as one wishes. It is arranged particularly for the former use.

The God Who Speaks. By Burnett Hillman Streeter. New York, Macmillan Company, 1936. $1.75.

"If Christianity is to save our threatened civilization, its representatives must deflect their interest from theological discussion and denominational rivalries to a practical dealing with those basic infirmities of human nature which are the tap-root of all human ills; and must do so in a way which, whether consciously psychological or not, is likely to be psychologically effective." God, who spoke of old, still speaks to those who listen. Like MacMurray and others, Streeter is impressed with the fact that communism is succeeding in "making the denial of God into something like a positive religion" and yields to its followers what many Christians now miss—a "sense of being able to detect the rhythm of....reality." It acts as if it received a kind of guidance from cosmic sources while much of the Christian world, although professing faith in God's comprehensive plan, acts as if that meant nothing in the individual life. Guidance is available; experience shows that. Conscience, intuitional insight, poetic inspiration, all combine to interpret it, distinguishing right from wrong and the best from the good. But the Bible is the most reliable guide of all.

The Christian Answer to the Problem of Evil. By J. S. Wale. New York, Abingdon Press, 1936. $1.00.

Oppressed by the "stark and mighty fact of evil" the principal of Cheshunt College, Cambridge—one of the theologians to whom Horton refers—confronts the great riddle with a conviction that there is an answer. He dismisses the classic answer that God is responsible for evil, likewise the argument that sin is but an illusion, and the comfortable theory of Satan, asking: "Who is responsible for him if God is sole creator?" Similarly he dismisses the atheist solution. He believes that unless there is the possibility of wrong choice no choice can mean anything. "It is only in a world where the horrors of wars, slavery or prostitution can happen that the learning of self-sacrifice, fellowship and chivalry will happen." This, climaxed by the mysterious redeeming experience of the Cross, makes up the Christian answer. A powerful, lucid, reasonable, timely book; and surprisingly compact.

« « JOTTINGS » »

On account of the severe cold weather and the heavy smudging which was done in an attempt to save our citrus fruit, together with a light epidemic of flu, we have postponed the week's special meetings which were to be conducted in our church by Dr. J. H. Langenwalter. Our people have put up a brave fight against Jack Frost. Warmer weather conditions will soon return to normal.—L. Hostetler.

The last day of last year Mrs. Jacob Linscheid, mother of Rev. Louis Linscheid, pastor of the Mennonite Church at Butterfield, Minnesota, passed away suddenly and was laid to rest on January 4. She was up and about her duties on the day when the call came. Reverend Linscheid and his wife, Agnetha Thieszen Linscheid, are both graduates of Bethel College. We remember them as good students and are glad to hear that they keep busy in doing good, in church and community.

Kansas is having a real winter this year. Ever since New Year the earth has been covered with a sheet of ice and snow, and traveling, except on the main highways, is difficult or even dangerous. As a result of this the Bible lectures held at Bethel College last week suffered considerable in attendance. It was almost impossible for rural folks to come in. That was very unfortunate, for the main speaker, Rev. P. E. Whitmer, of the Grace Church, Pandora, Ohio, gave splendid addresses, with much food for thought and for a deepening of the religious life. The student body particularly liked the speaker and feel that they had received much help and inspiration from the lectures.

On Sunday evening, February 14, Missionaries Sam J. Goering from China, now Bethel College, are to speak to the Christian Endeavor at the First Mennonite Church, Newton, on their work on the China mission field. Mrs. Goering is to speak about conditions among the women of China, while Rev. Goering expects to tell about some of the unusual experiences they have had in the work there.

On January 30, at the Mennonite Church, Berne, Indiana, took place the wedding of Rev. Peter J. Boehr and Frieda Nettie Sprunger, daughter of Mrs. D. C. Sprunger. Both Brother and Sister Boehr are missionaries on furlough from our fields in China and expect to return there when the way opens up. May the new mother find real satisfaction in mothering the six half-orphaned Boehr children. May husband and children feelingly appreciate God's gift to them in the new mother, and may the new relationship entered into by the family prove a blessing to all. This is our prayer.

A statistical report on Sunday schools show the following:

Country	No. of Schools	No. of Children
Africa	18,605	1,000,000
Asia	3,681	1,750,000
South America	6,564	400,000
Europe	107,765	8,750,00
North America	185,383	20,750,000

Rev. W. S. Shelly, pastor of the First Mennonite Church, Wadsworth, Ohio, reports that the American Red Cross is providing for 550,000 people in the flooded areas. When the organization asked for $2,000,000 Wadsworth's quota was $200. Now that the total has been raised to $10,000,000, the town is asked to raise $1000. He calls attention to the fact that Easter comes early, March 28, and "that the Lenten season should be used by Christians as a time for enriching their souls. More people have accepted Christ as their Lord during these days than at any other period of the year. The Lord's passion climaxing on the Cross does draw men."

The Weather Bureau at the Nation's Capitol reports that the rains that caused the terrible floods were the greatest recorded in so short a time over so large an area. Johnsonville, Tennessee, had 23 plus inches in 26 days, making 2,611 tons of water to the acre. Other parts of the state had more than 20 inches. The Mississippi Valley had 16 inches.

Has there ever been a time when weather conditions were as abnormal as they have been the last couple of years, extremes of heat and cold, unheard of drouths in certain regions, terrible floods with considerable losses of life, and destruction of property running into the hundreds of millions of dollars, and in still other places destructive hurricanes. This may be partly due to certain stellar movements, but we are old-fashioned enough to believe that God is speaking to us in unmistakable terms.

Our young friend, Mr. James Liu, Kai Chow, China, writes that in their mission school they try to meet the spiritual, as well as temporal needs of their pupils. They have a Young People's Association, Gospel Team, a "Love the Lord Society," prayer meetings, and the like. The school has twelve regular teachers, seven in high school, three in the upper elementary grades, and two in the lower elementary grades. Mrs. Liu and Mr. and Mrs. Stephen Wang are among Mr. Liu's able assistants, and Mrs. S. F. Pannabecker teaches one class in English. The school numbers 206 boys and 41 girls, a total of 247. Ninety-one of the students have Christian homes and there are twenty-five baptized students.

Missionary G. A. and Mrs. Anna Linscheid and Missionary J. B. Ediger of the Oklahoma mission are publishing a very interesting little paper, THE MESSENGER. Many should read it. The Linscheids were instrumental in bringing Jason Beard, an Indian, to Bethel. Their two sons are both graduates of Bethel. Herold is principal of a high school in Oklahoma, and Chester is librarian at the State College, Brookings, South Dakota. Of the Ediger family four of their children have attended Bethel—Alvin, Ted, Gustave, Hilda. Anne Ruth is here now. Gustave is teaching in high school at Turner, Kansas, and Hilda at Clinton, Oklahoma.

Goshen College has set out on a campaign to raise its standards to meet the requirements for membership in the North Central Association of Colleges.

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Triumphant Service Songs	Dark Green Cloth	295	.50	4.80	40.00
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Devotional Hymns	Red Cloth	310	.50	5.00	40.00
Praise and Service Songs	Red Cloth	263	.50	4.80	40.00
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Songs of Faith and Triumph No. 1, 2, and 3 combined	Tan Art Cloth	351	.50	5.75	45.00
The New Cokesbury Hymnal	Blue Cloth	291	.50	5.75	40.00

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, FEBRUARY 16, 1937 NO. 7

DWIGHT L. MOODY

* * *

One hundred years ago February 5, a boy was born at Northfield, Massachusetts, whom God had destined to become the world's greatest recent evangelist. As God had chosen Abraham of old to become the founder of his chosen people who should give the Christ to the world, so He chose this boy, Dwight L. Moody, and prepared him, literally step by step, to become a power in his hands to lead multitudes of people into a new life through faith in that same Christ.

* * *

In memory of the monumental work that Mr. Moody did, both as founder of the Bible Institute which bears his name, and as a world evangelist, the Institute arranged for a series of conference mass meetings at the institution's auditorium and at the Coliseum in Chicago, during the week from January 31 to February 7. And on this last day, Sunday before last, hundreds of churches and Christian organizations all over our land and other parts of the world reviewed the work that God has done through this faithful servant, D. L. Moody.

* * *

As a boy, Mr. Moody gave little indication of future greatness. He was the son af a poor widow with nine children. He seemed to show only fair intelligence, got little schooling, and was a poor speaker and reader. But God, the Holy Spirit, and hard work made him the man we admire. Many of the incidents and experiences in Mr. Moody's life appear almost mysterious. The first time he went to London, where years later he spoke to audiences numbering ten thousand, he elbowed his way into the high gallery of the Metropolitan Tabernacle, and was so overwhelmed by what he heard that he wept throughout the service, "his eyes feasting on Spurgeon." Some time after that he was speaking in a small mission room in London. Within five minutes a brother minister, Rev. Morehouse, saw through Moody—"That he was just a 'topic talker' "—and after the service told him, "Moody, you're on the wrong track. **If you will preach God's words, instead of your own, He'll make you a great power."** On another occasion, when he had been speaking in Dublin, Henry Varby, a co-worker there, who accompanied Moody to the steamer that was to take him back to America, uttered these memorable words, **"Brother Moody, we have yet to see what God can do with one man who is fully consecrated to His service."** (Moody Monthly).

* * *

Wherin lay the secret of Moody's power? 1. He had a godly mother and a godly wife. 2. He was an "Atavist." This term means reversion to a primitive type. In Moody's case it means this: There "was a race of ministers called Bible preachers, who put an amazing emphasis upon the supremacy of the Word and refused to call anything a sermon unless it rooted into, and grew out of the text." Moody preached the Word through the Word, and that kind of preaching always grips. We need more "Bible atavism" in the pulpit today. 3. He was under the mighty influence of the Holy Spirit. He believed in the personalty of the Holy Spirit, claimed its power to the fullest, trusted it for guidance, and recognized the lordship of the Holy Spirit in prayer, preaching, and his dealings with men. 4. He was in constant communication with God, his Father, in prayer. 5. He knew no selfishness. With him it was all for God and fallen man! His sole passion was to win souls for Christ.

* * *

Here are some characteristic thoughts and remarks of Moody's: 1. It may be some hidden sin that keeps God from using us more. We must be honest with God. Let David's prayer be ours. "Search me, O God"—not my neighbors, nor other people. "Search me." 2. Work and Word, the two W's. You will soon get spiritually gorged if it is all Word and no Work, and you will soon be without power, if it is all Work, and no Word. 3. Jesus never taught his disciples how to preach, but he did teach them how to pray. I would rather be able to pray like Daniel than preach like Gabriel. If men know how to pray, they know how to work for God. 4. Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity. 5. There are two ways of covering sin—man's way and God's way, **You** cover your sins and they will have a resurrection sometime; let **God** cover them, and neither devil nor man can find them.

FOREIGN MISSIONS

Reasons for India's Poverty

W. F. Unruh

India is known the world over as the land of the hungry millions. The causes of this poverty are not primarily economic but rather spiritual and religious.

Among the Hindus stealing is not considered bad if it is not discovered. Theft goes on continually. One of the pernicious effects is that the people are discouraged in every effort of self-help except on a most limited scale. When out in the villages we ask the people why they do not plant gardens and raise chickens, they tell us, "What is the use? If we raise a garden the neighbors steal the fruit. If we raise chickens they take them, so why trouble ourselves." Our servant had bought four chickens of a large breed. Shortly afterwards the rooster was stolen. To avoid a total loss they quickly ate the rest of the chickens also. To keep on working under such conditions a person must be either a patient saint or a "bully" with whom people dread to get into trouble.

Another cause is the belief that God wants certain castes to be beggars. One caste of the Brahmins also claims that it is God's will that they shall beg. One day when I met one such Brahmin begging, I asked him how he could make his living. He told me that he farmed many fields and that he had quite a large granary full of rice at home. When he was asked why he then still went out begging his answer was this, "If I do not go out begging the people will lose their opportunity to give their alms for the sake of religion. Thus I would not do my duty if I would stop begging."

Lying in India has developed into an art, one is sometimes inclined to feel. People can upon the spur of the moment lie so plausibly that it takes more than an ordinary missionary to detect it as a lie. It is a generally accepted view that a person cannot get along in any sort of business unless he lies. Even some Christians say this. This sanction on deceit is the cause of much mischief and evil. To get the best of the next fellow is therefore the ruling aim.

India as a country is not poor. When India will accept Christ it is bound to become quite rich because He only is the cure for these impoverishing evils. As long as the people remain Hindus they will be poor.

The Christian churches and organizations of Japan are placing an evangelization campaign of large proportions in all parts of the land. They are planning large mass meetings, Bible courses for Christians, conferences for teachers, educators and leading persons in all walks of life. A huge mass meeting in Tokio is to open the campaign.

Teaching the children. Many persons, some of whom have wandered far from the religious beliefs of their parents, have given testimony to the value of the instruction they received from God-fearing parents—usually mothers. In many so-called old-fashioned homes, Bible teaching was not reduced to pleasing the little platitudes about loving the flowers and being kind to animals. One learned that God exists, God loves even little children, God hates and punishes iniquity, and that Christ died on the Cross to save us.

One of the painful things we notice now is the fear of giving that which is clear, strong and essential to little people. Our experts in religious pedagogy seem to have forgotten that a child will probably accept and grasp more truth about God and his Son than adults. Of course, the truth must be put in suitable form, but it is not necessary to lose the truth in giving a pleasing form.—The Presbyterian.

PUBLICATION

When the General Conference Board of Publication was formally created back in 1881 it was authorized to appoint an editor for its papers, while each of the district conferences was instructed to appoint an assistant or contributing editor to furnish news and information to the main editor. This the district conferences apparently had not done until recently, when the need of some means of communication between the churches of the Pacific Conference prompted that body to start publication of a mimeographed, four-page sheet under the editorship of Miss Emma Ruth. Recently the Middle District has taken the cue and has commenced to issue a similar sheet, with Miss Inda Sprunger of Berne, Indiana, as editor. A copy of the February number of "The Worker's Exchange of the Pacific District" has just found its way to our desk. It is a creditable little sheet, full of the doings of its churches. We hope it will be our regular visitor from now on, and that the Middle District organ will follow suite.

The plan of issuing such papers by the local conference is a good one for these reasons: 1. Each district has its own local problems and experiences in which other districts are not primarily interested. These their papers will feature and may also bring matter more in nature of "local gossip" for which the General Conference papers might not have the space. 2. From the district papers the editors of the Mennonite and the Bundesbote could select and publish all matter of value to the large body of readers. And from the "correspondences" which are often long and have more local than general value they could cull the gist and thus save room for more weighty matters in their papers.—The Editor.

The fellow who thinks he can't is usually right about it.—Spurgeon.

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

JESUS AS TEACHER

4. **Regarding His pupils.**—Jesus knew His pupils. He knew what was in the heart of men: "He needed not that any should tell Him, for He Himself knew what was in man." "Why try ye me?" He asks the adversaries even before it is evident what they want. "And Jesus perceiving their craftiness," we are told in referring to those who came to catch Him in His answers to their double-headed questions. "Why reason ye these things among yourselves?" He asks His disciples, thereby pointing out their selfishness. "Behold an Israelite indeed in whom there was no guile" are the words in which He uncovers Nathanael, who comes to Him in a doubtful and skeptical manner. "Thou hast five husbands, and he whom thou now hast is not thy husband" is the way He reveals His knowledge of the woman who was scarlet to herself. Jesus knew human nature in general, and He knew individuals in particular. He knew the truth regarding His pupils.

MEETING OF THE BOARD OF EDUCATION

Following the Conference on Higher Education, the Board of Education held its annual meeting in the Musselman Library at Bluffton, Ohio. Members present were: President Ed. G. Kaufman, D. J. Unruh, J. D. Unruh, and A. S. Rosenberger.

Much of the business on hand for this session was routine and was related to the numerous projects which the Board is carrying on. Recognition was made of the activity and progress of the young people's work. The project of raising a student loan fund, to which the Board has assigned ten percent of its income, was discussed with the purpose of planning more definitely for its administration.

The progress of the new Sunday School Quarterly was noted. Members of the Board, who were responsible for the selection of the staff, were happy over the apparent success of this new venture. The launching of this project was a matter of prayer and much consideration a year ago and the Board is happy to recommend this quarterly without apology to any Mennonite group, or otherwise. Several constructive suggestions were received, and the staff appointed for another year.

An annual educational issue of the Mennonite is to be continued if such is again approved by the Publication Board and the secretary was asked to edit the issue.

The Board noted somewhat of a decline during the year in the amount of teacher training instruction and classes and wishes to encourage the expansion of this activity. After all, prayer and preparation go together for Christian activity and neither one without the other will suffice.

Bearing the expenses of preparation of material for the Sunday School quarterly, assisting in the support of the field secretary, studying the seminary situation, and other necessary expenses for its activity, among them the creation of the student loan fund, obliged the Board to set its budget again at $1900.00. The Sunday Schools are urged to remember the request of the Board for quarterly offerings which was approved by the General Conference.

Next year's meeting is to be held at Freeman College in connection with which plans are made to spend a day visiting the school, and again arranging for a conference on Mennonite Higher Education at that place.

After a season of prayer, the Board adjourned.

A. S. Rosenberger, Sec.

WHY EMPHASIZE EVANGELISM?

A careful study of the word "evangelism" furnishes us every reason why the Church should be wholly evangelistic at all times. Evangelism is the work of telling the good news. If the gospel of God is the hope of the world, and if the preaching of the gospel is the supreme task of Christians, then evangelism is the very heart of the kingdom program. Indeed, it is through evangelism that the kingdom of God is set forward. The gospel has to be preached before it is believed. If it is not believed, it is never accepted. If it is not accepted, it never saves.

But evangelism is far more comprehensive than one usually thinks. We have thought of it through these centuries as being the work whereby we lead individuals to repent of their sins and to believe on Jesus Christ as their Saviour. We have felt that the work of evangelism ends in the experience of a man just as soon as he makes a public profession of faith in Christ. But the Church has suffered terribly from small definitions. Our prevailing fault is that we will not believe enough. The late J. Q. A. Henry makes this significant statement:

"The evangelistic note is the highest every struck by the individual disciple or by the Church. Soul winning is the supreme task. Its dignity is unspeakably great. Efficient evangelism includes the addition of souls to the Christ by a definite and deliberate choice of Him as Sin-bearer, Saviour, and King; the addition of believers to the local church; the addition of gifts and graces to the believer; the multiplication of soul-winners in the co-operating churches, and the awakening of a new social and civic conscience in the community with reference to the great moral questions that confront society. To achieve these desirable results, all evangelistic work must be done in vital sympathy with and relation to the churches and pastors, and be free from everything which would reflect upon the sacred significance of the task and the divine ordination of the Church."—Western Recorder.

If you want some work well done select a busy man; the other kind has no time.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

CORRESPONDENCE

Apostolic Mennonite Church, Trenton, Ohio.

Sunday, January 10, our Annual Congregational Meeting was held, and as has been our custom the regular morning services were conducted; afterwards a covered dish dinner was served in the basement of our church where a delightful social hour followed.

Promptly at 1:30 the meeting was called to order by singing of the hymn "Faith of Our Fathers" after which Rev. Amstutz read John 15:1-12 and lead in prayer. Then the minutes of the last meeting were read followed by reports from the various organizations, and the church treasurer, all of which were encouraging.

Rev. Amstutz gave a resume of the activities of the church during the past year. Nine members were received into the church and death removed three members. A short memorial service was held for the departed members and dear ones who were closely connected with members of our church.

At this time Rev. Amstutz was granted a much deserved vacation of one month; and he and Mrs. Amstutz and son John Howard are at present in Florida, and from all reports they are having a pleasant trip.

This community has much to be grateful for, as during the great floods, not much damage was done in this immediate section, due to the Miami Conservancy Dams which were built after the 1913 flood; and we who experienced that flood can truly sympathize with those who have lost all, and every one has responded to the call of the Red Cross liberally. Lydia A. Augspurger, Corres.

Shafter, Calif., Jan. 19, 1937.

Dear Readers of the Mennonite:

Greetings in Jesus name! The year 1937 has come in with real wintry weather even here in sunny Caifornia.

Our church is increasing in attendance as there are always a few more moving to this locality. It is our prayer that we may also grow spiritually.

We heard some remarks over the radio by Dr. Martin Luther Thomas' Co-worker, which impressed us and would like to pass them on. I shall give them in my own words.

It has often been said: Why does God allow our brethren in Russia to suffer so long; why does He not intervene?

Let us go back to the children of Israel, when they were in bondage in Egypt. Had we been there, we would have often seen a bundle thrown into the river. What was it? Why the boy babies of Israel. How the poor mothers' hearts bled. Then in Exodus 5, we read how they were unreasonably burdened with work and asked to accomplish more than what was possible.

They were under bondage about four hundred years. They must have also said, "Why does God allow this; why does He not hear?"

Later we read how all the first born in Egypt were slain and the Egyptians drowned in the Red Sea. Was God merciless? No! He is longsuffering and patient, not willing that any be lost.

There comes a time of deliverance for his people and also a time, when God's wrath falls upon the nation that rejects Him and persecutes God's people. So let us be patient, for his time is coming and we know that He doeth all things well.

Mrs. J. W. Bergen.

Perkasie, Pa., Feb. 3, 1937

Close to one hundred attended the third quarterly conference of the Eastern District held in Bethel Mennonite Church on Monday afternoon and evening of January 25th. The ministers and deacons, the ladies and others of our interested members were in attendance at both sessions. Rev. A. M. Fretz, pastor of the hostess church conducted the opening devotional services by reading the 111th Psalm, and spoke on the theme, "The Church—The Lord's Working Force."

The results of the Preaching Mission held in some of the churches some weeks previous were next discussed. Those in whose churches the preaching mission services were held were enthusiastic in praise of this form of revival. Plans were made to have meetings of the same nature with an exchange of pastors during the coming year. There is little doubt that our people as a whole will favor such a move; and possibly a visiting evangelist will also be secured.

Speaking of the crowds that jam the churches at

NOTICE

The Annual Meeting of the Mennonite Teachers' Association is to be held on the afternoon and evening of March 7, 1937. The main theme of the convention is to be "The Christian View of the Changing Educational Principles." The place of meeting and the program will appear in print soon.

Minnie Schmidt, Sec.,
Bethel College, Kansas

Easter, one minister remarked that at some places police were needed to keep the throngs in line; but at these same churches a few weeks after Easter, they might need officers to bring the people to the church.

Reverends Gottshall and Neuenschwander of Quakertown were appointed to receive contributions of German books and hymnals for our Canadian brethren.—A paper by Rev. Neuenschwander on "Objectives of the Church" was based on Luke 12:31-37. (This paper will be published in full in the Mennonite.)

Herbert Stauffer made a stirring address on our Home Mission work. Our Conference is a group of 3500 people. At $2 per member we would have the sum of $700 and could support all our missions.—Harvey Baum spoke on problems of our Home for the Aged. The monthly expenses are $600 and each year there is a deficit in spite of careful management and generous contributions. This is because our rates are not high enough. One solution would be to charge guests a weekly rate as do many Homes.

Rev. Freeman Swartz, Schwenksville, read the last paper on "Objectives for the 1937 Conference". "In my county only one out every four Protestants is in church." So we can see our work could easily be four times as large. We can learn lessons from other denominations, but beware of following others in the way of rituals. The Old Mennonites choose their ministers by lot and look upon their pastor with reverence as God's choice. Why should not we look upon our ministers in the same way, as a result of His leading, if we are His faithful followers?

At the close of the afternoon session the ladies of the Perkasie church served a luncheon with coffee to all the guests.

The Perkasie congregation is one of the smallest in the Eastern conference. Because of this they do not have accommodations to entertain the large convention groups. Thus they miss the enthusiasm, fellowship, and encouragement that comes from the large gatherings. For these reasons it was a real treat to entertain and attend this quarterly conference, and we trust we may have the brethren come to Bethel Church soon again. Correspondent

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Bluffton, Ohio

The campus of Bluffton College was a center for numerous committee and church group meetings during the week of the Bible lectures from February 7-12.

On Tuesday and Wednesday, February 9-10, the Middle District ministers held a retreat under the direction of President A. R. Keiser. On Tuesday, the ninth, the Witmarsum Seminary Board held its annual business session.

A conference for ministers of the community and those present on the campus was held on Tuesday, Wednesday, and Thursday, sponsored by the local ministers association. The ministers to address the group were the Rev. Otis Harter, Pastor of the Olivet Presbyterian Church, Lima, Ohio, who spoke on the subject "The Fascination of the Book"; the Rev. F. B. McIntosh, Pastor of the First M. E. Church, Findlay, Ohio, who spoke on the subject "The Minister, An Effective Speaker"; and the Rev. E. W. Bloomquist of Lima, Ohio, on the subject "A Strategy for Religion." On Saturday, February 13, the Retreat Committee met to plan tentatively its program for this year's retreat.

The Bible lectures were given by Dr. A. C. Wieand, of Bethany Biblical Seminary of Chicago, whose morning lectures dwelt on various aspects of prayer and whose evening lectures were expositions of scripture.

First Mennonite Church, Aberdeen, Idaho
February 1, 1937

To the readers of the Mennonite: Greetings!

We are happy to report that we are enjoying many spiritual feasts under the able leadership of our pastor Rev. Philip A. Wedel. The sermons are full of gospel truths and offer much food for thought. They are a spiritual uplift and an inspiration. At present Rev. Wedel is at Beatrice, Nebraska, where he is completing a Teachers' Training Course and also conducting evangelistic services. Rev. Edgar Toevs is supplying the pulpit in his absence.

Our church experienced a very sad accident when Betty Lou Tiahrt, eight-year-old daughter of Mr. and Mrs. Henry Tiahrt, was fatally injured through a school bus.

During the Christmas season we again had the privilege of listening to a Christmas program by the children. Our choir of fifty voices also rendered a Christmas cantata to an appreciative audience.

We have had plenty of snow and cold during the month of January. We are thankful that the weather has moderated considerably.

The Ladies' Mission Society has been meeting in the different homes for quilting. Proceeds of the work are to be used for missions. Correspondent

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Not failure, but low aim, is crime.—Lowell.

SERMON SKETCH

CHOOSING A DEACON*

Freeman Swartz

"For they that have used the office of deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." (I Timothy 3:13)

The word deacon means—"one who waits or serves."

In the matter of selecting a deacon scripture gives us three great facts which should be considered. They are (1) The Nature of His Work; (2) His Qualifications; (3) His Reward.

I His Work

The office of deacon came into existence early in the history of the church. It was created to relieve the apostles from the strain of administering the material affairs of the church. Acts 6 gives the whole story. The number originally chosen was seven.

Besides administering to the temporal needs of the church, these early deacons, spirit-filled men, soon were active in the ministry of the word as well. Stephen became the great defender of the faith, even to the cost of his own life and Philip, the faithful evangelist, was the first to carry the gospel to the sons of Ham.

II His Qualifications

These are recorded in two portions of scripture, Acts 6 and I Timothy 3:8-13. "Look ye out among you men of honest report and full of the Holy Ghost and wisdom." Later in writing to Timothy, Paul is very specific as to this honest report. It refers to the deacon, his wife and his household—the trinity of the family.

Personal—(1) "Grave"—that is serious minded; (2) "Not doubled tongued"—not using words with two meanings, ambiguous speech, a man of conviction—spoken conviction, not talking on both sides of a question; (3) "Not given to much wine"—which in view of the great curse that alcohol is today—had better be "not given to any wine!"; (4) "Not greedy for filthy lucre"—not taking of tarnished money, tarnished not from age but questionable as to principle—it should be earned money; (5) "Pure conscience"—this refers to matters of faith.

Companion—only four qualities are mentioned for the helpmeet. (1) "Grave"—same word as for husband; (2) "Not slander"—not gossipy—the word is strong—diabolos; (3) "Temperate"—self control, in matters of dress and conduct as well; (4) "Faithful in all things"—this refers to the household duties (cf. Proverbs 31). No mention is made of doctrinal position.

Family—The deacon, as any other head of a family, is responsible for the conduct of his children and his servants. (1) "Husband of one wife"—not polygamous, nor divorced, which is licensed polyagmy; (2) "Ruleth well household"—refering to the business affais—the matter of debts is essential in the life of a deacon; (3) "Ruleth well his children"—of course the deacon's family life and their conduct is important!

III. His Reward

It is twofold. "He purchases" means, 'he layeth up" as a savings account: (1) "A good degree"—an honorable rank is the meaning; (2) "Great boldness"—liberty and freedom of speech, others will listen to his words!

Consider in this connection our two greatest deacons, (1) Stephen—The Martyr—"A good Rank" (2) Philip—The Missionary—"Great boldness".

May Mennonite deacons excell in these!

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* Sermon preached at the installation of a deacon.

Sunday School Lesson

A. S. Bechtel

February 21, 1937

The Power of Jesus Over Death

John 11:1 to 22:11 Printed, John 11:23-28, 32-44

This outstanding miracle of raising Lazarus from the dead is of absorbing interest. It is an unanswerable evidence that Christ is God's Son and was sent by Him. Jesus' tardy approach to the scene did not in dicate any lack of love for Lazarus. When God allows us to suffer or does not answer our players as we desire, it does not indicate any lack of concern for us. We can not understand his purpose at times.

Jesus Comforted Martha vs. 23-28

As Jesus nears Bethany, Martha, sister of Lazarus, comes out to meet Him. She expresses her grief over his not having come sooner (v21). He comforts her with the promise of v23. Jesus had a great lesson to teach, namely, that against Himself, as Lord of Life, death had no power.

Martha thought He referred to the general resurrection in the dim, distant future (v24). She could not think of a present resurrection. Jesus answered her in the sublimely marvelous and comforting words of vs. 25, 16, "I am the Resurrection and the Life". Do you believe this? He would lead Martha to trust fully in Him who possessed all the power that can produce resurrection and life. He teaches us that eternal life through faith in Christ begins here and now and we may experience some of its joys. Through faith in Christ we begin to partake of it here. Martha declares her faith in his divinity (27). She is still not prepared to believe that He would actually raise her brother from the dead. Jesus is asking us today, "Believest thou this"? The faith we possess is to be used as a stepping stone by which we rise to larger, fuller faith, to deeper understanding (2 Peter 3:18). The person who truly believes in Christ has attained a fellowship with Him which will continue forever.

Jesus' Tender Sympathy vs. 32-36

Mary having been called by Martha, gave vent to her feelings in weeping aloud. She fell at his feet and greeted Him with the words used by Martha (vs 31, 32). Neither sister could understand why Jesus had not hurried to come and save Lazarus. Jesus had given Martha a wondrous promise and a glorious hope. He was moved deeply in heart emotions. He wept tears of love and heart sympathy in the presence of real sorrow, v 35. His heart was large with sympathy. So it is today. Personal sympathy, such as Jesus expressed, is much needed today.

Jesus' Word of Power vs. 37-44

Jesus, with a word of power, performs his most illustrious miracle, calling back to life one who had been dead four days. He alone could and can do that. He will raise the dead. But we must not expect God to do for us that which we can do for ourselves. "Take ye away the stone", v 39. There are many today dead in trespasses and sin whom Jesus would raise from spiritual death. He is calling, "take away the stone". Martha who still saw but "darkly" the truth of that which Jesus had said to her (vs 4,23), protested against Jesus bidding (v39). How little we understand the fullness of God's promises.

Jesus reminds Martha of his promises, v40, to strengthen her faith and then brings his miracle to a most impressive climax. He offers a brief prayer of thanksgiving (vs 41, 42). He knew his prayer was already answered, but that the faith of those seeing Him might be strengthened, he prayed audibly. Then with a loud voice he called unto the dead to "come forth" v 43. With a voice of authority, of assurance, he spoke as though Lazarus were already restored. The dead one, now restored to life, responded v 44. Death was powerless before the Lord of Life and gave up its victim. Many of the amazed spectators believed on Him. Another proof was added that he was indeed the Messiah. With their own eyes they saw Lazarus come forth to new life through the power of Jesus' word. Only Christ, the Son of God can hold the keys of life and death. Whoever joins himself to Christ by faith shall know the life eternal. "He that believeth in Me shall never die."

Both sisters said to Jesus, "Lord, if Thou hadst been here, my brother would not have died". Over against their "if" Jesus laid another; "Said I unto thee, that IF thou wouldest believe, thou shouldest see the glory of God". If we believe, we shall see and know.

Golden Text

"I am the Resurrection and the Life." John 11:25.

Practical Truth

Christ has full and complete authority over the unseen world. He is greater than all.

Prayer

Do Thou the Christ, who hast power over death itself, deliver us from all fear, even the fear of death. Amen.

NOTICE

Brother Rev. Wm. B. Weaver, Manager of the Central Mennonite Publication Board, Danvers, Ill. wishes us to announce that their 1937 Year Book contains the addresses that were given at the All-Mennonite Convention at Topeka, Ind. Orders for copies, which cost 15 cents, should be sent directly to him.

FAMILY CHRONICLE

Karl Badertscher was born in the Jura, Canton Bern, Switzerland, Aug. 27, 1853 and died at his late home in Pandora, Ohio, early Saturday morning of a fall which he sustained from the stairs of his basement. He had gone to the basement to attend to the fires and on his return he fell with such force as to sustain a fractured skull from which he died three hours later without regaining consciousness. He had attained the age of 83 years, 6 months and 9 days. In 1884 he migrated to America with his wife and three small children and lived in this community ever since. Mr. Badertscher is survived by his wife, five children, twenty-six grandchildren and twenty-seven great-grandchildren. He was a faithful member of the Grace Mennonite Church for many years. He lived a reverent, devout and godfearing life, reading the Bible and religious books again and again. Funeral services were conducted at the Grace Church on Feb. 8th by his pastor, Rev. Paul E. Whitmer.

It pleased our Heavenly Father to take from this life **Miss Katie K. Augspurger,** born in Trenton, Ohio, March 16, 1861. She was a life-long member of the Mennonite Church of that village, always manifesting an interest in the Church and the cause of Christ. She had been in ill-health during the past year, and had been bedfast during the past three weeks. At the time of her death Saturday, January 30th, at 2:30 a. m., she attained the age of 75 years, 10 months, and 14 days, leaving to mourn her death her brother A. K. Augspurger, 2 nephews, 1 niece, several cousins, and a host of friends.

During the absence of Rev. Amstutz, the funeral services were conducted by Rev. H. H. Jung, pastor of St. Paul's Evanglical & Reformed Church of Middletown, Ohio, on Monday, February 1st.

May the God of Peace and Love comfort and strengthen those who are in mourning at this time.

Anna Goering, daughter of John Wedel and Mary Prieheim Wedel was born on August 11, 1864 in the State of Volhynia, Poland. In 1874 she came with her parents to this country. On the site of what is now Moundridge, Kansas, they settled and here she spent her youth.

At her baptism on April 19, 1878 she united with the Hopefield Mennonite Church, transferring her membership to the First Mennonite Church of Christian at Moundridge, Kansas, in the fall of 1883. Her marriage to Joseph C. Goering took place June 25, 1882. This union was blessed with 14 children, eight daughters and six sons. Two of the daughters preceded the mother in death.

About five months ago she suffered a light paralytic stroke. Though she rallied somewhat, her strength again waned, and she passed away on January 30, 1937, aged 72 years, 5 months and 19 days. She trusted in Christ and found comfort and strength in Him. As a kind, god-fearing mother her memory will ever be blessed by her six daughters, six sons, 27 grand children, two great grand children, one sister and two brothers and many other relatives and friends.

Funeral services were held from the First Mennonite Church of Christian, her pastor, P. P. Wedel basing the message on Psalm 42, 3 in German and on Phil. 3, 17-21 in English.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

"Our Youth Says"

B. BARGEN, Editor - - - - Bethel College, Kansas

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Senior Department

THE TESTIMONY OF THE ROCKS

P. J. Wedel

To the average observer a rock is apt to be just a rock. One rock may differ from another in color, in hardness, in texture and in other ways but to many people rocks are mostly cold, lifeless objects devoid of much interest or significance. But put a piece of an ordinary metal, such as copper, or a common rock, such as marble under the microscope and you may experience the surprise of your life. For what the microscope reveals is not a structureless, disorganized mass but an array of exquisite crystals, more beautiful in form, more artistic in their setting than human mind could conceive or human hand could construct. Examinations of other rocks similarly reveals an infinite variety of structural forms and arrangements, but little if at all, less marvelous than the marvels exhibited in the organization of living beings. No, rocks are not the dull, uninteresting things they may seem to be on the surface. Not only do they generally reveal a definite structure, but by their disintegration they form the soils in which plants grow, and biologists tell us that animals and man are dependent upon plants for their continued existence. Thus rocks form an integral part of the scheme of living things: from rock to soil, from soil to plant, from plant to animal and to man is an unbroken series, the higher depending upon the lower but all a part of a general scheme. They all consist of different combinations of the same elements, they are all definitely organized, some more some less complexly, they are all useful to man in a thousand ways and they are all subject to the same general law of disintegration and decay.

No, rocks are not merely the lifeless, almost meaningless things we may be inclined to consider them. In their texture, in their properties, in their uses, in their life history, in their place in the general scheme of things in nature they point as truly to a Master Mind that planned, and to a Master Mind that executed as do the more varied and complex things of the living world.

IT COULDN'T JUST HAPPEN

Can you imagine a Ford car without a Ford Motor Company to manufacture it; or a Ford Motor Company without a Henry Ford to conceive and direct it? Of what use would one, or a hundred, modern transport planes be without pilots to fly them and mechanics to keep them in flying-shape? A car or a plane is a simple thing in comparison with that realm of things we call nature.

What is there in nature that necessitates a Mind to direct it? Here is one thing that is forceful.

> R. A. Gortner writes in his Outlines of Biochemistry, "Perhaps no more striking illustraton of the exactness with which vital reactions are regulated in the living protoplasm can be given than the fact that, through untold generations, a given organism reproduces the same—proteins which characterize that organism. The fact that each species has a different set of proteins is not the surprising thing. The surprising thing is that nature is able to control the synthesis of proteins within a single species, so that the same protein is synthesized by all member of the species."

Those words take on significance when we learn that a protein is, chemically speaking, a very complex substance. A simple one might be composed of fifty links, each link representing a chemical compound in itself. In order that our problem shall not be too hard, let us say that there are only nineteen different kinds of links among those fifty; that some of them are repeated a number of times. Then how many possible different arrangements would there be of these fifty links? A hundred? a thousand? a billion? A billion would only be the start—the number would be written as two with forty-nine zeros following it. And yet each plant invariably produces its own unique proteins, generation after generation. This explains, in part, what Moses meant when he wrote, "the tree yielding fruit **after his kind.**"

Such things don't "just happen." The implication is obvious.—John S. Congdon.

He that ruleth his own spirit is greater than he that taketh a city. — Proverbs.

"In astronomic space, he (man) is a speck of foam on the crest of a single wave in the midst of the Pacific Ocean."

So one scientist explains the relative importance of man in the universe. "How then," asks the college student, "can I expect so great a God as made and rules the universe to listen to me? How can I believe in a personal God?"

Another scientist has answered the question this way. "The law of electricity works the same way for the mighty machines in the great factories and in the twenty-five watt electric bulb in my home. Is God more limited than electricity so that He is interested only in a sun a mile across? There is neither size nor time nor space with the Infinite. Everything is equally important." — C. E. World Quarterly.

SENIOR CHRISTIAN ENDEAVOR

Sunday, February 28, 1937

TOPIC: **Reasons for Praying**

Matt. 26:41; Luke 18:1-8

The Quiet Hour

M., Feb. 22: One reason for praying. Matt. 8:1-4
T., Feb. 23: Prayer of thankfulness. Ps. 103:1-13
W., Feb. 24. Prayer connects us with God. Eph. 2:18-22
T., Feb. 25: Prayer brings light. Acts 1:12-26
F., Feb. 26: Prayer in deep need. Acts 12:1-9
S., Feb. 27: Pray when in perplexity. Ps. 73:1-17

A Prayer:

Breathless, from the fruitless hurry of the day, we stop to breathe the freshness of Thy Spirit, Lord. Weary, our faltering, misled steps turn at last into the Way. Starved, in the midst of this world's goods, we let our soul feed on the fatness of Thy Word. Ye, at Thy green pastures we find the satisfactions which our souls desire. Joyously and freely and without restraint we bring to Thee the fruits of our achievement, and share with Thee the joys of our accomplishments, knowing that Our Heavenly Father finds joy in His children. Full of every good and perfect gift, life leaves nothing to be asked of Thee. We thank Thee for the peace, quiet, and power, and fullness of these hours in Thy presence. Thou art our All in All. Amen.

———:-:———

In our last Sunday's discussion we tried to see the scientist at his best. Lo, we found him very near to God! This Sunday we discuss a topic which, on first thought, seems a million miles from that of last Sunday. We can almost hear you say, "From one extreme to the other!" From Science to Prayer!

But is it?

We tried to show last week that the scientist, by a peculiar twist of nature, finds by studying the finite that he ends up with the infinite. Whether he works through the telescope, or through the microscope, or through the test tube—to measure the world's bigness or to measure its minuteness—he comes at last to the conclusion that what we call **matter** is nothing but a beautiful balance of forces, which are NOT MATERIAL.

The end of **the material** is become **spiritual!**

Where science ends, faith begins, and prayer is the heart's way of speaking with its Creator. Do you agree with that rather off-hand definition of prayer: Prayer is the heart's way of speaking with God.

(And when we have said that we have done away with a lot of rigmarole which one often hears from the lips of those who can tell us a lot about prayer, but who never pray.)

"Out of the fulness of the heart, the mouth speaketh." Full of what? sorrow, joy, hope, despair? Whatever it is, "out of the fulness of the heart," the mouth speaks with God as with a fellow-man. Blessed suddenly with the results of his labors after many years of toil, man's heart wells up within him, and his gratitude knows no bounds, and he cries to God as that One alone who can understand his joy. Broken suddenly by the billows of life's sea, not knowing the reason Why or Wherefore, man's spirit seeks fellowship with One who DOES understand. Puzzled by the intricacy of life's pattern of forces, for good and for evil, man's mind looks to a SUPER-MIND, a first cause, from whence flow power, justice, and right. Groping in the half-light of an imperfectly informed mind, he looks for the full light of God within him. Lonely, and without moorings, he seeks something about which he may pivot himself and his life—seeks a permanent and abiding point of reference, so to speak, by which he may take his bearings in a fast-moving world.

Through prayer! As a drop of ink spreads in a moment to the farthest corners of a vessel of water, so the impulses of man rush through the spiritual media of the universe and find God, his Maker.

Why pray? Well, primarily, because you can't help it. Live your life. Live it to the full. Live it any way you please. In the end you will find that LIFE REALLY BEGINS when the heart seeks God. Life begins—WHEN YOU PRAY.

YOUR GOSPEL

You are writing a gospel,
A chapter each day,
By deeds that you do
By words that you say.
Men read what you write
Whether faithless or true.
Say! What is the gospel
According to you?

—Author unknown

Problems and Projects

1. A teacher at a summer school wrote to his wife how he had spent Sunday: "For a long time I have wanted to make a study of various types of prayers in the Bible, and this afternoon I spent the entire afternoon, classifying the prayers. It is amazing how different the prayers of the Bible are when you begin to study them." What types of prayer can YOU find in your Bible?

2. A prominent Mennonite minister said in a series of lectures, "Israel is a TYPE of man growing in his conception of God." Make a study of the prayers of men at widely different periods of history in the Bible, to see whether such a growth of spiritual conceptions reveals itself in the prayers of God's great men and women.

3. Under what conditions did Jesus pray? Do we have a sufficient number of instances given us of various situations to be a guide for us? Let someone search through these prayers and classify them.

4. A lively discussion usually results when you raise the question: Is conscious prayer essential? Is it possible for a person to lead an upright and blameless life without conscious, directed prayer?

5. Has our conception of God anything to do with answered prayers? Give illustrations, either actual or conceivable, showing how our prayers will be governed by our conception of God.

6. What are the pre-requisites of a prayer that will have fruitful results?

7. Search out songs that are prayers and develop them into a program, either by giving history of them, singing them, or praying them.

8. Pick out some great prayer in the Bible, other than The Lord's Prayer, and compare these two. Do you find certain basic likenesses? What are they?

9. What were the prayer habits of the great men and women of history whom you admire? A splendid testimony program can be built around this little question. All of us respond readily to the noble in others; we find it easy to say, "Moody did so-and-so; I find this true also in MY life." There are many people who need just such a little open gate through which to make a personal testimony. The program committee can very often get good results when, like the modern salesman, they make it easy for members to respond.

10. What illustrations can you give of how NOT to pray?

INTERMEDIATE CHRISTIAN ENDEAVOR

February 28, 1937

Topic: Always Doing our Best. Eccl. 9:10; Prov. 10:4

Daily Quiet Hour Readings

Feb. 22 Jesus, the supreme Worker. John 9:1-7
Feb. 23 Recognition of the worker. Matt. 25:14-29
Feb. 24 Laziness, the road to poverty. Prov. 6:6-11
Feb. 25 Inspired workmen. Ex. 31:1-11
Feb. 26 Honest work. I Thess. 4:9-12
Feb. 27 "Not slothful in business." Rom. 12:9-11
Feb. 28 Always doing our best. Eccl. 9:10; Prov. 10:4

Pre-prayer Circle

The officers and leader meet with the superintendent for fifteen minutes of meditation and prayer before the meeting. Use I Cor. 3:9, "We are laborers together with God," to suggest a few thoughts. We do not work alone. We are dependent upon God. Through prayer we seek His guidance and help

A Suggested Plan

I. Song Service

A. The leader's remarks. Mabel and Ruth were Work"

II. Announcements. President in charge

III. Worship Service

Topics announced, by the leader
Instrumental prelude: "I Would Be True"
Scripture call: "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10
Hymn: "Give of Your Best to the Master." (Ask three Intermediates to offer prayers as you pause between the stanzas of the song.)
Poem: "Be the Best That You Can"
Offering: "Freely Ye have received, freely give"

IV. Discussion of Topic

A. The leader's remarks. Mabel and Ruth were going down the steps of the school building. "If I had only known," Mabel was saying, "that those papers for English were to be handed in, I would have taken more time to prepare mine." "But she told us to do our best," Ruth reminded her. "Yes, but I didn't know they would be graded," lamented Mabel.

How many times the expression, "If I had only known," reveals that we have not done our best. If I had only known we would have visitors. If I had only known it would be my last chance. The five foolish virgins probably made the same excuse. Our discussion is to help us see what keeps us from doing our best and how we may overcome these hindrances.

B. Bible references from the daily readings

C. Questions for discussion

1. On what occasions are we often tempted to be satisfied with less than our best? Give examples
2. How much does pay or a reward enter into the type of work we do? Should that determine the quality? Why not? Illustrate
3. How does well deserved praise stimulate one to do his best? Do we need recognition to do our best. Why?
4. Is it honest to do anything less than your best? Why then do we fail at times to do our best? Who is the greatest loser?
5. How can we keep ourselves at our best?

What are some things that build up our efficiency?

V. Closing Moments

Quotation: "Never content yourself with doing your second best, however unimportant the occasion." General Sheridan

Hymn: "Living for Jesus." (Let the group read silently the third stanza while the piano plays. Sing the chorus softly)

Benediction prayer: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer"

INTERMEDIATES! GET ACQUAINTED

How would you like to have friends in Mennonite churches in other states? Someone to whom you can write letters, and who will write to you. Well, you can do just that. The members of several Intermediate societies have already begun such correspondence.

If you are interested, this is what you must do to get started: send (1) your name (2) address (3) age (4) some special interests, such as music, reading, gardening, etc. (5) the state or states to which you prefer to write, to Miss Emma Ruth, 1049 West Ave., Reedley, Calif. The name and address of an Intermediate, whose acquaintance we think you will enjoy making by letter, will then be sent to you. This is especially for Intermediates of high school age (12-18).

JUNIOR SECTION

Facts

Sometimes we marvel at their absence. They are, as it were, skeletons which we clothe with attributes and attitudes and tendencies and ideals; which we clothe with life. What a sad picture is clothing without something to give it frame! What a sad picture when those who have attended Sunday School since childhood become builders of homes without having a sure foundation to meet the demands of that life; without possessing the knowledge even of simple Bible facts. Where is the fault? Has our teaching been too superficial?

The Junior absorbs facts. He takes pride in accumulating them. It is as though the soil is especially prepared for the sowing of facts which, when rooted surely, bud forth with life in Intermediate years. In our Endeavor work, are we teaching? May God make us not only leaders but TEACHERS, lest we fail to put into the soil the seeds for which it was prepared.

Measuring

Children like to measure growth. They will stand back to back to see who is the taller; they will stand against the wall and leave a pencil mark at the spot of their stretching capacity. The next day a second mark will appear above the first, not because there was growth over night but because the heels were higher or the elasticity was more. Juniors like to measure growth. They will enjoy, also, to measure the growth of mind and heart in things spiritual. It is with this in view that the following program is suggested.

Program Suggestions for February 28, 1937

Jesus and I

1. **Pin-ons**
   Could be in the form of a miniature ruler with the verse "Grow in grace and in the knowledge of our Lord and Saviour"
2. **Poster**
   Could show someone measuring themselves. Most interesting to Juniors would be not a cut from some magazine but a jett drawing with the question "How much have I grown?" Added to this could be the invitation to come and find out
3. **Setting**
   Since no books will be needed for the opening songs, the lights could be put out and one candle be placed as the only illumination
4. **Seating**
   Because of the contest there will be the need of special seating which will safe-guard against later commotion. The children should be seated in two even sides; these sides could be designated by two different colors in the pin-ons
5. **Opening service**
   1. Introductory remarks by leader using candle as an illustration of Jesus in the midst of the group; how He gives out warmth; how we must draw near to feel Him
   2. Drawing Near: meditation while singing from memory the January and February songs: "Tell Me the Story of Jesus" and "More About Jesus". Lights on
   3. Treasures. Fill a small beautiful box with gem verses from the heart of Jesus. Pass this "treasure chest" with music accompaniment. When each one has drawn a verse,

Follow that hunch! Fill in the coupon, clip it, send it, and we'll do the rest!

Bennie Bargen,
Bethel College, Kansas

I want the following to read THE MENNONITE regularly. Perhaps if you sent him a sample copy he would subscribe. Our young folks need it.

Name ....
Street ....
City .... State ....

the music ceases and the verses are read

4. Thanking for these treasures. Use hymn "More Love to Thee" humming it once and then singing verse one

6. **How Much Have I Grown?**
   1. Make a question box. Prepare questions on material studied in past months. These should be fact questions only and questions based on Bible material. (In the near future we should have a drill on mission enterprizes and "who is who" in our conference.) Twenty-five questions should suffice. To guard against commotion let the groups remain seated. If there is an odd number, let that one do the drawing of questions. Otherwise the leader can take charge. The question is drawn, each group is asked in turn, the one answering right receives the slip. One in each group receives all the slips. When all questions have been drawn, each side counts their slips to determine the winning group. The contest is then repeated. I suggest this repetition for the sake of memory and attention
   2. **Measuring the Heart**—heart talk by leader or pastor stressing the need of "growing in grace and in the knowledge of our Lord and Saviour" and making plain the steps by which we grow, closing with the thought: Jesus and I,—we must be one

7. **Closing moment**
   1. In unison sing "Just As I Am" verses 1,2,5
   2. Closing prayer

THE LEADER'S BOOKSHELF

This department welcomes brief, concise reviews from readers of books which have been a help to them in work of leadership or in their own personal lives.

FOR ME TO LIVE, by Alice M. Ardagh

Whether you credit or discredit such statements as "She imbibed some of the modernistic heresies that are taught in our colleges"; "The movies are tawdry, I could not ask Him to share my life in them"; "God was behind that World war with a very definite purpose of His own"; or "The Hitler persecution is but one of God's instruments," you will be fascinated by the 200-page love drama in which Christianity, love and consecrated living enter into and transform gay lives in Hollywood.—M. K. F.

REPORT OF THE HOME MISSION BOARD FOR JANUARY

Receipts

Received by David Toews, Treasurer of our Canadian Treasury, Rosthern, Sask. in December.

Zoar Church, Waldheim, Sask., H. A. Dyck	$ 20.84
H. Redekop, North Kildonan, Manitoba	1.25
Ladies' Aid, Rosthern, Sask., J. J. Andres	25.00
Alexander Suderman, Port Rowan, Ontario	14.69
Westheim Church, Rosemary, Alta. by B. Berg, Brooks, Alta	15.00
Whitewater Church, Whitewater, Man. by B. B. Epp	8.50
Rosenort Mennonite Church, Saskatchewan	104.00
Total	$189.28
Previously acknowledged during year	343.95
Total for entire year	$533.23

For Canadian Book Store

Lehigh Mennonite Church, Lehigh, Kansas	$4.90

Girls Home, Canada

Mabel Struder's S. S. Class, Dalton, Ohio	$8.00

General Treasury

First, Summerfield, Illnois	$ 15.00
Sunday School, Salem, Dalton, Ohio	21.00
Salem, Dalton, Ohio	17.60
Christian, Moundridge, Kansas	72.30
Sunday School, Bethesda, Henderson, Neb.	53.00
John Epp, Jr., Whitewater, Kansas	100.00
First, Nappanee, Indiana	25.00
Bethlehem, Bloomfield, Montana	40.00
Zion, Donnellson, Iowa	18.94
Mission friends, Newton, Kansas	25.00
Grace, Pandora, Ohio	144.67
Interest	50.00
First, Wadsworth, Ohio	30.50
Daniel Haury, Halstead, Kansas	25.00
Sunday School, Mennonite, Butterfield, Minn.	19.42
Bergthal, Didsbury, Alberta, Canada	10.00
Johannestal, Hillsboro, Kansas	14.41
First, Halstead, Kansas	33.63
Sunday School, Lehigh, Kansas	11.93
Birthday Offering, Class No. 1, Lehigh, Kans.	.46
Birthday Offering, Class No. 2, Lehigh, Kans.	.94
Classes No. 1-3, Lehigh, Kansas	11.02
Lehigh, Lehigh, Kansas	5.94
First, Upland, California	20.82
Deep Run, Bedminster, Pennsylvania	34.07
Second, Beatrice, Nebraska	17.14
B. W. Entz, Newton, Kansas	20.00
Sunday School, Uppler Milford, Zionsville, Pa.	20.00
Sunday School, Brudertal, Hillsboro, Kansas	57.25
Sunday School, Bethel, Fortuna, Mo	5.75
First, Sugar Creek, Ohio, by a member	25.00
San Marcos, Paso Robles, California	12.63
Pulaski, Pulaski, Iowa	5.00
West Zion, Moundridge, Kansas	40.00
Frieda N. Sprunger, Berne, Indiana	10.00
First, Allentown, Pennsylvania	17.10
Alexanderwohl, Goessel, Kansas	48.42
Sunday School, Deer Creek, Oklahoma	46.44
First, Geary, Oklahoma	8.25
Bergthal, Corn, Oklahoma	12.96
Bethesda, Henderson, Nebraska	64.39
Total in General Treasury	$1226.98

Disbursements

Paid out on Orders: $835.51

Add to this, 533.23 in Canadian Treasury.

The Orders include the distribution of special gifts.

Federal Tax on Checks .... .26

These gifts were thankfully received and gratefully acknowledged.

A. J. Neuenschwander, Treas.
Quakertown, Pa.

FOREIGN MISSION RECEIPTS FOR JANUARY, 1937

Eden S. S., Moundridge, Kansas	$661.39
First Menn. Church, Berne, Ind.	571.27
Canadian Relief Fund, Berne, Ind.	47.81
S. S. Class No. 25, Berne, Indiana	5.00
Mission Boxes, Berne, Indiana	2.66
John Epp, Jr., Whitewater, Kansas	150.00
Alexanderwohl Church, Goessel, Kansas	132.32
Alexanderwohl S. S., Goessel, Kansas	75.00
First Mennonite Church, Aberdeen, Idaho	124.99

Tabor Church, Goessel, Kansas	67.86
Bethel S. S., Mt. Lake, Minnesota	64.86
Christian S. S., Moundridge, Kansas	63.25
Eicher Emmanuel Church, Noble, Iowa	60.00
New Hopedale S. S., Meno, Oklahoma	43.00
Huttertal S. S., Dolton, S. Dakota	39.14
Huttertal C. E. Society, Dolton, S. Dak.	8.57
Immanuel S. S., Los Angeles, California	30.46
S. P. and Ag. Ediger, Inman, Kansas	30.00
G. J. Voth, Inola, Oklahoma	30.00
Bethany Church, Kingman, Kansas	30.00
First Menn. S. S., Mt. Lake, Minnesota	25.83
Bethel Church, Inman, Kans	22.85
Altruist S. S. Class, Bluffton, Ohio	7.00
Dorcas S. S. Class, Bluffton, Ohio	10.00
Mennoville Church, El Reno, Oklahoma	12.85
Hoffnungsfeld S. S., Moundridge, Kansas	8.58
Franz Ratzlaff, Pt. Legacy, Hillsboro, Kans.	350.00

REPORT OF THE HOME MISSION BOARD

Zion Church, Souderton, Pa.	300.00
Bethel Church, Mt. Lake, Minnesota	250.00
The Hillsboro Bible Academy, Hillsboro, Kans.	244.69
First Menn. Church, Nappanee, Indiana	125.00
Salem Church, Dalton, Ohio	48.69
Salem S. S., Dalton, Ohio	41.97
Juniors Salem S. S., Dalton, Ohio	30.00
First Menn. Church, Mt. Lake, Minnesota	77.72
Gen. Conf. Young People's Committee	75.52
Grace Church, Lansdale, Pa.	37.50
Mennonite Church, Summerfield, Illinois	35.00
C. E. Society, Pretty Prairie, Kansas	30.00
Angelina Girls, Halstead, Kansas	30.00
C. F. Busenitz, Newton, Kansas	25.00
Everready S. S. Class, West Zion Church, Moundridge, Kansas	22.00
Friedensberg S. S., Avon, S. Dakota	13.30
Bethel Church, Fortuna, Mo.	13.23
Mennonite S. S., Hutchinson, Kansas	12.50
Mennonite Church, Inman, Kansas	12.41
Bethany Church, Quakertown, Pa.	10.00
Bethany Young People's Soc., Quakertown, Pa.	10.00
Friend-Salem Home, Hillsboro, Kansas	5.00
Mrs. H. V. Flaming, Des Moines, New Mexico	3.50
Gnadenberg Church, Whitewater, Kansas	18.21
Grace Church, Pandora, Ohio	272.86
Zion Church, Elbing, Kansas	114.25
Mrs. Henry Riesen, Hillsboro, Kansas	100.00
First Mennonite Church, Butterfield, Minn.	86.75
Bethlehem S. S., Richey, Montana	80.00
Goessel Church, Goessel, Kansas	76.25
Goessel S. S., Goessel, Kansas	54.33
Zion Church, Donnellon, Iowa	70.00
First Mennonite Church, Berne, Indiana	64.73
Daniel Haury, Halstead, Kansas	50.00
Bible School, Herbert, Sask.	25.00
Friends, Newton, Kans.	25.00
Cheyenne Ch., Longdale, Okla.	10.00
Cheyenne Ch., Fonda, Okla.	10.00
Menn. Ch., Germantown, Pa.	16.90
Bethel S. S., Fortuna, Mo.	11.34
Elim Congr., Gruenthal, Man.	10.00
S. S., Monroe, Wash.	10.00
Saron Ch., Orienta, Okla.	6.64
Calvary Ch., Quarryville, Pa.	5.00
Helena H. Siemens, Altona, Man.	10.00
Abraham & Katherine Neiman Legacy, Buhler, Kansas	1525.00
First Mennonite S. S., Beatrice, Nebr.	340.84
Hebron S. S., Buhler, Kans.	125.00
First Menn. Ch., Philadelphia, Pa.	2411
New Hopedale Ch., Milford, Nebr.	20.10
A. M. Ch., Milford, Nebr.	20.00
Menn. S. S., North of Butterfield, Minn.	19.42
P. D. Dirks, Burrton, Kans.	10.00
Goessel C. E. Soc., Goessel, Kans.	5.00
Bethel Ch., Perkasie, Pa.	3.23
Bethel S. S., Hydro, Okla.	3.16
Martin Penner, Dresden, N. Dak.	1.00
Friend, Tulsa, Okla.	1.00
Zion S. S., Souderton, Pa.	500.00
Golden Rule Class, Zion S. S., Souderton, Pa.	17.50
Adult Bible Class, First Menn. S. S., Allentown, Pa.	25.00
Hebron Church, Buhler, Kansas	14.29
Golden Rule Class, Zion S. S., Souderton, Pa.	10.00
Bergfeld Ch., Mt. Lake, Minn.	94.91
Bergfeld C. E. Soc., Mt. Lake, Minn.	35.53
Bergfeld S. S. Class, Mt. Lake, Minn.	12.43
Onecho Union S. S., Colfax, Wash.	60.00
First Menn. Ch., Upland, Calif.	47.05
Christian Ch., Moundridge, Kans.	46.55
Gnadenberg C. E. Soc., Whitewater, Kans.	30.00
Menn. Ch., Deer Creek, Okla.	26.47
S. S. Class, Medford, Okla.	25.00
Bethlehem S. S., Richey, Mont.	13.42
First Menn. Ch., Philadelphia, Pa.	12.99
Sichar Ch., Cordell, Okla.	3.30
West Zion Ch., Moundridge, Kans.	47.00
First Menn. Ch., Lima, Ohio	20.00
Bethany Ch., Kingman, Kans.	13.00
S. S. Class, Pretty Prairie, Kans.	5.61
Fairfield S. S., Orrtanna, Pa.	176.35
Johannestal S. S., Hillsboro, Kans.	108.10
J. H. Krehbiel, Moundridge, Kans.	80.00
Bethel Jr. C. E. Soc., Mt. Lake, Minn.	30.00
W. W. Jantz, Meno, Okla.	20.00
Refund	12.50
S. S. Class, Pretty Prairie, Kans.	9.00
San Marcos Ch., Paso Robles, Calif.	8.45
Menno Ch., Odessa, Wash.	7.00
Rosenort Ch., Rosthern, Sask.	208.00
First Menn. S. S., Mt. Lake, Minn.	150.00
S. S., Deer Creek, Okla.	70.00
Swiss S S., Whitewater, Kans.	70.00
Swiss Ch., Whitewater, Kans.	12.26
Menn., Ch., Pratum, Oregon	59.11
Bethesda Ch., Henderson, Nebr.	46.83
Bethel C. E. Soc., Lustre, Mont.	22.00
Salem S. S., Munich, N. Dak.	124.43
Deep Run Ch., Bedminster, Pa.	39.86
Bethel College Ch., Newton, Kans.	33.75
West Zion, Jr. C. E. Soc., Moundridge, Kans.	25.00
Five S. S. Scholars, Hillsboro, Kans.	24.00
Mission Friends, Galva, Kans.	15.00
Menn. Ch., Pulaski, Iowa	4.75
Group near Reesor, Ont.	4.00
Garden Twp. Ch., Moundridge, Kans.	82.36
Upper Milford S. S., Zionsville, Pa.	30.00
Sister H. v. d. Smissen, Newton, Kans.	10.00
J. J. Berg, Cottam, Ont.,	5.00
Jr. & Interm. Bible Class, First Menn. Ch., Hutchinson, Kans.	30.00
Hereford Menn. S. S. Classes, Bally, Pa.	30.00
Frieda N. Sprunger, Berne, Ind.,	10.00
Cheyenne Churches at Clinton, Hammon & Thomas, Okla.	9.94
Sharon C. E. Soc., Orienta, Okla.	9.00
Eden Ch., Moundridge, Kans.	230.00
Eden S. S., Inola, Okla.	130.00
John D. Goering, Moundridge, Kans.	100.00
First Menn. S. S., Newton, Kans.	39.60
Menn. Ch., Buhler, Kans.	35.69
First Menn. Ch., Allentown, Pa.	34.20
Menn. Ch., Madrid, Nebr.	25.79
New Hopedale Ch., Ringwood, Okla.	5.61
Eden Congregation, Schwenksville, Pa.	4.75
Int. & Rents	192.90
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas.	1532.69
Total	$12,320.81
Balance in Bank, December 30, 1936	$ 171.47

Gifts for General	$10,615.40
Gifts for Spec. Support	1,389.45
Int. & Rent	192.90
Pension Fund	96.06

Sundries	27.00	$12,320.81
		$12,492.28
Paid out on Orders	$ 8,759.32	8,759.32
Balance in Bank, January 30, 1937		$ 3,732.96

Respectfully submitted,
J. E. Regier, Treasurer.

REPORT OF EX. COM. OF MISSION SOCIETIES
January, 1937

Foreign Mission Gen'l Treas.:

Johannestal Sew. Soc., Hillsboro, Kans.	$42.23
C. E. Soc., Monroe, Wash.	8.46
Sewing Society, Waterloo, Ont.	10.00
Total	$60.69

For India:

Sr. C. E. Soc., 2nd Ch., Beatrice, Nebr., Native Helper	$22.00
Sewing Society, Deer Creek, Okla. Evangelistic Helper	5.00
Zoar Sew. Soc., Goltry, Okla., Biblewoman	25.00
Missionary Society, First Ch., Sugar Creek, Ohio, Biblewoman	10.00
Sew. Soc., Goessel, Kans., Native Teacher	36.00
Master Servants Sunday School Class, Medford Okla., Native Teacher	25.00
Bethany Ladies Aid, Quakertown, Pa., Orphan,	30.00
Ladies' Aid Soc., Hereford Ch., Bally, Pa., Orphan,	25.00
Chr. Menn. Sew. Soc., Moundridge, Kansas, Orphan	30.00
Bethany Ladies' Aid, Quakertown, Pa., Champa Hospital,	20.00
Ladies' Aid Soc., Hereford Church Bally, Pa., Champa Hospital	30.00
Ladies' Aid Society, Hereford Church, Bally, Pa., India Stations, where needed	25.00
Willing Workers' Sewing Soc., Buhler, Kans., India Stations, where needed	15.00
Three Sunday School Classes, Johannestal Ch., Hillsboro, Kans., Leper work, Champa	5.85
Ladies' Aid, Geary, Okla., Basna St., In place of sewed clothes,	10.00
Ladies' Aid Soc., First Ch., Allentown, Pa., In place of sewed clothes	25.00
Deep Run Sewing Society, Bedminster, Pa., Korba Station. In place of sewed clothes	5.00
The "Friendly Circle," Menn. Church, Buhler, Kans., In place of sewed clothes,	12.00
Johannestal Sew. Soc., Hillsboro, Kan.. Janjgir Station. In place of sewed clothes	42.23
Chr. Menn. Sewing Soc., Moundridge, Kans, In place of sewed clothes	15.00
Garden Twp., Sew. Soc., Moundridge, Kans. Touring Tents	10.00
Johannestal Sew. Soc., Hillsboro, Kans., Garden Tools, Birra Station	5.00
Total	$428.08

For China:

Eigenheim Sew. Soc., Rosthern, Sask., Bible woman	$30.00
Miss. Soc., Inman, Kans., Biblewoman	20.00
Miss. Soc., Summerfield, Ill., Biblewoman	40.00
Ladies' Aid, Alsen, N. D., Evangelist	23.00
Ladies' Aid Soc., Hereford Church, Bally, Pa., Work where needed	25.00
Brudertal Sew. Soc., Hillsboro, Kansas. For Bibles	10.00
Eden Miss. and Aid Soc., Eden Ch., Moundridge, Kans., Clinic Work	50.00
Total	$198.00

Expenses of Ex. Com. and "Miss. News and Notes":

Bethany Ladies' Aid, Quakertown, Pa.,	$ 3.00
Brudertal Sew. Soc., Hillsboro, Kans.,	1.50
Ladies' Aid Soc., Hereford Ch., Bally, Pa.	5.00
Chr. Menn. Sew. Soc., Moundridge, Kans.	2.50
Miss. Soc., Monroe, Wash,	.60
Mission Workers, West Zion Ch., Moundridge, Kansas	6.40
Tabor Miss. Soc., Goessel, Kans.	6.00
Miss. Soc., Lansdale, Pa.	3.30
Hoffnungsfeld Miss. Soc., Rabbit Lake, Sask.	.25
Mrs. Peter P. Epp, Hussar, Alta.	.25
Mrs. F. N. Funk, Marion, Kans.	.25
Mrs. H. H. Funk, Hillsboro, Kans.	.25
Total	$29.30

Miscellaneous:

C. E. Soc., Monroe, Wash., Home Miss., General Treas.	$ 4.24
Johannestal Sew. Soc., Hillsboro, Kans., Gen'l Treas.	42.23
Johannestal Sewing Society, Hillsboro, Kansas, Publication Work, Canada	42.22
Brudertal Sew. Soc., Hillsboro, Kans., Pension Fund	16.64
Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., Pension Fund	6.24
Chr. Menn. Sew. Soc., Moundridge, Kans., Pension Fund	13.94
Anonymous, Pension Fund	1.00
Tabor Sew. Soc., Goessel, Kans., Lame Deer Sta., Mont., In place of sewed clothes	15.00
Tabea Sew. Soc., Tampa, Kans., Ashland Sta., Mont., In place of sewed clothes	10.00
Jr. S. School Class, Medford, Okla, Oraibi Sta., Ariz. Where needed	10.00
Jr. C. E. Soc., Brudertal Ch., Hillsboro, Kans. Where needed	3.40
Tabor Sew. Soc., Goessel, Kans., Rev. G. A. Linscheid's, S. S. Supplies, Okla.	10.00
Jr. Quarter Fund, Johannestal Ch., Hillsboro, Kan., Street organ, Rev. J. B. Ediger, Okla.	15.00
Ladies' Aid Soc., Hereford Ch., Bally, Pa., U. S. Indian Stations, where needed.	25.00
Ladies' Aid Soc., Hereford Ch., Bally Pa., Publication Board Work	15.00
Miss. Sew. Soc., Lehigh, Kans. Flood Sufferers, U. S.	10.00
Anonymous, Okla. Stations	.50
Total	$240.41
Grand Total	$956.48

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

The housing boom in Great Britain continues at a peak despite recent rumors of a slackening. In England and Wales, 340,000 houses were built in 1936, a new record. Britain has just inaugurated regulations which limit the number of persons sleeping in a house in proportion to the number and area of rooms. Two or more persons of opposite sex above the age of ten, unless husband and wife, may not sleep in the same room. British liberal newspapers say these are half-hearted measures, but here they sound startlingly advanced.

In contrast to the terrible persecutions of Mennonites and, in fact all Christians, going on in Russia the Mennonites of Poland are enjoying full religious liberty. A Mennonite, Gustav Ratzlaff, reports that they had excellect Christmas programs consisting of dialogues, declamations, and songs in worship of the great event of Christ's birth. According to an old custom they had church services on three successive days. (Vorwaerts) And Poland is a Catholic country. What a difference between this and bolshevistic Russia!

« « JOTTINGS » »

NOTICES

A meeting of the officers of Christian Endeavor Societies of the Western District will be held in the Bethel College Chapel on Sunday, February 28th, 2:30 P. M. The officers of the C. E. Convention wish to confer with the local leaders regarding plans and aims set at the last convention might be best realized. Last minute information on plans for the forthcoming Retreat, Institute of International Relations, and our Foreign Missions Project will be presented. Each society is urged to be represented.

The Western Dist. C. E. Convention Exec. Comm.
Rev. Walter H. Dyck, Pres.
Miss Amelia Mueller, Sec.

The Western District Peace Committee to remind those churches which have not as yet ordered their copies of "Principles of Christian Peace and Patriotism," that these may still be had by simply writing to the secretary asking for any number which you might profitably distribute. A free-will offering will be appreciated.

Rev. Walter H. Dyck, Sec.,
Burrton, Kans.

Recently the Mennonite Church at Coaldale, Alberta, Canada, dedicated its newly-erected church. Building operations were begun six years ago when Rev. Jacob Gerbrand, now at Drake, Saskatchewan, was leader of the church. At that time the size of the building seemed to be sufficiently large for present needs, but the growth of the church and Sunday school necessitated the enlargement of the original plan. The work on the church was done mostly by its members and neighbors. The fine large church, sufficient for all needs, stands in a commanding location on a much-traveled highway as a monument to the thrift and devotion of its loyal members and as a great help to the spiritual life of the community.

Professor W. H. Hohman, head of the music department of Bethel College and director of the College A Capella Choir of fifty voices, is also directing the choir of the First Mennonite Church, Newton, Kansas. At the Eden Church near Moundridge, Kansas, he is directing a large chorus in preparation for the rendition of an Easter cantata.

The reporter of the Alexanderwohl Church sends in the following: We hav a weekly Bible class under the direction of Rev. P. H. Unruh. Recently the Intermediate C. E. Society and the Junior and Senior Societies have given very interesting programs. Our Sunday school has an enrollment of nearly eight hundred. We have fourteen classes for Juniors, and twenty-two for Seniors. During the month of January the attendance was lowered considerably because of cold, snow, and ice, and sickness. We are pleased to announce that the Lehigh Men's Chorus has recently given us a good entertainment in song. (Notice of C. J. Eitzen's passing under "Deaths")

The First Mennonite Church of Christian, Moundridge, Kansas, has purchased one hundred Mennonite Hymn Books. They were dedicated to the service of the Lord in a short but impressive service on the first Sunday of the new year.

L. L. Harms of Upland, California, was so fatally burned while handling smudge pots to temper the freezing temperature of a citrus orchard that he passed away at the hospital to which he had been rushed.

In the citrus regions of Southern California the damage done by the extremely cold nights for the state is estimated at $60,000,000. Not only the immediate fruit crops have been destroyed, but many of the trees have been killed. The temperature sank as low as 30 and even 20 and 18 degrees Fahrenheit in some localities.

A difficult problem would be created if there were another short crop of wheat. World stocks are low after a cycle of drought years, and European nations are scrambling to build up reserves against war. Italy is reported to be a large buyer, and Great Britain seriously talks of accumulating a year's supply of wheat and storing it at inland points.

OBITUARY

Betty Lou Tiahrt, youngest daughter of Henry and Nettie Tiahrt, was born July 21, 1928, at Aberdeen, Idaho. Betty Lou left home to attend school on January 11 in the morning as usual; she completed the day's school, but she could not return home again. She had left her earthly home for the last time. Because of the injury received through a school bus, she was taken to the doctor who gave her all the possible medical aid; but life ebbed away on January 22, exactly eleven days after the fatal accident. She reached the age of eight and one-half years.

She leaves to mourn her sudden departure her father and mother; two sisters, Valera Mae and Joyce Jeanette, and one brother, Henry Kenneth; one grandfather and grandmother; and many other relatives and friends.

Funeral services were conducted by Rev. P. A. Wedel from the First Mennonite Church on January
Wedel from the 1st Mennonite Church on January 24.

Betty Lou

The Master walked in His garden,
A beautiful flower was His quest;
He knew that sin always hardens,
So he looked for the fairest and best.

The Master searched from morn till night,
A white lily was found at the close of school,
With her face all shining and bright
Was it, could it be, our own Betty Lou.

Yes, My friends, the Master said,
I need her in the heavenly land;
And don't forget that she is not dead,
Her voice is heard on the celestial strand.

The Master will come again some day,
Will He take you or will He take me?
Oh, may we all walk in His way,
We should all live holy, don't you see?

—Ernest R. Polhemus

BOOK CHAT

F. J. Wiens

Central Asia is a region so remote from the regular tourist travel lanes that we seldom hear of it. Guarded by the world's highest mountains and most forbidding deserts it is a land that only the hardiest travellers can ever hope to see. Yet the mere mention of Central Asia conjures up the name of such famous men as Genghis Khan, Marco Polo the Venetian traveler of the Middle Ages, Sven Hedin the great Swedish explorer, Sir Aurel Stein the great English archeaologist and many other conquerors, traders, travelers, scientists, archeaologists and missionaries. For nearly twenty year I have been reading every book on Central Asia that I could borrow or afford to buy. And of all the books on Central Asia that it has been my privilege to read, none has been quite so fascinating and inspirational as the book SOMETHING HAPPENED by Mildred Cable and Francesca French.

SOMETHING HAPPENED is a Christian classic that should be ranked with the greatest books in the field of missionary literature. Of all the missionary books I have read, only John G. Paton's Autobiography, a biography of William Carey and a biography of David Livingstone can compare with this extraordinary tale of adventure, hardship, danger, suffering and joyous witnessing for Christ. It is refreshing in this day of cynicism, religious doubt and moral chaos to read the experiences of these three frail English women who march straight onward through crowded cities and lonely deserts often in peril of their lives, telling even the bandits whom they meet of the world's only Savior. Again and again they come to what an ordinary traveller would consider the end of the road or the end of their lives, but always "something happens" and God mercifully spares them and leads them on to still greater victories because they have put their trust in Him alone.

There are those, even among missionaries, who feel that opportunity and occasion for high adventure and great risk in missionary work is a thing of the past. To them it seems that trains, good roads, automobiles, telephones, electric lights and the other amenities of civilization have reduced missionary life to mere routine. At least that is the impression one gathers when one reads such misleading books as the reports of the so-called Appraisal Commissions which were published five or six years ago. Suffice it to say that the writers of such books have never been far from the beaten track nor have they ever been called upon to see and do what these intrepid women saw and did in Kansu and Sikiang.

After briefly relating the early lives of the two sisters, Evangeline and Francesca French, and their faithful companion, Mildred Cable, the book goes on to tell of the Boxer Rebellion, the return to China, the happy years on a mission station in Northern China, the call to Kansu, the years of labor in this province and in Central Asia, and finally the desparate flight from the terrors of this bandit-infested region by way of Siberia and Russia. Again and again God definitely closes one door and opens another. Again and again they see souls saved and lives transformed. And when they are called upon to suffer, they do so in the spirit of the early apostles. (See Acts V, 41). Always "Something Happened" when human resources could not meet the situation and when they got back to Europe, to Germany and England, they found that in every instance somebody alone or in a group had been praying for them at the very time God stepped in to help them out of their difficulties.

Many otherwise splendid missionary books are ruined by the style of the author or the overemphasis on certain things that may seem mighty important to the author but have no interest for the reader. Such is not the case with this book. These two women have written several other interesting books that might well be included in every private or church library. They are as follows:

AMBASSADORS FOR CHIRST (paper binding)	$ .50
THROUGH THE JADE GATE AND CENTRAL ASIA	2.00
A DESERT JOURNAL	3.00
THE MAKING OF A PIONEER (A biography of another Central Asia missionary, Percy Mather)	2.00

But of all these books none is so well written or so full of appeal for the average reader as SOMETHING HAPPENED. (Price, $2.00)

The Literature Committee of the Women's Missionary Societies of the General Conference has for some time been urging each Sewing Society and local women's group to establish a Memorial library for the use of its members. SOMETHING HAPPENED is an ideal book for such libraries as well as for our various church and Sunday School libraries. This book and the others mentioned in this Book Chat may be purchased from

The MENNONITE BOOK CONCERN
Berne Indiana

JOTTINGS

National income for 1936 was sixty billion dollars, an increase of fifty per cent over the low point of the depression, and seventy-five percent of what it was in 1929. But if we reach again an eighty billion dollars national income, we shall not have regained the prosperity of the late 1920's. The population has increased by eight million since 1930, and the average age of our population keeps rising. Our national income would have to be eighty-five billion dollars if we would want to live in the style of the late 1920's.

Germany is tightening her determination to become completely self-sufficient in food supplies, partly by eating less, partly by growing more. New projects are being announced for the reclamation of the three million acres of waste land in the Reich.

Il Duce is grooming a successor—his son-in-law, Count Galeazzo Ciano. Dynastic succession has never been much of a success unless reinforced by the superstition, prestige, ermine, and pageantry which grow up around royalty. Today the crowds are chanting "Ciano! Ciano!" but tomorrow they may be chanting some other name.

The National Safety Council makes the following report of accidents and fatalities: Accidents cost the nation $3,750,000,000 in 1936. Fatalities on the highways and in the home rose to the new record figure of 111,000 as against the 1934 record of 101,139. Motor vehicle accidents caused 38,500 deaths which is an increase of 1500 over the 1935 high record. Fatal accidents in the home mounted to 39,000, an increase of 7500 over the 1935 figure.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, FEBRUARY 23, 1937 NO. 8

THE OTHER SHOULD NOT BE LEFT UNDONE.—We have a letter from Rev. David Toews, who recently visited the churches of the Eastern, Middle and Western Districts in the interests of Home Missions, particularly the work in Canada and the projected book depository there. In this letter he voices his surprise that some of the largest churches (as well as smaller ones) have not yet taken any collection for the depository, although he says, they have explicitly promised to do this.

It is our duty, better, privilege to give in support of foreign missions, home missions, schools, publication, relief, hospitals, and what not. In order that all these activities may get their adequate financial lift, the conscientious giver necessarily has to observe some system in budgeting his giving. No doubt we will all agree that ordinarily the bulk of it should go to foreign missions. When the writer was conference secretary, 1922-26, the ratio between the budgets of foreign and home missions was four to one. The present secretary says, it is approximately three to one, now. That means that the foreign mission budget calls for three dollars to every one dollar that should go to home missions. May it not be that after we have given the three dollars to the foreign mission work that of the one dollar to be set aside for home missions there could be a small part of this one dollar spared for the book depository in Canada? No doubt if everybody gave systematically that could be done.

Perhaps what Jesus said to the Pharisees, could be made to apply here, "These things ought ye to have done, and not leave the other undone." We have spent tens of thousands of dollars upon Christianizing a few scores of American Indians. And who would dare to say that the money thus used was not well spent, and that it has not brought blessings to the churches? But, if we could so liberally support that work, doesn't it seem as though we should unitedly be able to spare $1500.00 for the enterprise in Canada? In our giving we should strain ourselves to the utmost to support foreign missions, especially now when the fields in India and China appear to be ripening. But, Brethren, let's not forget home missions. For doesn't God's Word admonish us to do it, when it says, "Let us do good unto all men, especially unto those who are of the household of faith." And do not our immigrant Canadian brethren belong to this latter class?

THE MENNONITE is our General Conference weekly paper. It brings to its readers news, inspiration, information, and suggestions from many of our churches and missionaries. Those who read it regularly somehow become a part of a large family who are trying to uphold a great tradition and heritage for the sake of God's Great Kingdom, and for their own sakes. Only as we stand united as one strong body can we effectively uphold that for which our fore-fathers were willing to sacrifice their lives. Let us read the Mennonite regularly and keep that little flame of a great historic faith burning brightly.

If you haven't seen a copy of the Mennonite recently you will be surprised at many changes that should prove to make it a weekly paper of interest and inspiration in the home of every family.—W. H. S.

CHILD LABOR—Apropos the child labor problem, I maintain: Child labor should not be forbidden, but regulated. In factories, it should be seen to that young workers work under healthful conditions and that they are not exploited. In the cotton fields it is different. I grew up in one, so to speak, and so did my brother and sister. Cotton picking is not hard work at all, only somewhat tedious. . . I think back to our childhood days. How happy we were! We usually sang in the field, or hummed a tune, and the livelier the tune was, the faster our hands flew from one fluffy ball to another, often trying to beat each other picking, and making a game out of that . . . I do not know anything about work in the beetfields or factory, but this much I know from experience: that if a child does not learn to work while young, chances are ten to one he will never learn. All work and no play makes Jack a dull boy, but all play and no work ruins him for life, makes an idler out of him, or a drone who thinks the world owes him a living.—Mrs. M. Becker.

ENCOURAGING REPORT FROM BASNA, INDIA

By Clara L. Kuehny

I can say from a true heart that the Lord has been with us the last three months and helped out of many a difficulty. There have been trying times and busy times, but everything is working out for good. I have not done any great work nor anything that much can be said about.

The school, boarding and hospital, have been under my care as before. There are 120 pupils and the most of them are under ten years of age. This year the fourth class pupils and those classes above have been sent to Janjgir and Birra. Last year at Christmas time there was an upheaval in the school and the teachers are now all local people, children of the first Christians, that were baptized by Mr. Wiens years ago. They had been sent north to the schools and can now help with teaching and other work. It's a very good arrangement, to have teachers and leaders of the same people that are now coming to Christ and have to be taught in school or in adult classes. These young leaders know enough about Hinduism and how they were depressed formerly, what change has been wrought and what Christ does for those that leave the old and follow Him. So now they can really feel for the new Christians, that have come to Him and are seeking better things.

In the Boardings, there are fifty-five children to care for and feed, and it is especially these that have the attention of our teachers and caretakers. About half are children of the new Christians and in some ways they are little heathen in the true sense of the word. The workers appear to have taken an especial fancy to them and show them love in every way. I really marvel sometimes at their patience with them, in teaching them what they ought to do and not to do. The children respond very quickly and most of them are very teachable. It is a joy to see them grow. The physical growth is probably the most outstanding, because the homes from which they come are almost without exception very poor and they need extra food. Even though they are not overfed in the Boardings, it soon tells in their appearance that they are being fed better.

The hospital work needs the doctor very badly and many people are waiting for him in the villages, for operations and other help. It will be some time after the doctor's return, before all can be taken care of. (Dr. Dester has been there now since December.) It takes time for people to do things in India. The last few weeks several very difficult cases have come to the Hospital and some went away very much benefited for which only the Lord receives the glory. There is a great possibility to reach the people that come to the hospital, but so frequently there is not sufficient help to do so when the patients are with us.

WE MUST DO SOMETHING

Recently a clergyman asked a group of school children in Chicago, "Where is Bethlehem and who was born there?" Not one of the children could answer the question. Nicholas Murray Butler, whom we do not usually regard as an authority on moral questions, has become a staunch advocate of unsectarian religious teaching in the schools. He urges that one afternoon each week be set aside for the religious instruction of school children by parents and churches. He pays high tribute to the churches for the work they have done in America, and insists that the Bible and the great teachings of religion are such a vital part of modern life that they cannot be left out of any well-rounded system of education.

Unless the religious educational forces of the country bestir themselves, America is headed straight toward an atheistic state like that of Russia, only by a different road. The decline of religion in that country, and the rise of atheistic communism to the throne, came through the neglect of moral and religious training by the Greek Church. Ignorance and superstition inevitably lean to a godless state and godless society. In this country, literary illiteracy is steadily decreasing, but moral illiteracy and religious ignorance are steadily increasing.

The lack of such teaching in the schools is believed by many of our great educators and statesmen to be the reason for the crime wave that is sweeping the country. Millions of our children come from homes in which no religious training is given. Unless they receive this in the schools, they go out into life lacking utterly the moral training which will fit them to be good citizens. Many of the educators who, years ago, favored the banishing of the Bible in our schools, are now demanding its return as a preventive of the continuance of the crime wave.—The United Presbyterian.

You have to BELIEVE in happiness,
Or happiness never comes.
I know that a bird chirps none the less
When all that he finds is crumbs.
You have to believe the buds will blow,
Believe in the grass in the days of snow.
Ah, that's the reason a bird can sing—
On his darkest day, he BELIEVES in spring!

You have to BELIEVE in happiness.
(It isn't an outward thing.)
The spring never makes the song, I guess,
As much as the song the spring!
Aye, many a heart could find content
If it saw the joy on the road it went,
The joy ahead when it had to grieve,
For the joy is there— but you have to
BELIEVE! —Douglas Malloch

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

THE CHRISTIAN COLLEGE

3. *Is it needed?* "In the future the world is going to need better-trained men with greater character, and the Christian college is the institution that must produce them. I have sixteen colleges on my list to which I have given large sums."—James J. Hill.

"So far as we know, history has no instance of a national character built up without the aid of religious instruction."—Edward C. Sisson.

"To a man who believes in the Christian religion the Christian college is not a duplication of what the state is doing, but an essential addition. It covers the whole personality of man instead of limiting itself to a part of his faculties."—Pres. J. A. Marquis.

"Christianity has been the mother of all modern education."—James McCosh.

"Religion, morality, and knowledge being necessary to good government, schools and the means of education shall be forever encouraged."—Act of Congress, 1787.

"All the New England colleges were born of the Christian impulse and on the theory that the Christian church owed a duty to society in the matter of education."—Pres. W. O. Thompson.

Bluffton College

The Men's Gospel Team of Bluffton College spent the week-end of February 13-15 in visiting a number of churches in Indiana and Illinois. The group consisted of Donald Gundy, Stanley Fretz, Harleigh Rosenberger, Andrew R. Shelly, Albert E. Bohrer, and Dr. I. W. Bauman, faculty advisor. Meetings in Illinois were held at Washington, Meadows, Flanagan, North Danvers, and Normal. On the way home the group stopped at Berne, Indiana, for a service Monday evening. Harleigh Rosenberger and Andrew R. Shelly were the speakers.

Rev. Grover Soldner who accepted the post of field secretary for Bluffton College some time ago expects to move, with his family, to Bluffton by the first of April.

Paul W. Stauffer, a member of the Bluffton High School faculty for six years and this year a member of the College faculty, has been elected treasurer and business manager. Mr. Stauffer is a member of the West Swamp, Pennsylvania, Mennonite Church.

Bluffton College is broadcasting regularly on Friday of each week over the Lima, Ohio, new radio station.

Bethel College

The fourth annual meeting of the Bethel College Fellowship was held in the college chapel, February 7. In spite of bad country roads, nineteen churches were represented, the most distant being the town church at Beatrice, Nebraska. The treasurer's report showed that forty-four churches secured 1542 Fellowship members who contributed $47,205.41, an average of $4.10 for the 11,504 church members represented. These forty-four churches furnished 190 students for Bethel in 1935-36 and 189 in 1936-37, an average of 1.8 percent per one hundred church members.

The Kansas Institute of International Relations is again to convene at Bethel College, June 8 to 18. Some of the speakers already secured are: Leyton Richards, England, on "The Religious Approach to World Crises"; Sidney B. Fay, Harvard University, on "America and the European Crises"; Y. T. Wu, Peiping, China, on "America and the Far East"; William T. Stone, Washington, D. C., on "Neutrality an Escape from Crises"; and others. In an International Forum like this it would seem proper and fair to secure a German Nazi to tell us his people's side of the story, since our American press gives us mostly the other side.

"THE BOOK"

Sir Walter Scott was right. You remember the story how when he was dying he said, "Bring me the Book." Some one asked, "What book?" His reply was, "There is only one Book. That is the Bible."

Yes, there is only one Book. Only one persistent, powerful, purifying Book. It is persistent in that it has lived through the centuries, sometimes with the whole world lined up against it. It is powerful in that it has altered nations. It is purifying in that it has cleansed the character of world defilement, making the drunkard sober, the prevaricator honest, and the immoral righteous.

How frequently the world makes unintentional acknowledgement of the character of the Book. While riding in a train, after a time of conversation with an attractive young man, the writer gave him a New Testament, securing a promise to read through the Gospel of John three times. As soon as the young man had given the promise, he said, "I suppose I am foolish to promise to read this, as it might spoil my business." Of course, I aked, "What is your business?" "The liquor business," he replied. Aren't you interested that he realized the Book would not fit with his business?

How much time do you spend reading the Book? Have you ever called it to the attention of your friends?—Exchange.

THE MENNONITE

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

THE PEACE PAGE

E. L. Harshbarger, Editor

MEDITATION

"The Root of the Peace Problem"

"Whosoever hateth his brother is a murderer." I John 3:15. "I pray that your love may abound yet more and more in knowledge." Phil 1:9.

Why is it that the war problem has not yet been solved in spite of all efforts? Because by far the great majority of those who work for peace do not go to the root of the matter as the Scripture does.

All peace efforts that do not begin at the heart are like efforts to close a volcano's crater. All men are by nature selfish, and selfishness causes strife and hate. The best law furnishes only restraint, which is all right as far as it goes, but it does not go to the root of the matter, and is no cure for hate and war, as both experience and the Scriptures, and also psychology, prove. Only psychology today makes the mistake of condemning such restraint of evil tendencies as harmful. It is no more harmful than hunger was to the prodigal son, or the Mosaic law was to Paul. Paul says of the law that it is "holy, just, and good," in spite of the fact that he had to confess, "When the commandment came, sin revived, and I died." (Rom. 7:9). So both doctrine and science agree that the law is no cure, however much the two may disagree on other points.

What then is the cure? If hate is murder, as Jesus says, then whatever cures hate will end murder. Love is the antidote for hate and is the main cure. If love solves the peace problem, the next question is how to get hearts filled with love. That makes this problem a love problem, which is the most difficult of all. But even love alone will not solve the problem because many Christians with love in their hearts have participated in war. How was that possible? Because Christ's teachings on war and peace have not been studied sufficiently. Here also Hosea's complaint is true: "My people are destroyed for a lack of knowledge." (Hosea 4:6). Paul saw this need of knowledge also very clearly as a help to solve the problem of love as the above passage shows. Christians generally know that "Faith worketh by love," and often emphasize faith as the root of love, but the connection between knowledge and love is not sufficiently emphasized. This is necessary to solve the peace problem because it solves the love problem.—P. H. Richert. (*To be Continued*)

A LETTER TO THE PRESS

The editor received a fine letter recently from Rev. H. J. Krehbiel who enclosed the following editorial for the Peace Page. It was previously published in the Fresno Bee.

There is a great danger of another European war. No. 10 Downing Street, London, Wall Street in New York, and the munition manufacturers are already broadcasting their propaganda to get us into that war. The slogan this time is not as it was in 1917, "to make the world safe for democracy," but, "the democracies of the world must stand together." The only thing that can keep us out of the next European war is a strong mandatory neutrality law, and it would be a very helpful thing if every American citizen would write a letter to each of his Senators and his Congressman, requesting them to insist that Congress pass such a law at this session.

RECEIPTS FOR HOME MISSION
of the Western District Conference
January 1937

Hebron S. S., Richard Dick, $75.00. Goessel C. E., Stella Reimer, $10.00. Oakley group, Eldo Franz, $21.00. Pleasant Valley, Dav. H. Koehn, $16.12. Hebron, D. B. Neufeld, $9.27. Friedensfeld, H. B. Regier, $10.00. Swiss S. S., J. P. Roth, $35.00. Hoffnungsau S. S., Elmer Voth, $12.22. Johannestal C. E., E. R. Penner, $5.00. Kidron, F. W. Koehn, $3.00. Vona, D. J. Tanner, $3.00. Ebenezer, P. G. Kliewer, $3.00. Christian, H. S. Wedel, $44.40. Einsiedel, E. D. Miller, $6.35. Buhler S. S., Albert Becker, $7.00. Ebenezer, Velma Goertz, $12.37.

Gratefully acknowledged
H. J. Dyck, Treas., Elbing, Kansas

RELIEF NOTES

O. O. Miller and A. Warkentin

These notes are being written on Parana river steamer enroute from Asuncion to Buenos Aires. Five years three and a half months have elapsed between the two visits to Paraguay. On both visits we used the special Ford truck on the Casado narrow gauge railway for the ninety mile stretch west from Puerto Casado, the river port. From here, on both visits, we found an auto available for the 67 miles to Fernheim. This time it was an army truck on one of the many new roads built during Paraguay's recent war. However, any possible trip to the colony is still one of the most gruelling, uncertain, tiresome experiences imaginable. The Colony's transport problem is a major one, and must find some better solution.

As we entered the Colony, one of the first surprises was to note the amount of cleared and fenced land—also the better roads within the colony and connecting the various villages. Villages 14, 15, 16, 17, 18 and the central town Philadelphia were laid out and built since the former visit. On every hand were multiplied evidences of the tremendous amount of energy and hard work put into the building of their new Chaco home.

January should be midsummer in Paraguay—but again the rains were late, and one felt a fear—almost a panic—as to what a repetition of last season's drouth would mean. Everything seemed to hinge on next season's cotton crop. About 3500 acres had been planted or were ready for planting—this besides the larger than previous acreage of peanuts, kafir, corn, beans, melons and maize. And then grasshoppers—from every direction they seemed to come—immense armies of them—still too young to fly—but leaving a 10 to 15 acre field of cotton plants a foot high, in several hours time without a speck of green. From Philadelphia orders were given that no one was to leave his village for any but emergency reason. The whole village organized to fight the plague. First, second and often third line trenches were dug about the growing fields and, as these filled with grasshoppers, were covered with earth and new ones dug. Men, women and children, through holidays and Sundays, joined in this battle to save next season's crop. During our ten-day's visit about 5 inches of rain fell. As we left, two-thirds of their crop was still safe from the grasshopper—everybody was busy replanting the destroyed areas—and withal there came new courage again.

But our first meeting with the Colony leaders gave clear evidence that because of the past few difficult years many had given up all hope that the new home could be successfully established in the Paraguayan Chaco. This group was still tremendously concerned that the Mennonite Central Committee and the brethren in North America understand and appreciate their position—and again and again expressed their own appreciation of all the help extended them since their exile from Russia—and that in their plans to leave Fernheim for some other Paraguayan settlement, that their fellowship with those remaining at Fernheim and with us in America might continue as Christian brethren; but the decision to leave had seemingly been settled.

In this spirit the further meetings of the ten days were held. The last session showed that about 200 families were determined to stay, about 150 had decided to leave, and the remainder, 50 to 75 families, were still undecided. Our present trip was mainly for the purpose of helping the Colony acquire the land on which they had settled. But now this problem became only one of many. As best we could, we endeavored to interpret the Central Committee's mind and attitudes. With the staying group a plan for land purchase and payment was worked out, the final outcome of which depends on later developments in committee contracts, at home. In the interests of those who want to leave, we interviewed the President of Paraguay as to available lands and the implications of their Privilegium. To all the Paraguay brethren we expressed the feeling that the North American brotherhood is above all else interested in seeing church and spiritual interests maintained, conserved and developed, and of our feeling that in the time ahead any help from America could possibly serve those interests in Paraguay best through their church and mission organizations at Fernheim—the mother colony.

The neighboring Mennonite Colony (Canadian) has similar problems. A large part has already moved further north.

The total Mennonite population in the Chaco—including those who plan to leave—is about 2125 Russians and 1800 Canadians—and in the other settlements together perhaps 250.

It is getting to be more and more apparent that the three great nations of the old world—Japan, Germany, and Italy—which are doing all they can to ward off Communism are gradually drawing together and getting ready for an attack upon Russia, the hotbed of Communism and Atheism, with its terrible meance to the Christian faith. The same Reds are largely the cause of civil war in Spain.

France is said to be ready to return to Germany her former colonies in Africa over which she has a mandate, namely Togoland and Kamerun, provided that Germany will promise to be good forever after and give up all plans of expansion in Europe. These colonies furnish iron, rubber, oils, lumber, furs, and agricultural products which Germany so badly needs.

IS THERE NEED FOR MISSIONS IN THE WORLD TODAY?

Mabel Bechtel

A paper read on the evening of Nov. 8, 1936 in a Student Volunteer deputation program in the First Mennonite Church of Newton, Kansas.

While thinking upon this topic I began asking myself, just what do we mean when we speak of Missions and Missionaries? I can readily recall when the word "missions" to me meant some place in far away India, China or Africa where missionaries went to preach to the heathen people about Christ. I did not realize that it might be some place right near us, and that in reality I was a missionary myself every day of my life. True, one who goes to the foreign field to preach the Gospel of Christ to those who have not had the opportunity of hearing of Him, is a missionary. However, we need go little farther than our own back door to find groups of consecrated Christian people who are giving their lives so that others who for one reason or another have not yet found their Savior, might do so, and then organizing these people into groups or churches where they may continue to grow in spiritual life and receive Christian training and fellowship with others who love Christ too. Is this not a mission?

Someone may ask, why take Christ to these people, they are quite satisfied with their religions as they have them. What effect does the Gospel have upon the countries or parts of countries to which it is taken? It is more to these people than just their religion. It raises the social and economic status of the people and gives them something to live for. Tribal warfare is greatly reduced or abolished. Education is brought to them and, as a result, people can rise from the mass of illiterates and find something worthwhile in life. Thus these groups have an uplifting effect upon their country and slowly but surely the government will be forced to take notice.

When we pause to think about this topic, we feel quite ashamed that anyone should have any doubt about it. Christ, in his great Commission to the Church said, "Go ye into all the world and preach the Gospel to every creature". Are we doing that today? In the nations that we call Christian are we really doing it? Let us make a brief survey of the world and see how much of it has had the message of Christ brought to it.

Outer Mongolia, Russian Turkestan and other Asiatic Soviet Republics, Tibet, Nepal, Bhutan and Afghanistan are all provinces in Asia into which missions and missionaries have never penetrated. Out of the five hundred and sixty-two states in the Indian Empire at least five hundred have not been entered by Christian missionaries. During the last fifty years most of Africa has been open to missions, but recently difficulties created by Roman Catholic governments are raising barriers and are making work by Protestant missionaries well-nigh impossible in their territory. Many South American Republics are following the example of Mexico in prohibiting most of the activities of the foreign missionary. The major part of the interior is without evangelical witness, and the position of the foreign missionaries is becoming increasingly difficult. In China large parts of the country can not be reached.

Why are these facts so? In many places in India the rulers of the provinces refuse to let the missionaries come in. Mongolia and some of the other Asiatic Soviet Republics have always been inaccessible and because of religious fanaticism have never been occupied. In Africa the message of Christ has at times been brought to the natives, but flatly refused. Mr. Jenkinson, of the Unevangelized Fields Mission, tells how he came into an African village one afternoon and soon realized that much good might be done there. The village chief listened to him for two or three hours and then told him he would hold a council meeting with the head men of the tribe that evening, have them hear the message and then decide whether they want to hear it further. The council meeting was held and then a meeting of all the people in the village. Their decission was, "We do not want you; we do not want your message."

Now let us come to our own United States and look at it. We are called a Christian nation, meaning that we, the American people, are true followers of Christ in our social and economic as well as spiritual lives. Yet, are there not places in our own country where many people have never truly heard about God and Christ, and seldom speak of Him unless it is to take His name in vain? Go into the slums in New York or Chicago. Have the little street urchins and poverty-stricken people there, the scum of the earth we call them, ever had the chance to hear the Gospel of Christ or have it taught to their children? Go into the mountains in Tennessee. Have many of those mountaineers had the opportunity to hear the Gospel regularly and enthusiastically? I wonder if while striving to Christianize other countries, we are not overlooking those in our own country who have a hunger for the Gospel message if we would bring it to them.

Is not the Mass Movement of the Untouchable Caste in India toward Christianity one of the most positive evidences that these countries not only need but want the Gospel of Christ brought to them? These people are turning away from Hinduism toward Christ in such large numbers, because their religion has placed them so low down in life that they can barely eke out a mere existence and it is impossible for them to rise above it. In looking for that which would bring them up to the level of human beings rather than that of a dog, they are turning to Christianity because they see in it a new life, the life for which they are hungering but can not have in Hinduism.

After thinking of these things, can we any longer question whether there be a need for missions in the world today? Rather let us ask ourselves what we can do to reduce that great need.

SERMON SKETCH

H. Albert Claassen

SO GREAT A SALVATION

"Work out your own salvation with fear and trembling: For it is God that worketh in you both to will and to work for his good pleasure. R. V. Phil. 2:12, 13.

1. **Our own salvation, what does it mean to us?**—Have we made sure of it with fear and trembling? Do we care for it? We live in an age of careless ease. To care for our welfare beyond the limits of this present life is rarely the burden of our efforts. The philosophy of an ever enlarging number of people is, "The world owes me a living," and "a God of love cannot condemn anyone." So people sit back and partake of every sort of pleasure that comes along, discriminative of nothing that is base and evil. In this attitude of our day lies the peril of losing our salvation. The Holy Spirit bids us, work out your own salvation with fear and trembling.

2. **Salvation a work of God**, rescuing us from all that's involved in our sinning. The Scriptures teach and we believe that we are saved by faith in Jesus Christ and his shed blood. Salvation is the free gift of God to all them that believe. Yet this salvation must be worked out in the life of the believer to produce in him a new creation (creature). A faith that produces no change in the believer is no salvation. If our faith does not regenerate us into the likeness of our Saviour we have not yet experienced its saving power.

3. **Faith that saves changes the destiny of our lives**, from hell to heaven. For which destination are we bound? Jesus bids us travel on the narrow way. Did we enter by the strait gate? By what do we reveal this? Is our present life a testimony of the power and reality of our salvation to those who deal with us daily? If its power is not sufficient to change us then we had better stay in the world.

4. **Salvation is a way of life.** Its power must be worked out with fear and trembling in our every day manner of living. A believer's life must be faced Godward and his back upon the world, the flesh and all its lust. Fear and trembling must characterize our devotion, service and worship by which we please God.

5. **Salvation is a way of life.** Its power must be treasure given us by God. By this we are become God's very own. Not that we wear it as an ornament, but we use it to prove God's power to save us, to keep us saved and to make us a blessing. Someone has to put it this way:

> Salvation is free but not cheap.
> It costs God the best He had to give, to provide it.
> It cost Jesus His all to bring it.
> It costs the sinner all he has to receive it.
> It will cost man his soul if he does not accept it.

Sunday School Lesson

A. S. Bechtel

February 28, 1937

The New Commandment

John 12:12 to 13:38 Printed: 12:20-33; 13:34,35

Jesus has returned to Jerusalem for the Passover festivities in the triumphant Palm Sunday procession. On Monday occurs the second cleansing of the Temple and on Tuesday He is again in the Temple, teaching. In our today's lesson, John singles out a notable incident of this day.

Certain Greeks would see Jesus vs 20-23

These Greek-speaking proselytes had come to Jerusalem, to the Temple, to worship (v20). They much desired to see Jesus, speak with Him and hear Him. Likely they did not realize the full significance that lay in meeting Him. On our really seeing Jesus depends our salvation, eternal life, and our likeness to Him (John 3:14; 6:40; 20:20).

The seeking Greeks desired Philip's assistance in meeting Jesus. The followers of Jesus should always be able and ready to direct a seeker to the Christ. The words of these Greeks express the deep heart yearning of human hearts everywhere. People do want to see Jesus and they expect us, his followers, to direct them to Him.

Life through Death vs 24-26

Jesus sees in the seeking Greeks a foregleam of the Gentiles seeking to learn to know Him. Before this was possible, the wall of partition between Jews and Greeks must be removed by His atoning death on the Cross (Eph. 2:13-16). He sets forth **the law of life through death**, about to be fulfilled through Him. This was His last day spent in public. The great hour, the climax of His life, is now at hand. His death on the Cross, followed by His resurrection and ascension to the Father would reveal His glory. His death is a triumph, not a defeat.

The grain of wheat, in dying in the ground, gives life to more grain (v24); so Jesus must die that He may give the abundant fruit unto eternal life to all who believe in Him.

In order to bear worthy fruit in our lives, we must be willing to die to self, to sacrifice selfish desires for the good of others (v25). If we set our hearts upon our own lives, hoarding up our powers and opportunities, using them selfishly, we shall lose all (v25). If we spend our life freely for others, for Christ, we shall increase our lives and keep them unto eternal life. The servant of Christ must willingly follow where He leads, even to Gethsemane and Calvary, if he wants to be with Him in glory and honor (v26).

Struggle and Victory vs 27-33

Up to verse 27 Jesus has spoken of the glorious side of His death. Now, as He thinks of the critical hour, the awfulness of it stirs His soul to its depths of agony for a brief time (v27 cf. Matt. 26:38). His humanity is clearly revealed. However, this did not cause Him to waver for a moment in doing the Father's will. "For this cause came I unto this hour." He came to accomplish redemption for man; His life was lived for that purpose. In His prayer He is not seeking deliverance from suffering, but the Father's glory. The prayer is answered at once and audibly by the Father Himself (v28). The answer was for the people's sake (v30), that they might believe. The voice speaks today in God's Word, but not all hear and believe.

The New Commandment vs 34,35

In these verses, spoken in the upper room on His last night with the disciples, He leaves with them a new law of life—**the law of love for one another** (v35). This commandment is new in the sense that it is based upon a new motive—Christ's love for us, even unto death. Moses had said that we should love our neighbor. Christ says that we shall love one another even as He loved us. We are to put our neighbor before ourselves, live sacrificially in behalf of others. This love is leading people to the ends of the earth to serve others. This is our Lord's all-inclusive commandment, **the one unfailing proof** that we are indeed disciples of Jesus (v35). Such love sinks all of self into the background and Christ becomes the central reality in life.

There is but one measure of Christian love—the Christ of Calvary. He is the only one who has ever constrained sinful men to give up their sins. His is a love that really does conquer and redeem.

Some men wear a uniform, badge or button to show who they are. Others reveal their occupation by their clothes or tools. But the mark of a Christian is love for and towards others.

Practical truth

True love for Christ will cause us to love others to the extent of sacrificing for them.

Prayer

Dear Father, Help us so to love others that we can forget self more. Help us to be willing to love others. In Christ's name. Amen.

CORRESPONDENCE

Burrton, Kansas, February 16, 1937

Our pastor Rev. W. Dyck has started a catechism class. We are indeed happy that so many of our high school girls and boys are attending.

A Junior C. E. is beng organized. This is our first attempt to organize our Juniors. We hope through lively interest to be able to educate the children in Christian ideals. The Senior C. E. is sponsoring the indexing of our church library. We are grateful to the members for such a liberal donation of books. Special Bible study service will be held soon in our church under the direction of our pastor.

A mixed quartette of young people gave a program of sacred music over a Hutchinson radio station recently. We hope to hear these young folks again in the near future.—Minnie Richert, Corr.

This is the first news to go to the MENNONITE from the Enid, Oklahoma, Mennonite Mission, so I believe we may quite properly tell our friends throughout the country something about our "church." The Mission is a Western District Conference Project under the direction of its Home Mission Committee. Rev. H. N. Harder is in charge locally and is admirably fitted to handle the situation as it presents itself here.

Our services are held in a residence which is so arranged that it can be adapted to use of the church needs. The "house" is becoming too crowded with our increasing attendance, and we will soon have to have larger quarters for our meetings.

At the beginning of 1936 we had only two Sunday School classes. Now, in the second month of 1937, we already have six classes. Our attendance is steadily increasing. During the last quarter it has increased from an average of 35 to about 50.

The annual meeting of the Mission was held on the afternoon of December 27, following a "family" dinner in which most of the group participated. At this meeting the Mission Committee, which handles the business affairs of the church, was elected. The election of Sunday School officers also took place, as well as the transaction of other necessary business.

During the past year the following missionaries and ministers have visited the Mission: Rev. P. H. Unruh, Goessel; Dr. and Mrs. H. E. Dester of India; Rev. and Mrs. W. F. Unruh of India; Rev. J. H. Epp, Hillsboro; and Rev. H. A. Fast, Bethel College. We enjoy such visits very much, and the attendance at these special meetings is always very good.

First Mennonite Church, Mountain Lake, Minn.

Barely has the new year begun and we hear about the tragic floods of the Ohio and Mississippi Valleys and again of the flood of Southern California. At the same time we have not forgotten the severe drought of the Northwest during the past summer. Everywhere comes the cry, help! and the plea, give! I believe God speaks to humanity in this way to draw our attention to him and to the higher realities of life—the soul and eternity. In our church eight people passed into the great beyond during the past year. 1937 already has claimed three. One of them, Miss Marie Rempel, was totally helpless for many years. She could not move herself nor could she speak above a whisper. The time for her departure came February 2.

At our Annual Business Meeting it was again unanimously voted to have the Secretary's Report of the church published in booklet form.

The following information is taken from this report: Church membership, 348. Eighteen young people were baptized and added to the church during the past year, in addition five were received by letter. The total enrollment in the Sunday School is 367. Financially 1936 has been the greatest in the history of the Sunday School. All the other branches of the church, such as the Christian Endeavors, mission societies, choirs, etc., were more active, both spiritually and financially than before. The total income for the entire church and its organizations was over $4,000. However, when we survey the fields of service we must cry out, Lord give us eyes to see and willing hearts to do and to give, for what we have done is but little of what there is to be done.

At the annual meeting the question regarding English services was also considered. A language census was later conducted and in all probability action will be taken on this matter at a special business meeting in the near future. It was further decided to purchase a new organ. The Committee has under consideration the Hammond Organ and Everet Argatron. Whether one of these or a still different organ will be purchased also will be decided in the near future. A considerable amount of money has already been donated for a new organ.

Visitors at our church were frequent, both in the pew and in the pulpit; of the latter we mention the following: Rev. Albert Claassen, Marion, S. Dak.; Rev. P. P. Wedel, Kansas, chairman of the Mission Board; Rev. Wall from Nebraska; Rev. J. B. Epp; Rev. Henry Fast, field representative of the General Conference and others.

As it was 25 years ago Nov. 12, that the present church building was dedicated, the congregation celebrated this event Nov. 15, with special services. This is the second church building on the same place, the first having stood exactly 28 years.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andreas

Sponsored by
the Young People's
Committee of the
General Conference

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A YOUNG MENNONITE LOOKS AT HISTORY

by Theodore Voth

"The only means by which the Church of the Mennonites can keep its spiritual entity and increase the scope of its influence is by infusing the world at large with its doctrines, its practices, and its followers. . . ."

History is an interesting study in itself. The great value of history, however, lies in its application to present-day and future affairs. It is true, indeed, that history never repeats itself. There are certain factors which will forever remain unknown, perhaps the most important of which is the human mind. Nevertheless, there may often be so great a similarity between present times and a particular situation of the past that certain courses of action may be definitely eliminated as unfit for consideration and certain others may be considered as the only means through which a beneficial outcome will result. One may deny the value of history as much as he will. The simple fact remains that every individual's actions depend upon a knowledge of his past life.

Let us observe some actual illustrations of the use to which history may be put. History is subject to the law of continuity. This makes it impossible for any *sudden* change to occur in our social and political order. This truth should prevent us from being discouraged at the seeming slowness with which a more equitable social order, culminating in the Kindgom of God on earth, makes inroads into our present system. The law of continuity must be supplemented by the law of development. There was growth in the transition from the submerged, enslaved individual of feudalism to the free, enterprising individual capitalism.

In many respects this transition was desirable. Now we see this growth being continued in the curbing of an exaggerated individualism, whose expression is at the expense of other individuals in society. We can do our part in promoting this growth.

A third law of history may well be discussed in considering the position of the Mennonite Church. This is the law of change. The nature of the Period of Reformation made it necessary that the Mennonites preserve their spiritual heritage by strict resistance to secular authority. Both Catholic and Protestant princes bitterly opposed their teachings and persecuted their members. To maintain their spirituality, particularly their doctrine of non-violence, the Mennonites were obliged to resort to group seclusion.

Through the centuries, however, changes have occurred. Man has had successively to adjust himself to his ever-changing environment. Since severe religious persecutions by secular authorities are now a thing of the past, we, as Mennonites, can no longer make our greatest contribution to civilization through forced isolation. The Master Himself said, "He that would save his life shall lose it." The Mennonite tradition, if not offered to the world, will stifle itself. The only means by which the Church of the Mennonites can keep its spiritual entity and increase the scope of its influence is by infusing the world at large with its doctrines, its practices, and its followers.

In such fashion, then, history should not be regarded as a relic of antiquity. It should rather be regarded as a subject of vital necessity in solving the problems of mankind.

MEET TED VOTH

For convention's sake we had to say this article was written by Theodore Voth. The plain truth is it was written by just plain Ted Voth, one of the finest young chaps the Mennonites ever produced. He is a son of Missionary Voth. He had his early schooling in India, and there is reason to believe it was good schooling.

Graduate of a Mennonite College, he is now in Kansas University, doing graduate work in History. But he will never distinguish himself more than he did as a college student—interested always in the good, the fine, the true; teachers and students alike are uniformly proud of Ted.

COLLEGE YOUTH MOVES OUT

"If ever college students are to become leaders, they might as well start in early. Let the College serve its people."

From our Mennonite colleges come more and more frequently news items indicating that the NEW EDUCATION is taking hold. The NEW EDUCATION is really not new, and yet it is new—new in our own generation. The new idea in education is that school is not a preparation FOR LIFE—it IS LIFE. And the new trend is not so much bringing life to the classroom, as taking the student out where men live, and learn life at its source.

Freeman Junior College sponsors a fifteen-minute program of gospel singing on Sunday afternoons. The program goes on the air at 3:45 o'clock, Sunday afternoons, over station WNAX, Yankton, South Dakota. The Gospel Singers sing each Sunday except the fourth Sunday of the month. The singers are a girls trio and a mixed quartet, made up of college students. The two groups alternate in rendering programs. Their director is Mrs. Grace Hermanson, music instructor at the College.

At Bethel, the S. C. M. (Student Christian Movement) moves ahead with definite plans for serving the churches of her area, as well as new, different, vital programs through which beats a new pulse. One of these is a worship program; another a peace program; and the third will be built around the theme of the Mennonites. The last named will probably consist of a panel discussion on the questions "Being a Mennonite," and "Why I Should Be Proud to be a Mennonite"

Such activities in our colleges may suggest worth while programs and projects to local committees for Young People in our Churches.

A Group Conscience

It is to be noted that the saints in Caesar's household were plural; they were a group. They stood together. How else could they have stood their ground in Caesar's court?

T. H. Green once said, "No individual can make a conscience for himself. He always needs a society to make it for him." Do you believe this? Is a man's conscience created by society? Does it help for him to choose the sort of society that stands for the highest ideals? Is it easier to keep following Jesus if we are friendly with people who are going in the same direction?

"But," argues someone, "to merely be a Christian group within a wicked world is selfish. It means introspection; always looking inward for our own good. This is a selfish sort of religion."

Is it? What happened to Caesar's household? It was abolished. The early Christian movement, made up of just such groups as those within Caesar's household, finally conquered the Roman Empire itself. The ancient glory of old Rome is gone; Nero's magnificence has crumbled to ashes; but the ideals of that little group of saints lives on! Because they were true to what they believed was the best, they changed the world. —C. E. Quarterly

"FOLLOW JESUS? IN A WORLD LIKE THIS?"

"Can anyone truly be a Christian in the World Today? Wars. Poverty. Sickness. Unemployment. Materialism. Machine Age . . . " .In the face of all THESE, you still say, "Be Christian"?

Senior C. E. Topic, March 7: "Follow Me!"

Basic References: Matt. 4:18-22; Luke 14:25-33

Daily strength for the inner man:

M. Mar. 1—Following Christ in His prayer habits. Luke 6:12

T. Mar. 2—Following Christ's example. I Peter 2:21-25

W. Mar. 3 — Following Christ's faith in God. Matt. 6:24-34

T. Mar. 4 — Following Christ's courtesy. Matt. 19:13-15

F. Mar. 5 — Following Christ's unselfishness. Rom. 15:1-5

S. Mar. 6 — Following Christ's forgiving spirit. Luke 23:34

Sun. Mar. 7 — Topic: Answering "Follow Me" Today (Consecration Meeting)

A Prayer—

Our Father, Thou hast placed us in this world to live, not to escape life. In Thy plan it was, that we should have "life and have it more abundantly." Today, amidst world conditions that challenge the finest thought and spiritual fibre of man, we still believe that Thou art at the helm; that Thou art guiding man as his finer nature struggles upward to Thee; from Thee we can receive the power to live life right. We ask not for greater tasks, but for the God-guided WILL to do the tasks as we know they should be done; for the will to yield ourselves to that higher Mind which is ever good, just. and pure—yea, the Mind of Christ in us, and through us, for Thy name's sake. Amen.

The freer you feel yourself in the presence of another, the freer is he.—Lavater.

I Wonder—

Does Christ mean that we shall leave our tasks where we are and find other tasks? Shall we leave our homes and opportunities of service where we now are, and go into the foreign field of mission work? Does he mean we shall leave all and go elsewhere?

Or does He mean that we shall leave OUR OWN plans for our homes, OUR OWN plans for our jobs, OUR OWN plans for the office, shop, bank, or whatever it is, so that they may become so full of HIS presence, HIS power, HIS plans that men may know and recognize whose we are, and whom we serve?

What kind of a football team would it be, if all the members of the team were facing different directions when the signals were being called?

Did God place man in a wicked world, and then say "Follow Me," or did He place man in a good world, which has become bad through man's actions?

If through man's actions things have become all twisted out of shape, is it possible through man's actions to twist them back into shape? (Man's actions guided by God's spirit)

Is it possible to be a saint in Caesar's household?

While early Christians burned at the stake, Nero's court made a holiday of it, to watch them burn. Do you think it is more difficult to stand up for clean, straight-from-the-shoulder business dealings, than to walk up to the stake to be burned?

What would happen in our Mennonite communities if one young man or one young woman in every community would fixidly determine in his heart, "From now on, it's CHRIST ONLY." (And your editor suggests we Mennonites strike up a new song; let the term "C. O." mean, not "Conscientious Objector," but "Christ Only.")

"Can you follow Jesus today without trying to right the sins of society?" asks a young man.

Check the excuses which YOU have made yourself for not being as Christian as you ought to be:

1. I am too busy
2. I would lose my job
3. My family never insisted on it
4. No one else is
5. Not worth it
6. I am going to; I intend to
7. I was born with handicaps which make it impossible
8. Not expected of me
9. Our schools are to blame
10. You can't be Christian in an unChristian world
11. I'm too young to know better
12. I'm too old, it won't do any good any more
13. The way the laws are today, one can't do it
14. What would happen to my loved ones?
15. I think I AM a pretty good one, even if you don't
16. Mind your own business
17. What mankind hasn't been able to accomplish in two thousand years, must not be possible to accomplish
18. I am merely a little cog in the wheel; what does it matter?

WHAT DOES CHRIST EXPECT OF ME?

Intermediate Christian Endeavor Topic for March 7 gives Opportunity for Splendid Program Planning

Basic References: Matt. 8:18-22; 10:32-42; 16:24

Daily Quiet Hour Readings

Mar. 1. Open the door to Jesus. Rev. 3:20-22
Mar. 2. Christ wants doers of the word. Matt. 7:24-29
Mar. 3. Christ expects our compassionate helpfulness. 1 John 3:14-18
Mar. 4. Christ expects us to give a helping hand. Luke 10:30-37
Mar. 5. Christ expects noble living. Eph. 4:29-32; 5:1,2
Mar. 6. Christ expects a life of service. Matt. 20:20-29
Mar. 7. What does Christ expect of me? Matt. 8:18-22; 10:32-42; 16:24

Advance Preparation

A week before the meeting announce the topic. Ask the Intermediates to come prepared to answer this question, "What does Christ expect of me?" in the consecration meeting with a Scripture verse or in their own words. Have verses written out on slips of paper for those who may come unprepared.

To make the consecration meeting more impressive, place a large framed picture of Christ on the piano or on a table in front of the room. Illumine with a spot light or concealed flash light. During the consecration service, dim the other lights.

A suggested plan for your meeting

1. Praise in song
   A. "I've Found a Friend" B. "Trust and Obey" C. "I Am Thine, O Lord"
2. Society announcements. Tell something of interest about your next meeting
3. Quiet Worship
   Topic announced. Explain the plan of Scripture reading that follows
   Hymn: "Jesus Calls Us," stanza one
   Read Matt. 8:18-22
   Hymn: "Jesus Calls Us," stanza two

Read Matt. 10:32-42

Hymn: "Jesus Calls Us," stanza three

Read Matt. 16:24

Hymn: "Jesus Calls Us," stanza four

Sentence prayers. Give brief suggestions for prayer written on slips of paper to several members before the meeting. Ask the superintendent to close the prayer time

Offering: "It is more blessed to give than to receive."

4. *The Topic Presented*
   - A. The leader's remarks. The topic is a personal one. We must each answer it for ourselves. In detail it will be different for each one, but in general it will be the same as for the first disciples. We go to the Bible to learn what Jesus expected of them. We can also learn from later followers of Christ
   - B. Use the daily reading references for topics and others that you may select. Let each one answer the following guestions: 1. What did Jesus expect of his followers according to this passage? 2. How would you apply that today?
   - C. Assign to a few members the task of finding out what such men as St. Francis, St. Paul, Luther, Wesley, and Kagawa thought Christ expected of them

5. *Closing Consecration Service*

Solo or duet: "I Gave My Life For Thee" (Dim the lights so that the lighted picture of Christ may be more impressive.)

Testimony: "What Christ expects of me." Let each one take part with a verse or testimony. See advance preparation.

Hymn: "Have Thine Own Way Lord"

Benediction prayer: Ps. 19:14

HISTORY OF THE CHURCH TO BE SUBJECT FOR JUNIOR C. E. PROGRAMS DURING MARCH

As suggested in the issue of January fifth, programs dealing with the Church will be submitted for March study. It is our hope that these programs will clarify the child's idea of the Church, the place of the Church in the world and the place of the child in the Church; and that they will also awaken an appreciation of the Mennonite branch through the teaching of the principles which gave it birth.

General Outline for March

Theme: The Church

March 7: The beginning

March 14: Living still in spite of dungeon, fire, and sword

March 21: Faith of our fathers, holy faith!

March 28: Go ye therefore into all the world

Verse for the month: My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life. John 10:27,28

Song for the month: Faith of Our Fathers

The Beginning

Pin-ons and poster

Could be in a form suggestive of a church. The pin-ons could bear the verse for this month. The poster could show, besides the invitation, a corner stone with the words of Ephesians 2:20b and a foundation with the truth of I Cor. 3:11

Program Suggestion for March 7, 1937

Opening service in songs selected by chorister and prayer by leader

Study period. Aim: to acquaint the Junior with the historical founding of the church and what constituted the same

1. Introductory remarks as to study for the month by the leader
2. The beginning of the church foretold by Jesus—three juniors using the following scripture:
   - a. Matt. 16:16-18: first mention of the church
   - b. John 20:19-23: the preparation of a few
   - c. Acts 1:7-9: the birth of the church to be by means of the spirit
3. The beginning of the church—by a junior retelling Acts 2
4. Who is the Holy Spirit?—by leader. In a simple way make clear the work of the Spirit in the building of the church; His work in each human heart
5. Special music: "Spirit of God Descend upon My Heart", verses 1,2,4
6. Prayer spoken from the seat using the words of "Holy Ghost, with Light Divine"
7. Who could become a member of the church?—answered by two juniors
   - a. those who repented and were baptised, Acts 2:38-41
   - b. those who believed Jesus to be their Savior and were saved, Acts 2:47; 16:31
8. Three pictures of the Church found in the Bible —by three juniors
   - a. The Church as a body with Jesus as the head. Let this junior picture the relation of the members to the Head (Eph. 1:22,23; Col. 1:18; Col. 2:19) also the relation of member to member (I Cor. 12:12-27)
   - b. As a building of which Jesus is the cornerstone and foundation; a temple, a dwelling

place for the Spirit, Eph. 2:20, 21. Let this junior also mention the false and true foundations, I Cor. 3:9-17

c. As a bride of Jesus, the Bridegroom, John 3:29; Rev. 7:6-9

9. Special music: "The Church's One Foundation"

10. What is the work of the church? This study could be put on the blackboard previous to the meeting as follows:

Would You Like to Help in This?
The Work of the Church

1. To worship God and glorify Him,—
2. To proclaim the gospel to all the world,—
3. To make each Christian grow more like Christ—
4. To be a constant witness for Christ and His Word—

At this time, the four juniors having been assigned these truths, come to the board in turn. Let them read the statement, fill into the blank space the reference supplied them, and then read the reference. These are: 1. Eph: 4-6; 2. Matt. 28:19,20; 3. Eph. 4:11-15; 4. Acts 1:8

11. The call. Sing in unison two verses of "Whosoever Will May Come"

12. Quiz. The subject of this program is difficult for juniors. It, nevertheless, presents truths that they should know. To make these their own will require drill. I would make a list of questions on facts presented thus far and drill them until there is ready response

13. Sing in unison last verse of "Whosoever Will"

14. Heart talk by leader on the subject: "The Church and the Junior in the church." Stress the truth of *One Church*. Show the child that in the church he is to learn the way to the Church of Christ and having found and entered, he is to lead others to find. Close with the thought that none shall enter heaven save they that are written in the Lamb's book of life; they who have washed their robes in the blood of his love

15. Closing meditation. Sing in unison "Is My Name Written There?"

16. Repeat in unison verse of month

17. Closing prayer

—The Upland, California, Church recently gave Mrs. Valdo Petter a shower of fruit and other things.

—I see the Mennonite is so full of good newsy and otherwise articles and items that I have just been silent and enjoying them all.—Mrs. J. B.

« « JOTTINGS » »

—Dr. H. E. Dester wishes to have his address published in the papers as follows: Dr. H. E. Dester, Basna via Raipur, C. P., India.

—Here is a notice followed by good news: "Will you please change my address from Wooster, Ohio, to 99 Sherman Street, Harford, Connecticut. We go to Hartford about February 20, and I will take up my teaching in the Seminary about March 1 in the department of Systematics, Ethics, and Philosophy. The Seminary officials have been very gracious to me in granting me all the time I desire to recover my health. Recovery has been rapid and entirely satisfactory. Have gained seven pounds in weight and am again driving my car. I feel fine, sleep fine, eat fine—can hardly get enough to eat. Certainly I appreciate what the good people of Newton did for us." J. E. Hartzler.

—Prof. J. E. Balzer of Northfield, Minnesota, dean of Bethel College from 1913-1918, has accepted a call to the pastorate of the First Congregational Church of Crete, Nebraska. A graduate of Carleton College in 1910, Mr. Balzer took his theological training at the Chicago Divinity School and was ordained in 1914. He was assistant professor in sociology and also served as acting chairman of the department of religion at Carleton College. In going to Crete Mr. Balzer will participate in the life of another College town. Crete is the home of Doane College, and the church which has called Mr. Balzer as its minister is closely identified with Doane College, which was established by the Congregationalists.

—From the Annual Bulletin of the Swamp Charge of churches, Pennsylvania, we glean: The M. S. Rosenberger family presented a two-manual organ to the West Swamp Church. The Women's Organization bought and presented the chimes. The organ was dedicated with two largely attended musical services. The church is also featuring a Sunday School Teacher training class, with a membership of twenty-six. Two courses are given: "The Pupil," text **Our Pupil** by E. Leigh Mudge; and "The Old Testament," text **Israel's Religious Development** by F. B. Oxtoby.

—In the Church Messenger, Schwenksville, Pennsylvania, we read that the Editor is trying to condense in less than twenty-five hundred words what in newspapers and less arduously edited news would cover three times the space. Therefore he hopes that this effort in condensing will be accompanied with a care in reading. (The editor of the Mennonite has a similar experience and the same wish.) The same paper also says, "The Mennonite which gave us a shock in the first issue of the year has certainly improved in the last few issues."

—In accordance with a resolution passed at the last annual meeting of the Sunday School of the First Mennonite Church of Christian of Moundridge, Kansas, a Sunday School Teachers' Training course has been undertaken. Rev. P. P. Wedel is teaching the classes. They are following the courses outlined by the committee of School and Education of the Western District Conference. The courses being taught are Old Testament and The Pupil. Over thirty pupils have enrolled.—W. W.

—The Zion Mennonite Church of Donnellson, Iowa, has joined the three other churches of the town in union services which are held each Sunday evening through the winter months. A number of special programs have been given—one was a concert by the Griffith family of Fairfield, Iowa; the other a concert by the community choir. Both concerts were enjoyed by large audiences.—E. K.

—We certainly like the "new" Mennonite and, in response to your request for contributions, we enclose herewith articles . . . . W. C. A.

—In the Bethesda Church, Henderson, Nebraska, Rev. A. W. Friesen is instructing a large catechism class on Sunday mornings during the Sunday School period. The four choirs of the church have been combined into one massive chorus for the rendition of a special musical program on Easter Sunday. The Bethesda Bible School will give its closing program Sunday evening in the church. Last Sunday the church took a collection for the Red Cross which amounted to $180.—J. J. F.

—The Mennonite Messenger for this month, editor Rev. W. H. Stauffer, Sugar Creek, Ohio, is again a remarkably artistic paper. It reports that the Young People of the church have organized a Dramatics Club, to study dramas, to prepare sketches and plays for study, for the dramatic development, and for the spiritual and moral welfare of the community.—The paper is again full of good, wholesome things. One of the articles entitled "Pastoral Letter" is so good that it is to appear in The Mennonite in the near future.

—Rev. Elmer Basinger of the Summerfield, Illinois, Church attended the Annual College Bible Lectures at Bluffton, also the Ministers' Retreat at the same place.

—English dealers who stocked up on souvenirs bearing the name or the likeness of King Edward—spoons, inkwells, china, and the like—thought they were in for severe losses. Instead they are now sold out, the public having seized the trinkets as souvenirs of an extraordinary historical event.

—European travel this year will equal that of 1929. It was feared that Edward's abdication might make a difference, his successor being a less colorful figure. Not so; all North Atlantic ship lines already have capacity bookings for Coronation sailings.

—Dr. E. Stanley Jones, Methodist missionary to Asia, is making a lecture tour of this country. One thing that he stresses very much is the need of all real Christians to make war on Fascism and Communism. It would seem that our first assault should be against our chief enemy, Communism, with its terrible fight against religion, specifically Christianity. Once we had rid ourselves of this evil, we could then take up issue with Fascism.

—I rejoice in the decided improvement and arrangement of material in the Mennonite.—L. H.

—The Missionary societies of the Halstead, Kansas, Methodist, Mennonite, and Presbyterian churches observed the world day of prayer for missions in a joint meeting on February 12. The meeting began at eleven o'clock with a prayer service. This was followed by a luncheon and a round-table discussion on various mission problems. The afternoon program was devoted to missions, the societies of each church discussing some phase of the work. A mission playlet was presented by a group of children. May God give us a missionary spirit; whether it is in home or foreign missions, church or community work, let us do what we can and remember Longfellow's words so applicable in these blessed days: "Out of the shadows of night the world rolls into light; It is day-break everywhere."—K. B. S.

—The Grace Church, Pandora Ohio, is planning a series of pre-Easter services with Rev. E. W. Bloomquist as the speaker. Following are the subjects of his sermons: "The Fool Hath Said," "The Hands of Jesus," "The Eyes of Jesus," "The Mind of Jesus," "The Strength of Jesus," "The Inevitable Christ," "I Saw the Lord," "I am the Way." The general theme is: 'Who Is Christ."

The Board of Managers for the Home for the Aged, Frederick, Pa., was holding a special Board meeting in Zion Mennonite Church, Souderton, February 6th with the Executive Committee of the Eastern District Conference. Certain problems of admission and other related subjects will be considered.

The Women's organization of the Eastern Dstrict Conference composed of Mrs. A. J. Neuenschwander, Pres.; Mrs. Jacob Unruh, Vice-Pres.; Anna Weiss, Secretary; and Margaret Stover, Treas. had a meeting at the home of the President on Saturday, February 6th to make a program for Conference which convenes in May.

The Program Committee of the Eastern Dstrict Conference, composed of Mr. V. C. Backensto, Allentown, Rev. W. S. Gottshall, Quakertown and Rev. Ernest J. Bohn, Souderton, together with the Conference President, Rev. Freeman H. Swartz, held the first session, Feb. 4th, to prepare a program for the 139th Session of Conference which is to convene at the Zion Mennonite Church, Souderton, April 29th to May 2nd.

The Central Conference of Mennonites which made common cause with our Conference for two years, in publication, when our "Mennonite" and their "Christian Evangel" together appeared as a bi-weekly under the dual name, "The Mennonite and "Christian Evangel," are now publishing their paper as a monthly, with Rev. Wm. B. Weaver as editor. The "Evangel" brings wholesome material. A good deal of attention is given to Bluffton College, which the Central Conference has been supporting liberally with money and students.

A MAN IS POOR

If he is without friends
If he has low ideals
If he has lost his self-respect
If his morals are questionable
If he has lost his grip upon himself
If he is selfish, uncharitable or cruel
If he has forfeited his health for wealth
It his mind and soul have been neglected
If he has traded away his character for money
If he has a disagreeable disposition that makes
 enemies or repels his friends
If love of money has hardened him until the
 love of Christ and his Gospel fail to stir
 him to do his best for missions
If all his investments and possessions are laid
 up on earth and he has no treasures in
 heaven.

—Lutheran Church Herald

FAMILY CHRONICLE

DEATHS

Mrs. Katherina Franzen (nee Quiring) was born March 28, 1882, at Goessel, Kansas. In the Christian home of her parents she received her early training. In addition she attended the district schools, private Bible schools, and Bethel College. On May 26, 1901, she was baptized upon the confession of her faith in Christ as her personal Savior by Rev. Peter Balzer, elder of the Alexanderwohl Church, and received as a member.

On August 23, 1908, she was married to J. H. Franzen, with whom she was privileged to share the joys and the sorrows of life for twenty-eight years. In 1917 the family moved to Hillsboro and joined the Mennonite church there, of which the departed remained a faithful member until her end. Three children were born—Dorothea, Wanda, and Ruth.

On Sunday morning, January 26 she suffered a light attack of the flu. On Monday February 1 she became seriously ill and after severe suffering, she passed to her reward at the Salem Hospital, February 4 at 8:00 p. m., at the age of 54 years, 10 months, and 6 days.

She was a faithful loving wife, a devoted Christian mother, and manifested deep interest in the church and its welfare, willing to lend a helping hand where possible. But owing to her weak health, she felt that her first duty and strength belonged to her family, where she served with a devotedness possible only to a Christian mother. And she looked forward hopefully to the time when her hopes and ambitions for her children should be realized. Gladly she would have stayed with the family, but faithfully trusted in God to her death. She passed with the assurance, "My Savior is with me." Her last words were, "Are we all here?" And it thus shall be our earnest endeavor to meet her in that heavenly home above. Besides her family she leaves behind her father, Frank Quiring, three brothers and three sisters.

Funeral services were held Sunday afternoon February 7. At the home Rev. C. C. Wedel spoke words of comfort. At the church Rev. J. D. Jantzen led in scripture reading and prayer. Dr. E. G. Kaufman spoke in English and Rev. J. H. Epp spoke in German.

Daniel S. Krehbiel, son of Rev. J. C. and Ratie Krehbiel, was born at West Point, Lee County, Iowa, March 21, 1857. He moved with his family to Upland, California, thirty years ago, where he was a widely known and respected citizen in the community and a faithful member of the First Mennonite Church. He died February 6, 1937, leaving his wife, Jennie Eberle Krehbiel, and a daughter, Esther Krehbiel, at home, and a son, Elmer Krehbiel of Santa Monica, California. Funeral services were held Wednesday, February 10, at 1:30 p. m. at the home, and at 2 o'clock at the church, the pastor, Rev. Lester Hostetler, officiating. Interment was made at the Bellevue Cemetery.

He lives in fame who died in virtue's cause.
—Shakespeare

FORUM

Rev. M. Horsch's explanation to Brother J. J. Becker's query how to interpret passages like Ps. 144:1 and 148:1 in connection with, "He Maketh Wars to Cease," is as follows:

In reading such passages we must remember that we are standing on Old Testament ground. This means not in the bright noon-day light of God's fuller salvation through Christ our Savior. In the Old Testament God's people had the shadow, in the New Testament we walk in the light. In the Old Testament we have the type, in the New Testament the reality. In the Old Testament we have the prophecies, in the New Testament their fulfillment. The Old Testament is the foundation of the great Principles of Peace which the Prince of Peace, in the fulness of time, brought into this strife and war-ridden world. God took his people, stiff-necked, hard-hearted and idolatrous as they were, and by a slow and painful process prepared them for the coming of the Prince of Peace.

Reading Ps. 144:1 in the light of the above, we have no difficulty in reconciling it with Ps. 46:9, for David was a man of "God's own heart," for with all his faults his life tended heavenward. The process of his spiritual development must be judged in the light of his time. He was not permitted to build the Temple because he was a man of war and had spilt blood, I Chron. 28:3. In the slow and troublesome training of his people God gives us a faint conception of his incomprehensible love and patience.

Reading the imprecatory Psalms in this light and applying them to our spiritual warfare, we have no difficulty with them. No, we cannot understand it all, but we do understand the way of Salvation through Christ our Lord and Savior. This is sufficient.

"GET SOMEBODY ELSE"

The Lord had a job for me, but I had so much to do,
I said, "You get somebody else, or wait till I get through."
I don't know how the Lord came out, but he seemed to get along;
But I felt kinda sneakin' like, 'cause I know'd I done him wrong.

One day I needed the Lord; needed him myself, needed him right away;
And he never answered me at all, but I could hear him say,
Down in my accusin' heart, "Nigger, I'se got too much to do;
You get somebody else, or wait till I get through."

Now when the Lord he have a job for me, I never tries to shirk;
I drops what I have on hand and does the good Lord's work.
And my affairs can run along, or wait till I get through;
Nobody else can do the job that God's marked out for you.

Paul Lawrence Dunbar.

BOOK CHAT

During the month of February America and England have been celebrating the 100th anniversary of the birth of Dwight L. Moody. Although Moody has been dead more than 38 years, he still lives in the hearts of millions of humble Christian people. The institutions he founded, the books he wrote and the sermons he preached are still witnessing for the Savior he loved so well and served so faithfully.

It is remarkable to read the sincere and sympathetic tributes to D. L. Moody in the better grade newspapers and periodicals. One of the leading articles in the NEW YORK TIMES MAGAZINE for Sunday, January 31, gave a touching portrait of Moody that must have been read by hundreds of thousands of highly-educated people. Many metropolitan dailies have carried and are now carrying editorial comment on the life and works of Moody.

Perhaps the best commentary on the true greatness of Moody is the list of outstanding men that were influenced by him. The list is long and I will mention only two, Dr. Wilfred Grenfell of Labrador and Dan Crawford of Africa.

But this is a "Book Chat" so I had better take up the consideration of good biographies of Moody. There are only a few that merit consideration.

The best and most recent is BUSH AGLOW by Dr. Richard E. Day. (Judson Press, $2.00). This is the centennial biography of Moody by the author of the already well known biography of Spurgeon, THE SHADOW OF THE BROAD RIM, which appeared two years ago. Dr. Day has had access to a vast amount of original documents, letters, source materials and photographs, which have never before been available to those seeking to write a biography of Moody. This has made it possible for him to write a dramatic book that gives us a fascinating picture of Moody. But the author in so doing does not whitewash his hero nor hide the fact that Moody had to overcome sadly unnecessary limitations of education and training. One reviewer has this to say about this biography: "It is a book that will break the hearts of Christian workers and ministers as well as ordinary folk and the unsaved. One cannot read it through and be what one was before reading it." If you can afford to buy only one biography of Moody, by all means buy this one. It will thrill you!

MOODY STILL LIVES by Arthur Percy Fitt. (Fleming H. Revell, $1.50). This biography written by Moody's devoted son-in-law and former secretary, is impartial and challenging. It tells the story of the great evangelist's life in simple, powerful language, full of enthusiasm and passion for lost souls. The author gives us an insight into Moody's life such as only one who knew him so intimately could give us.

MOODY: WINNER OF SOULS by A. Chester Mann (Zondervan, $1.00), with an introduction by Dr. H. A. Ironside, pastor of the Moody Memorial Church. This book was written specially for the Moody Centenary. It omits nothing of essential character related to the personal ministry of Moody, the institutions he founded and the priceless heritage he has left to mankind. Written in popular, narrative style by a trained journalist, the book is without a single dull or prosy paragraph. From its concise, colorful pages, a reader can acquaint himself with more engrossing data concerning the public life of the great evangelist, than he can from any other Moody volume ever published at this low price. An ideal book for Church and Sunday School libraries.

DWIGHT L. MOODY, THE SOUL WINNER by A. T. Rowe (Warner Press, 75c). This older but excellent biography is one of the twelve in the Christian Hero Series written especially for Junior High School and High School age. The large, bold type, the simple, concise language, the short chapters make this an ideal book for children and young people. It is beautifully bound in maroon fabrikoid and makes an excellent gift for birthday, graduation or Christmas. No Sunday School library is complete without it.

There are other biographies of Moody which we might mention but the above four are the outstanding books on Moody written in recent years. Moody himself wrote many small books. The best of these are found in the inexpensive Moody Colportage Library series which sell at 20c per copy. A complete list will gladly be sent upon request. All these books and the biographies described above should be ordered from

The MENNONITE BOOK CONCERN
Berne, Indiana

Austria, which after Luther's reformation had largely become Protestant, is now almost entirely Catholic. Against the more than six million Catholics there are only about 310,000 Protestants who complain of a great deal of suffering at the hands of the Catholic majority, as well as the government, which is carrying on a sort of counter-reformation.

The Mission Call

Why should I give? What can God need from
me?
When His are all the earth and sky and sea?
What worth to Him my little all would be?
He wants me to.

Why should I go? Archangels He could send
To bear His word to earth's remotest end;
Yet "Go ye!" came the call to me, His friend.
He wants me to.

Why should I pray? My feeble voice Him
move?
Bends He a listening ear to me in love?
Yet when I cry He answers from above.
He wants me to.

"Am with you always", "All the power!"
"Then go!"
His final message. Am I, then so slow
I shall not do His will? Enough to know
He wants me to!

—J. L. Howe

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ"

VOL. LII BETHEL COLLEGE, KANSAS, MARCH 2, 1937 NO. 9

EDITORIALS

The Child at Worship. One of the most vital problems which Christian parents and churches are facing, particularly in our urban communities, is how to get children to attend preaching service or to stay for it when the Sunday School precedes it. It is a very common sight, in our cities and villages, to see a regular exodus of children homeward or streetward bound after Sunday School, unconcerned about the rest of the service. This is a serious condition. For, what is to become of our urban churches, many of which are already poorly attended, if the coming generation is not trained in the habit of attending church service regularly? Might it be that the following would suggest some remedy?

1. Some churches find it helpful to hold church service before the Sunday School. That lends an element of importance and primacy to the church service. It gives the young minds the impression that this service is a matter of first and primary concern. Besides, they are fresh and more alert, hence more receptive.

2. The old custom of the family-pew needs to be revived. There is not more beautiful sight, nor one more pleasing to God, than to see parents and their children all seated together in worship. There is a charm and there is power in united family worship, in church, just the same as in the home around the family altar.

3. Our ministers must learn the art of preaching sermons that the children of the elementary school-age as well as adults can understand. Our "teachers in the pulpit" must learn to realize that truth expressed in a simple manner challenges the attention and the thought of both young and old and has the greatest effect.

There is a plan already in use in some churches, where the minister gives a short sermon to the children while the adults are at Sunday School and then conducts church service with the adults while the children have Sunday School. This plan is commendable. But it divides the family and thus robs the members of a good share of the blessing.

The Real Remedy. We are living in a sinful, reckless world. What a panorama of crime, war, rebellion, and other odious perpetrations do not our papers daily unfold before our eyes. All over the world statesmen and national leaders are groping in the dark, as it were, not knowing which way out. To many, the world appears to be at its worst, and maybe it is in some respects. But, go back four or five centuries, and history will tell you of appalling disorder, the rule of might for right, of pillage, revelry and debauchery on the one hand, and of extreme poverty and dire want on the other. Everything seemed to go wrong then much as it does now. But something happened. A group of brave, reborn Christians appeared on the scene—Wyclif, Huss, Luther, Zwingli, Knox, and others—spiritual reformers all! They began to put "first things first." The primacy of the spiritual over the material again came to be recognized. Christian civilization had a renaissance. Everywhere there was a rebirth of spirits. Life again became worth living. Order took the place of chaos; not the order of armed force, but the order that heaven would have, expressed in Christ's great command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Only in the exercise of this new law and through the salvation offered us by the divine Saviour can the world be saved and humanity be made over.

:-:

God's Promises. God's promises are as "great" as their Giver. Open thy casket, my brother; pour out the golden ingots stamped with the image and superscription of the King. Count over the diamonds that flash in thy hands like stars. Compute, if you can, the worth of this single jewel: "He that believeth on me hath everlasting life"; or this other one; "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." . . . The smallest promise in our Bible casket is too much for us poor sinners to deserve; yet the largest promise is not too large for our heavenly Father to make good. He scorns to act meanly by His children and wonders that we so often act meanly toward Him.—*T. L. Cuyler.*

Foreign Missions

P. H. Richert

Experience of Mr. K. T. Johnson

(Story as Mr. Johnson told it to the missionary)

My name is Tuwaletstewa. When I was thirty years old, I was living in the Hopi religion. My relatives wanted to put me into the ceremonies, so they prepared me for them. I should not be a fornicator, a thief, nor a murderer. I learned from the chiefs about these things. When I would be forty years old, I should be the leader of my ceremony. If I would disobey my gods, they would punish me; so I tried my best.

At one time Mr. Frey came from Tuba City (about fifty miles from here) to show pictures over here. My wife went to the meetings, but I did not go. Mr. Frey had put up a tent. In the daytime he visited the Hopis. I hated the missionaries and my heart was aroused. When my wife started to go to church, she began to talk to me; but I paid no attention. Prior to the opening of the meeting, the village crier would call out for the people to come. I did not go for several days. I began, however, to think about the Hopi prophecy. It said that some one from the East should come to deliver us from our enemies and set us free. He would also bring a looking-glass with him and in it we could find out what kind of a man we are. He would be somebody who would have great power. So I began to think that the prophecy is like the Bible which says that when He comes, everybody would be free. The gospel must be the thing we have been waiting for. I did not know that it was the Holy Spirit talking to me, but now I know.

Now it started to work in me from both sides. I was trying to find out which was the best. I also began to realize that this was the One the Hopis were waiting for. I didn't go to church yet, but my mind began to stick to the gospel. I wanted to know more about the gospel and myself. When the last meeting in the tent came, it was at night. This time I was going to know. So I dressed myself up like a Navajo Indian. Soon there was singing in the tent. As I came to the tent, I looked for a hole where I could peep through; but I found none. So I took my knife and cut a little hole into the tent so I could look through. I tried to find out what people were there. The missionary was just showing the heart pictures and it made me angry. That evening my wife again wanted to talk to me, but I stopped her. Mr. Frey went from here to Polacca, about seventeen miles farther east. Then I began to think more. No sleep came to me because there was a fight in me. I did not know that it was the devil and the Spirit. I did not know what to do.

At that time I was a great song-writer. They honored me by that and used these songs in the dances. I wanted to write many songs yet. I also wanted to be converted, but not baptized. In my heart I believed the story of Jesus. I had in my mind three plans. My first plan was to write songs, but not dance. I thought I could see them, but not take part. My second plan was to be baptized, but not before my people. I thought I could be baptized at Phoenix. But then I began to think, why should I not make it public, because it was time to fulfil Hopi prophecy. Nine others were converted. I went to one of them, an old blind man, and talked with him about it, and soon everything began to be very real to me. I dropped my two plans and wanted to be baptized before my people before I would be in my old ceremony. Then I began to think about my past life, about the snake dances, the Hopi medicine, to whom I had prayed, the ceremony offerings, and the unleavened bread. But now I am a new converted man. That night I went to the missionary, Mr. Duerksen. I visited him, and he talked with me until I had more understanding. (To be continued)

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

JESUS AS TEACHER

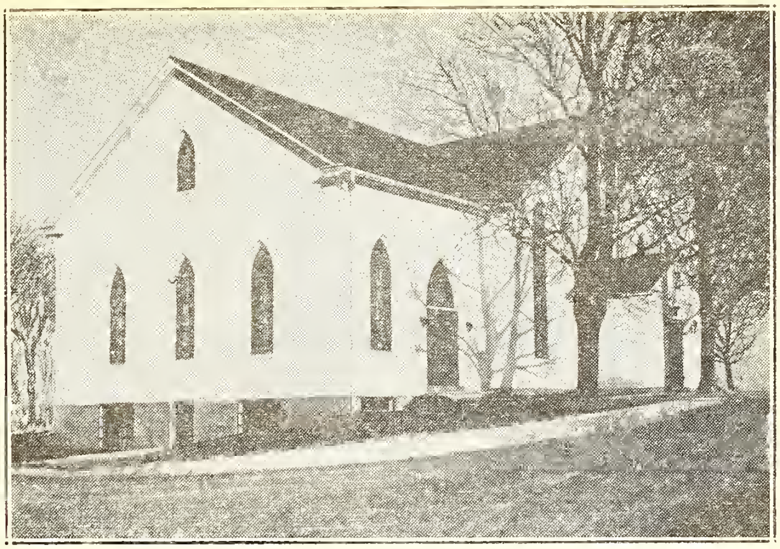
5. *Regarding His subject*—One may know oneself and know his pupils and still not be a teacher because of not knowing his subject. Jesus did not attempt to teach history or science or literature. He taught what is infinitely more important, namely religion. Jesus knew the subject He was trying to teach so that people said, "Never man spake as this Man." "He taught them as one having authority and not as the scribes." In bewilderment they asked, "Whence has this Man letters, never having learned?" On another occasion, we are told, "And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." Jesus was supreme authority in His field of religion, morality, the spiritual nature and capacity of the human soul, as well as God and the relation of the spiritual realm to the life of man here and hereafter. Jesus knew His subject.

OUR UNCHANGING OBLIGATION

Our obligation to give the gospel to this dazed, confused, and groping world has never changed. Through the ages men have felt that responsibility. It has never been lifted. John Knox in his prayer room prayed, "Give me Scotland, or I die." Luther Rice, laboring to keep Judson in Burma, lay down exhausted after a generation of tireless work, leaving a few books, his horse and buggy to Columbia College, and crying as he died, "My poor Burmese." Horace Tracey Pitkin could send back a message to his young wife as he stood before his butchers in the Boxer rebellion, "When our little son is old enough, send him out to take his father's place."

These and countless others heard the imperial command and responded. The obligation rests upon us now, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Notice the inclusive words, "all" and "every." How they shut out excuse and cut away all refusal. Moody Monthly.

A VENERABLE CHURCH BUILDING



The East Swamp Mennonite Church near Quakertown, Pa., is one of the older churches in Eastern Pennsylvania. The cemetery was started before a house of worship was erected over two hundred years ago. The first church was erected about the year 1771. This building was destroyed by fire and it was succeeded by a substantial log meeting house which also served the purpose of school house, one part being partitioned off for school purposes, yet so that it could be opened for services.

In 1850, a large brick building with a gallery was erected and this part is standing today. Some alterations were made in 1927, but during the present pastorate the Sunday School grew to such proportions that it was necessary to make more room and an addition of 20x40 was added with a basement. Other improvements were made, new stained glass windows were put into the building and it is now a good sized house of worship which is a credit to the congregation. Dedicatory services were held on October 25, 1936, at which time a number of the ministers of the Eastern Conference and of the Community participated. W. S. Gottshall is the present pastor. The back part is the old part.

Doctrinal --- Devotional

PROPHECY

By C. H. Suckau

The purpose of the column under this heading is to bring from time to time brief items that may be considered as *signs of the times in the light of prophecy.*

The scriptural injunction to heed prophecy is found in 2 Pet. 1:19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

Prophecy is history pre-written. Sixteen books in the Old Testament and one in the New are prophetic in character. At least one fourth of the Bible was predictive prophecy at the time it was written. A large portion of the prophetic scriptures has become history. Other prophecies are now in the process of fulfillment, while still others await their fulfillment in the future ages.

Some say they accept Christianity but will have nothing to do with prophecy. They seemingly are ignorant of the fact that all of Christianity was up to the time of Christ only prophecy. At the present time much of the prophecy regarding the church has become history, which after all is prophecy fulfilled.

In the study and interpretation of prophecy it is important to distinguish carefully between the three classes of people mentioned in the Bible, the Jews, the Gentiles, and the Church. Because of confusion in this scriptural distinction many Protestants today still hold to the teaching brought over from the Roman Catholic Church that the church is the kingdom, and it is therefore her mission to conquer and rule the world.

Menno Simon and other reformers gave back to the church many of the fundamental doctrines of the Bible which had been practically lost. Prophecy had been almost completely ignored and neglected since the rise of the papacy and remained unheeded even in the Protestant Church until the last part of the nineteenth century.

Today the world at large is, as it were, intuitively expecting a great event to take place that will change the whole world order. The church is also looking for that great event. In view of this fact we do well to take heed unto the "more sure word of prophecy", for only there do we find revealed the universally expected event—THE SECOND COMING OF THE LORD JESUS CHRIST.

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

WHAT CAN I DO FOR PEACE?

E. L. Harshbarger

Last month we promised to respond to requests for lists of peace activities in which peace workers may engage. The following are a few suggestions.

I. For the individual Christian:
  1. Settle for yourself the questions of the sinfulness of war and of the adequacy of the teachings of Jesus to end war
  2. Live a consistent, peaceful, Christian life as an example to others
  3. Ask your pastor to preach frequent peace sermons
  4. Support your conference peace committees with prayers and finances
  5. Subscribe to some peace news sheet like Peace Action
  6. Help to build up the peace libraries at Bethel and Bluffton
  7. Attend and support the Kansas Institute of International Relations held under the auspices of the Friends and Mennonites at Bethel College, June 8 to 18, 1937. Gain for yourself expert information and inspiration
  8. Vote for peace-minded officials
  9. Keep in touch with your Congressmen and urge them to support peace measures in Congress. Ask them for copies on matters of neutrality, reciprocal trade agreements, fortification of the islands of the Pacific, increased military appropriations, nationalizing the munitions industry, and taking the profits out of war. Inform yourself on these matters and petition them accordingly
  10. Don't become discouraged when your efforts seem feeble

II. For the groups:
  1. Send delegates to peace conferences. Every church organization in the Western District Conference, at least, should have representatives at the Kansas Institute next June
  2. Provide books and magazines on peace for your members
  3. Sponsor projects to raise funds for your church peace committees
  4. Sponsor essay and declamation contests for the youth
  5. Prepare and render periodic peace programs for your group and the public
  6. Keep an up-to-date peace bulletin board
  7. Form week-day study clubs to study:
     a. The Biblical teachings on war and peace
     b. The historical Mennonite position
     c. Historical development of peace movement
     d. Peaceful settlement of international disputes
     e. National policies which lead to war
     f. Causes of war
     g. Consequences of war.
     h. An effective peace program

Please report any peace activities which you have done, whether suggested here or original with your group. Only by constant and cooperative effort can we build an effective program of peace and goodwill.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

—Contributions to churches, education, and philanthropy were smaller in 1936 than in any year since 1925—even smaller than in the depression depths of 1932-1933. Preliminary income-tax figures indicate that such gifts amounted only to 2.083 percent in income, although as much as 15 per cent of income can be contributed, tax-exempt, to such causes. Behind the decline in private philanthropy is probably the widespread feeling that government has taken over many of the functons of private institutions and is spreading their cost over the whole population through taxes. Implications of this changing attitude are profound. It may be perfectly sound to argue that all such things as hospital service, poor relief and education should be socialized, that it is not fair for society to rely upon the generosity of the few for benefits to all. But if this feeling spreads, the problems of a transition period will be serious and painful.

Let us not run out of the path of duty, lest we run into the way of danger.—Rowland Hill.

CORRESPONDENCE

Mennonite Church, Wichita, Kans.

Sunday, February 14, the regular morning worship had a record attendance of eighty-six which is very encouraging to our little group of fifty members. At 7:00 p. m. the C. E. had their regular monthly program at which the Junior Sunday School girls gave a special number, "The Bible and its History." At 8:00 p. m. we had the honor of having a guest speaker, Rev. J. H. Epp from the Hillsboro Mennonite Church. On Thursday afternoon the Ladies' Friendship Circle met at the home of Mrs. Clinton Kaufman and again we were very fortunate to have a guest speaker, Mrs. W. F. Unruh, missionary from India. Eighteen ladies were present.—Mrs. R. G. W.

First Mennonite Church, Allentown, Pa.

A brief chronicle of events in our church in 1936!

The Ladies' Aid presented a play, "White unto Harvest," at their anniversary meeting, Friday evening, March 27.

Mr. Charles E. Gremmels, a Christian business man from New York, delivered an address at the Brotherhood Banquet, Monday, March 23.

The Bluffton College Vesper Choir rendered a sacred concert in the High School auditorium Thursday evening, April 2.

Rev. W. S. Gottshall delivered a series of Bible lectures Sunday to Friday inclusive, April 19 to 24.

A number of our people availed themselves of the training given by Prof. Lantz last summer and sang in the chorus at Perkasie Park, August 2.

The pastor delivered a series of sermons early in fall on "The Responsibility of the Sunday School Teacher." This was followed with a Church Leaders' Lunch, Thursday evening, October 1. Rev. J. J. Plenert of Philadelphia spoke on "Building Together."

Prof. A. S. Rosenberger, president of Bluffton College, delivered a message Sunday evening, November 29th.

Our church took part in the eight-day preaching mission with services in our church nightly with outside speakers.

Our White Gift Service was held Sunday evening, December 13. Among other gifts, $58.44 was sent to Miss Amy Tolas, Hotevilla, Arizona.

The Sunday School, Ladies' Aid, and Junior C. E. contributed $119 to Flood Relief.

During the week of February 15-20, this year, our pastor attended the meeting of the Foreign Mission Board at Newton, Kansas.—Correspondent.

Immanuel Mennonite Church, Los Angeles, Calif.

Greetings! With thanksgiving to our Father we look back upon the year 1936. It was with genuine joy that we welcomed those who yielded themselves to their Saviour and joined the church. Several times during the year we were called upon to show our loving sympathies to the families of such whose loved ones went to be with the Lord. We miss them, especially old Father Paulus who with Mrs. Paulus regularly occupied a front seat in the services—a fine example of faithfulness.

We shall long remember the extended visit among us of two missionary families—the Duerksens of India and the Mannings of Africa. We also appreciated the visits from Miss Goertz of China, the Misses Nickel and Wiens and the Unruh family of India. It has been a "Foreign Missions Year" for us.

Besides the missionary visitors, we have happy memories of the large number of other guests from various States in our homeland. We are so thankful that Mennonite visitors to Los Angeles from churches in other States are pleased to look us up, and sometimes take part in the service.

Many of you will be wondering how we fared in the severe cold spell of weather during January, since we are not used to it nor prepared for it. About the only complaints one heard were that so many plants were killed by the frost (including some damage to trees). For days the air was dark with smudge and the sunlight was dim, calling forth our deepest sympathy for our friends in Upland and vicinity who were in the midst of the battle to save the citrus groves.

On Sunday morning, February 14, our pastor, Rev. D. D. Eitzen, had an especially happy smile, and soon the secret leaked out—the addition of a big baby boy to the parsonage family. Mrs. Eitzen and A. Donald are doing well.

For the new year our trust is in Jesus Christ, the same yesterday, today, and forever.

Mennonite Bible Mission, Chicago, Ill.

Dear Editor and Readers:

Our little church here is not a member of the general conference, but as this church has furnished two of the Missionary helpmates we feel that we have an excuse for writing.

A few words should be said about the passing of Rev. Wiens, our pastor here. He passed away on January 10 of heart attack. He was in his thirtieth year of Chicago Mission work. Although somewhat weak, yet he was active to the last. He taught his Sunday school class on the morning of his passing. His mission work and that of Mrs. Wiens have passed thru many trying times but the work has been blessed. The mission here is located in a neighborhood of few churches. The nearest church is a half mile away. Our Sunday School has a field of almost a square mile. The building is only small. For the morning service and Sunday School the rooms are used to full capacity. The average Sunday morning attendance is 125.

The pastoral work now has descended on to the writer. I had planned to solve life's problems with Algebra, Trig. and the Tee square but now God has given me a different problem to solve. This problem would be a suitable one to put in your "Peace column". Here it is: Our membership is composed of Germans, French, Irish, Swedish, Norwegian, Polish, Greek, Jews, Dutch. Besides these we have neighbors who are Croation, Bohemian, Lithuanian, Italian and others that are hard to classify. I am glad for being a Mennonite. It has pointed the way for me to the teaching of Jesus who alone can solve such a problem.

May we have an interest in your prayers.

Your brother in Christ, John T. Neufeld
4215 S. Rockwell St., Chicago

Sunday School Lesson

A. S. Bechtel

March 7, 1937

Life Here and Hereafter Through Christ

John 14:1 to 15:27 Printed: John 14:1-15

Jesus, in speaking to his disciples in the upper-room discourse knew that sorrow, doubt, and discouragement would come to them. He tries not to excite them needlessly. The words of our lesson, among the most comforting ever spoken, bring solace, strength, and comfort throughout the centuries. There is an assured reunion.

Jesus and Troubled Hearts, v. 1

This fourteenth chapter of John is a very rich vein in God's holy Word. The keynote is in the first clause of v. 1. The remainder of this verse gives Jesus' infallible prescription for heart trouble—"believe in God." This was Isaiah's message to the Israelites (Is. 26:3), was the essence of the message the world needs, we all need today. The true believer in God, in Christ, will not be troubled in heart.

Believe that God lives, that he loves you. "Believe also in me"; though all hope may be dashed to pieces, yet believe firmly in Jesus.

Jesus and the Hereafter vs. 2-5

Jesus soothes the disciples' hearts and assures them of the life after death (v. 2, 3). Heaven, the Father's house, is a large place—there is room for all. He is going to prepare a place for each one. He promises to return personally, to receive and take us to the place he has prepared, and we shall be with him eternally (v. 3). **Christ does not send for them. Jesus is the Way to and the Revelation of the Father.** vs. 6-11.

We know the place where Jesus said he was going and also how to get there. He tells us that he is the only way through which men may approach the Father (v. 6). This way is open to all (John 10:9). He is the one all-sufficient mediator between God and men. He is also the "Truth" incarnate. Others teach the "Truth." He is also the "Life," he doesn't merely give life.

He says that he who knows Him knows the Father also (v. 7). Jesus is **God manifest in the flesh.** To know Jesus is to trust him fully as Redeemer, Friend, and Helper. God, the Father, revealed himself fully and perfectly in Jesus (v. 9; John 1:18; Col. 2:9). God's Father-heart is clearly manifested in Jesus. Jesus' words and deeds are those of the Father dwelling in him (vs. 10, 11). These prove to all who will believe that He is in the Father.

Jesus' Promise to Believers vs. 12-15

His followers are to continue through the centuries the work which He began (v. 12). Not greater miracles were to be done, but greater spiritual results were to be achieved. In his and God's sight, a soul won for Him is a greater work than a miracle of bodily healing, even opening the eyes of the blind. We have the privilege today of sharing in Christ's highly exalted spiritual ministry.

In verses 13 and 14, Jesus tells of the prayer that gets anything it asks. The request must be in the will of God, "in my name." It is the prayer of those united to Christ by a living faith (v. 12), showing itself in obedient love (vs. 15-17).

Praying in Christ's name is not merely using a formula like "for Jesus' sake" or "this we ask in Jesus' name." It means praying as Jesus leads us to pray by his Spirit and for the things he desires, and that God's will should be done. Jesus himself will answer us (v. 14; John 15:7, 16).

Life in the hereafter is promised through Christ. Let us not forget about the living now. A good life here is a life hid with Christ in God.

Practical Truth

Through Christ we may have spiritual life here and heavenly bliss hereafter.

SERMON SKETCH

Olin A. Krehbiel

CONDEMNATION VS. RESTORATION

It is so easy to point a condemning finger at one who has sinned. But Paul in Galatians 6:1 gives Christians the principle by which they are to be guided. He writes, "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such an one in the spirit of gentleness."

CONDEMNATION

How it must grieve the Lord Jesus to know that many of his followers go about finding fault and condemning the work of their fellow men. We know how severely he upbraided the Pharisees for seeking the mote in others. Usually if one is looking for the faults in another person, one will find them. The Pharisees found nothing by which they could condemn Jesus, so they had to manufacture something. But the worst they could think of was that he ate with the publicans and sinners.

Too often folks pass hasty or snap judgment, not knowing all the facts and thus much harm is done. Some people seem to delight in scandal. They are not happy unless they can tell of the short-comings of their neighbors. No wonder newspapers print scandal sheets. Fault finding, passing judgment, and talebearing can only bring trouble and never led anyone to Christ.

This does not mean that we are to compromise with evil or to belittle sin. But our work is not to judge or condemn others, for God will sit in judgment and mete out punishment as He sees fit.

RESTORATION

Our work as Christians is to restore sinners, to reclaim the lost. Christ has shown us the way. When the Jews brought a woman taken in adultery, they were not interested in her but instead were hoping to trap Jesus. Then he said, let the one without sin cast the first stone. And when they had silently slipped away he pardoned her. Are we all too ready to throw stones or are we willing rather to remove the stones that are a stumbling block to a weak brother?

It is not hard to tell the world that someone has done wrong, but to go direct to the person and seek to set him right requires much tact and prayer. Our text not only says we are to restore one who has actually been apprehended in a sinful act, but that we are to do it in a spirit of gentleness. The better than thou attitude will not succeed. For are we not all sinners saved by grace and not by our own righteousness?

Christ has forgiven us in many things, so we ought to have a forgiving spirit, too, and rather than condemn, seek to restore the fallen in a spirit of gentleness.

Should Easter or Pentecost Be Utilized as the Spiritual High Tide for a Church Program

H. G. Nyce

Read before the Eastern Dist. Conference

As we think of the pre-Easter days, we think of activity in a very special sense. Perhaps this thought is the result of the things that happened prior to the scene of Good Friday.

The life of our Saviour was indeed a busy one as a minister. It was not a busy life perhaps in the sense that he did so much, i. e., He oftentimes seems to have been withdrawn, so to speak, to spend much time alone with his Father prior to the doing of certain things. Thus, when he sat on Jacob's well and the disciples went on to the city to buy meat, we have every reason to believe that He did not simply while away the time. Undoubtedly before the woman of Samaria came to the well, He was in communion with His Father.

Starting with Palm Sunday when He made His triumphant entry into Jerusalem, we see the hustle and bustle of excitement. That sort of activity is very noticeable among church people today, whereas, there should be a calmness, and a spirit of reverence that should lead us to Good Friday night, at which time we should try to feel the pain of heart that those who were near to Him experienced when He was taken from the Cross. We should never forget that He came to die in our stead, as the sacrifice acceptable to God, for our sins.

From the beginning of Lent, we should slowly be ascending to a great mountain-top experience with Christ. It should be at this time that we might have the most intimate fellowship with God through Christ. Here there should be an emptying of self as at no other time. The grade may be hard, but as we lie prostrate at His feet, seeing ourselves as He sees us, we shall reach the mountain top in due time. This is reached on Easter morn. Behold, Christ is risen!

Rapidly we may descend from the mountain with hearts filled with great joy. The burden of our soul has been taken away. We are free in Christ. This is a great day for the church. Sad, yet too often true, this is the end of the church's program. Lent has passed, Easter is gone, and now what? It seems that special emphasis has been put on Lent and after Easter people feel that a great burden has been lifted and so heave a sigh of relief. To me, Lent should not only mean the sacrificing, or giving up of something for a period of time, but to be truly sorry for, and that this sorrowfulness should lead us to a closer fellowship with God after Easter.

Years ago, services were not held nearly as frequently as they are now. In the country, indeed, there are places where services were held only once in four weeks. Of course, people did not have the conveniences that we now enjoy. Ministers had anywhere from three to six churches, depending on distance to the various churches; but, when services were held, people came, and not only did they come, but they came in a reverent spirit that they might worship. When the preacher preached, they accepted and believed. If the sermon hit, well; after all that is what they came for. They were the better for it.

Later, in town services were held oftener, and in later years, every Sunday. Then started a competition among the churches, and some started to have evening services. Others followed. Times changed, and with the change and because of discoveries and improvements, other things started to draw people from churches. That is our condition today. I'll venture to say that if there was but one service in the church every Sunday, the attendance would not have fallen off as it did.

We agree therefore that in pre-Easter days, people as a general rule should and do go to church. But I believe that Pentecost should be utilized as the spiritual high tide for a church's program. I must confess that I had not given this serious thought until I read the program, and I must confess that it immediately struck me as being not only timely, but most important. Why? For two reasons. In the first place, it is not difficult to put on something different as a spiritual drawing card, before and up to Easter; but shall our work cease with the singing of "Christ the Lord is risen today" on Easter morning? I am convinced that it shall not!

Since I suggested that Pentecost should be utilized as the spiritual high tide for a church's program, I must also give my reasons and state how this might be done:

Ascension Day of course marks the day when in a very special sense Jesus became our great high priest. Then there should be a period of silent waiting in a prayerful attitude for that which God would have us do. On the Day of Pentecost, the Spirit came; but not only did it come, it also moved the hearts of people. The angel moving the water in the pool, as we studied yesterday, was typical of the Spirit moving the hearts of people in our day. Then it was **one day**, now it may be **any**, or **every day.** The Lord added to the church daily, those who should be saved, or gave evidence of having accepted His Spirit.

Pentecost as the spiritual high tide should be the beginnig of a closer walk with God for us and a special effort put forth on our part to see that others might be converted. Every great effort in the church has been the result of what took place on Pentecost; and yet we dare not lose sight of the fact that had there been no Good Friday, there would have been no Easter; and had there been no Easter, there would not have been a Pentecost; but further, had there been no Pentecost, no coming of the Spirit of God, where would we be today?

The Pentecost program in a very definite manner is our responsibility as ministers. Since the day of Pentecost, souls have been born into the Kingdom through the preaching inspired by the Spirit of God. As the result of Spirit-filled sermons, there are more Christians in India today than there were in all the world at the end of the third Christian century. At the end of fifty years of mission service in Korea, there are more Christians there than there were in all the Roman Empire at the end of the first Christian century. Why relate this? Simply because I am trying to point out the importance of Pentecost; where men and women are being born into the Kingdom of God everywhere as the result of personal evangelization.

This brings me to the **how** Pentecost should be utilized as the spiritual high tide. Personally, I am planning this year as never before to follow up Easter activities in my charge with personal visitation. I do not mean door-bell ringing with the hope that no one might be at home, so that I could quickly go to another place and receive credit for two calls instead of one as seems to be the method of some ministers. In passing, I just learned last week of a minister, who, when he goes down town and happens to meet four people standing together, shakes hands with them and gives himself credit for four calls. I am convinced that personal work is more important at present than ever before. Many people are confused because of what they hear over the radio, as well as from what some so-called Bible teachers or Bible expositors say. To me, a person may be ever so good a Bible teacher; but if his life is not what it should be, he is an inconsistent man. Paul very definitely declares in his letter to the Ephesians that we are to live and act as becomes those who have received the Spirit of God.

People see these inconsistencies. I therefore would like to urge it is vital that our Christian lives exemplify that which we believe. It is necessary today, as never before, to live a balanced Christian life. To say that we are spiritual in the sense that we have nothing to do with anything in this world is folly.

I have come to the conclusion that some people have become so good that they are actually good for nothing. And again and again have I seen that those who are so good have caused the most trouble in the church. It is therefore important and necessary that we as Christian ministers utilize our time from Easter on through Pentecost in a very definite manner, preaching through personal evangelization, that we might build up, not a large membership, but men and women growing in the grace and in the knowledge of Jesus Christ our Saviour.

Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

NOTES ON THE AMISH

In your issue of January 2, I note with interest your story on the Amish nuptials, on the Religion and Society page. I might say that, if everybody lived as the Amish do, there would be no need for an army or navy, or even a police force; there would be no need for relief and Social Security.

The peculiarity of Amish dress is due to the fact that Amishmen retained their styles while others changed. Long ago, to dress differently from the soldiery, they used hooks and eyes instead of buttons. Likewise, because they are strongly anti-militaristic, when it was the fashion for soldiers to wear mustaches, Amishmen grew full beards, an Amish custom which is followed to this day. Members of the sect do not claim any special virtue in wearing their strange garb but feel it helps them in binding them together as a separate group in the world.

The Amish are strictly farmers, the only exception being that there be some who are carpenters, machinists, etc., who find a rightful place on farms. They are prosperous but frugal and, while they do not go in for higher education, they could teach in any agricultural college, so carefully do they study their subject, the soil.

In some Amish sections, such modern inventions as tractors, power and light, telephones, etc., are looked upon as inventions of the devil. In very few Amish communities do you find autos, and radio is not sanctioned in any true Amish church as yet.

You would not be barred from any Amish wedding. They do not believe in any kind of secret orders, do not have any special custom of putting the bridegroom over the fence, as you report, though in their playfulness they might try to deprive him of his shoes for the day. In some communities, the Amish marry in the winter time after the fall work is done but this is not true at all in some states.

All in all, the Amish are a people who mind their own business and do it well, will not harm anyone, stick to their work, and have a desire to be left to themselves. They are a people who have been dropped out of 17th Century Europe into modern America, have retained their identity and are slowly catching up with the rest of the world in the use of what science offers in the way of making life more comfortable and pleasant.—Dr. J. E. Miller, Washington, D. C. (From the Pathfinder)

BE THE BEST

"If you can't be a pine on the top of a hill
Be a shrub in the valley,
But the best little shrub by the side of the hill.
Be a bush if you can't be a tree,
If you can't be a bush, be a bit of the grass,
And some highway happier make.
If you can't be a muskie, then just be a bass,
But the liveliest bass in the lake.
We can't all be captains, some have to be crew,
There's something for all of us here.
There's work to be done, and we've all got to do
Our part in a way that's sincere.
If you can't be a highway, then just be a trail,
If you can't be a sun, be a star,
It isn't by size that we win or we lose,
Be the best of whatever you are."

—Author Unknown

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

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Mennonite Youth Looks at Psychology

By John Warkentin

"One of the most surprising discoveries to a Christian student of psychology might well be the fact that the conditions determined scientifically for the maintenance of sound mental health are more and more approaching the directions presented in God's Word for the attainment of the abundant life."

Is Modern Man in search of a modern soul? Is the Christian doctrine under repair? The answers to these questions, by some of the more liberal church leaders, have aroused considerable concern among Christians. Psychology is one of the branches of science which have been held responsible for the modernistic exodus of recent decades. But psychology is the systematic, objective study of behavior, and affects existing systems of thought only in so far as the objective results obtained by experimentation are *interpreted* by the individual observers.

We bring this week another article by a young Mennonite as part of a series "Mennonite Youth Looks Out."

Other articles in preparation are entitled, "Mennonite Youth Looks at Medical Missions," "Mennonite Youth Looks at Education", "Mennonite Youth Looks at Science," "Mennonite Youth Looks at the Ministry," and so on.

The article this week, by John Warkentin, shows the penetrating analysis of a young man now doing graduate work in the field of psychology. He is now at Rochester University, N. Y.

Clearly, therefore, psychology as such can never assail the Christian faith, but the study of human behavior may add greatly to our understanding of religious experiences. If the study of nature can yield a partial knowledge of God and His ways with men, certainly the systematic study of God's image, though a fallen one, should bear directly on many problems of our religious life.

It is psychology which has upheld the value of a correctly balanced emotional adjustment towards life problems in general. One of the outstanding characteristics of the true Christian is that he has achieved an emotional stability and balance which must shine as a light among his fellows. Although many psychologists may not know this peace which passeth understanding, yet they readily acknowledge the extreme importance of the resulting joy of the Lord in the life of the individual. The wide prevalence of skepticism, cynicism, and agnosticism in educational circles might well be due largely to the loss, on the part of the individual, of a belief in God. It seems that frequently a loss of belief in God entails a loss of faith in one's fellow creatures.

Men are what their beliefs make them. Although the assent to the reality of a supreme Being and immortality has been repeatedly denounced as a childish nursery melody by those who know not the power of God unto salvation, nevertheless the transforming effect of the Christian faith must be recognized by psychologists. Whether such a faith involves a primitive credulity and acceptance of a higher authority without serious thought on the part of the believer, or whether there be a reasoning basis for it; or whether the acceptance of the belief be due to a purely emotional upheaval in an individual's life, in any case it seems clearly demonstrated that supernatural changes take place. Psychological descriptions of conversion have served to emphasize the conditions involved, but a thorough explanation has not been offered in entirely mechanistic terms.

FRIENDSHIPS are held together by the cement of integrity and square dealing.

One of the most surprising discoveries to a Christian student of psychology might well be the fact that the conditions determined scientifically for the maintenance of sound mental health are more and more approaching the directions presented in God's Word for the attainment of the abundant life. According to the prevalent psychological thinking it would seem that modern man isn't looking for a modern soul at all, but simply desires the rest and security promised so freely in the Old Book. Paul's great claim, that godliness is profitable unto all things, seems to be psychologically well founded.

A specific instance of Biblical and psychological agreement is the question as to the advisability of the use of such terms as sin, and salvation by means of the acceptance of the vicarious suffering of a Substitute. It is extremely rare to find patients in mental hospitals who were happy Christians previous to their disease. Another instance of psychological support of a Christian doctrine relates to prayer. In the present psychologies of religion there seems to be almost complete agreement that prayer is a highly beneficial activity for men. The old phrase that a prayerful life is a powerful life is well borne out. Whether prayer is answered subjectively only, or also objectively, is of course, not a problem for psychological investigation. Psychology has never offered valid opposition to the experience of Christians, that God does answer prayer in an objective as well as a subjective manner.

It is the conviction of the writer that the trend of psychology is not to put the Christian doctrine under repair, but to emphasize its more enthusiastic support and application. Christian experience can be definitely enriched by a thorough understanding of the fundamental principles of psychology, and it is entirely possible that God may use this science as a means in lighting new "altar fires" among our Mennonite young people.

LEARNING TO SAY, "THY WILL BE DONE"

Senior C. E. Topic, March 21, 1937

Matt. 26:36-45; John 6:38

Daily strength for the inner man:

M., Mar. 15—Pleasure in pleasing God. John 8:29
T., Mar. 16—Helping to do God's will. Matt. 6:10
W., Mar. 17—Noble submission. 2 Tim. 4:6-8
T., Mar. 18—Hard lessons to learn. Jas. 4:6-11
F., Mar. 19—More than willing to do God's will. Ps. 40:1-8.
S., Mar. 20—God's will in the daily grind. Eph. 6:5-9
S., Mar. 21—TOPIC: Learning to say, "Thy will be done."

A prayer—

Father, we need so desperately the unifying influence of a complete yielding to a single purpose. During these blessed weeks of the Lenten season, we want to seek and to find that fuller satisfaction which comes with greater obedience; that greater strength, which comes with greater yielding; the fuller enjoyment and mastery of life, which comes with more perfect renouncement of the smaller self, for Jesus' sake. Amen.

Problems and Projects

1. Someone has said that "to have no will of one's own" means that one must lose his entire individuality and personality. When you examine closely the most "yielded" Christians you know, do you feel that they are men and women without "personality"?

2. A child, completely yielded to play, plays as a "whole." When you examine yourself critically, do you find that your entire being pulsates with the joy and thrill which you get when you are completely engrossed in a game which challenges your "whole" attention? Is it centered around a SINGLE PURPOSE of life? What IS that CENTER?

3. When a litle brook, at last flows into a mighty river, it loses its identity as a brook; its power to sweep grasses and twigs before it now becomes lost in the power to float log "booms" and ships to the sea. Is losing oneself in Christ, something like that, do you think?

4. Is it true that a thing has only as much value as that which we give for it? If so, does it follow that the more we give up our OWN powers, and the more we let HIS power work in us, the more meaningful Christ will become to us?

Helping My Friends Find Christ

Intermediate Christian Endeavor Topic for March 14

Daily Quiet Hour Readings

Mar. 8. Jesus as soul-winner. John 4:19-26
Mar. 9. Paul as soul-winner. Acts 16:11-15
Mar. 10. Helping a seeker. Acts 8:26-35
Mar. 11. Help in the race of life. Heb. 12:1-3
Mar. 12. Strength in trouble, Phil. 4:10-20
Mar. 13. The heavenly goal. Rev. 22:1-7
Mar. 14. Helping my friends find Christ. John 1:35-51

Purpose of the Meeting

May we ask God to give us a deep concern for those who do not know Christ and a desire to help them find Him. The discussion of the topic should help us know how we may begin.

A suggested plan for your meeting

1. Praise in Song
   a. "Sing Them Over Again" b. "Gospel Bells"
   c. "Win the One Next to You"
2. Society announcements. Let the president call

on each committee chairman to make his own announcement

3. Quiet Worship
   Piano prelude, "Jesus Calls Us"
   Leader: "Jesus said unto them, Follow me, and

   I will make you fishers of men."
   Response: (on blackboard)

   "In the early morning,
   Still as of old he calleth, Follow Me,
   Let us arise, all meaner service scorning,
   Lord, we are thine, we give ourselves to thee."

   Scripture Reading: John 1:35-51
   Hymn: "Lord Speak to Me." (Sung or read)
   Prayer. (Ask three members of the lookout committee to offer prayer.)
   Offering: "All good gifts come from Thee, O Lord, And of Thine own have we given to Thee."
4. Discussion Period
   A. The leader's remarks. Refer to the Scripture lesson and show how naturally the first followers brought their friends to Jesus. Speak of the purpose of this meeting as given above.
   B. Lessons from the Bible on Soul-winning.
      a. Jesus as Soul-winner. John 4:19-26.
      b. Paul as Soul-winner. Acts 16:11-15
      c. Philip as Soul-winner. Acts 2:26-35 (Ask them to bring out what we can learn from each of these.)
   C. Topics and questions
5. Closing Moments
   Hymn: "Brightly Beams Our Father's Mercy." Stanza one.
   Silent prayer. With bowed heads, let each one,
      a. Think of a friend who does not know Christ
      b. Ask God to show you what you can do to help that one.
   Closing prayer, by the superintendent. Benediction

Questions for Discussion

1. What preparation must I have to help someone else to know Christ? Is a knowledge of the Bible important? Why?
2. Suggest some ways in which you would go about helping your friends to know Christ. Which is the most important?
3. A young man stood up the last night in the meeting at a summer conference and said, "The first thing I'm going to do when I get home is to talk to Bob about Christ. He has worked at the same labratory table with me all year. I knew he was not a Christian and yet I never talked to him about Christ." Why did this young man find it hard to talk to his friend about Christ, even though he worked with him every day? What gave him the courage now? Why is it easier to talk about religious subjects at some times than at others?
4. The story is told about a pastor, who was much troubled about the indifference of his members. He began to pray about his congregation. But he didn't have much faith that such a general prayer was doing much good. Then he began to pray definitely for a neighbor who was not a Christian, who abused his family and played cards on Sunday. Before long he noticed that he began to have real love in his heart for this man and he couldn't help being friendly toward him. The neighbor responded with many kindly acts. Then one Sunday the pastor found him in church. He sat listening with tears in his eyes. Before long he came and begged the pastor to pray for him and his family, that they too might become Christians. Can you win anyone to Christ who is not your friend? Give your reasons.
5. How can we win our friends to Christ through Christian Endeavor? What can we as a society do to help others to find Christ?

Attendance Contest

This would be a splendid time to begin an attendance contest. Divide the society into two sides and list the names on an attendance chart, with a captain for each side. Call them "Golden Rule" and "Winsome." Give one point for attendance and two points for attendance, when on time. Two points for a visitor. Their name can be added to the side that brings them.

The chief object in the contest will be to put on the very best meetings possible during this time. Make them definitely Christ-centered. Ask the members to pray definitely for the meetings. Hold a pre-prayer circle. The contest may be closed with a social time in one of the homes. Ask the sides to live up to their names.

So nigh is grandeur to our dust,
So near is God to man.
When duty whispers low, **thou must,**
The youth replies, **I can.**

"Living still inspite of fire, dungeon, and sword"

Topic for March 14, 1937

Father-Mother Program Special Feature of Junior C. E.

It would be best to have this subject treated by a guest speaker; by one who understands children, who is a teacher of children, and by one who can lead the juniors to say within their heart:

Faith of our fathers, holy faith!
We will be true to thee till death."

For subject matter I had in mind *Sketches of Church History for Mennonite Schools, by C. H. Wedel.* If you are not familiar with this book, you will surely find it in some homes of the members of your church, or write for it to Bethel College Book Store. For the leader to read this brief treatise, would be a good preparation for this program. The speaker should be asked to present this material with the objective of not only awakening interest and love for the church but also with the view of planting into the child's memory some of the facts of importance, at least the names of some of the outstanding personalities which God could use to keep His church a living church. Concerning the scope of the subject, please remember that suggestions for a program dealing with the Mennonite church will appear in next issue.

Mother-Father Night

Why not have it so? Make this a special night. The children could prepare the invitations under leader's supervision and each child could mail the invitation to his own parents by slipping it into the mailbox of the home. Do not let the juniors sit with their parents for that would be too much like church. Have a reserved section for parents to which the juniors can escort them.

Pin-ons

could be with suggestion of a chain and on this the words: "Faith of our fathers, holy faith! (I) would be true to thee till death."

Sometime in the course of the evening, perhaps as a closing thought by the leader, these chains should be mentioned. The truth these pin-ons should teach is: God wants us as strong links in the chain that keeps faith from generation to generation. Woe to the chain whose links are weak! One link makes the chain weak if that one is deficient. "Christ within" makes the link strong.

Opening Moments And Worship

Opening

1. Prelude
2. Words of welcome to parents closing with quoting of first stanza of "Come Ye that Love the Lord."
3. Sing in unison the above mentioned hymn.

Worship

1. Prayer spoken with music using "Break Thou the Bread of Life."
2. Praises in the "Court" spoken by juniors rising in their seats: Psalm 84:1; Psa. 84:4; Psa. 84:5; Psa. 84:10; Psa. 111:1; Psa. 134:1
3. In unison sing: "The Lord is in His Holy Temple" and "Holy, Holy, Holy Is the Lord God of Hosts."
4. Promises by leader: Psa. 91:1
5. Response by group: Ps. 86:1, 5, 11, 12
6. Praise God from Whom All Blessings Flow—in unison.

PARABLES OF GOWAHN NENDUIT

1.—

Once upon a time there lived in a dry and arid country seven men, who called a committee meeting.

Now it came to pass, as the meeting wore on, that it was moved that a certain letter be written.

One said, "It seemeth a difficult matter."

Another, deeply moved, spoke out of the fulness of his heart: "What will others say?"

That one, who always sits most comfortably on the fence, rolled his eyes, after the fashion of an owl, and was observed to be in deep thought, while his ponderous thumbs moved majestically through their charted orbits.

The fourth one, chary of time, thought it would take too long to write it.

Yea, and the fifth would have consulted those much wiser and more able.

The sixth one would refer it to a sub-committee, to ponder the matter and to write the letter.

The seventh one, much wiser than his tribesmen, reached for his Scripto pencil. Swiftly it moved, and with grace and with wisdom. And when the writing was finished, they all were greatly cheered, and each one said, "That expresses MY idea exactly."

And when the letter was read to the assembly of their countrymen, the committee was greatly applauded.

Put thou thy trust in God;
In duty's path go on;
Fix on his word thy steadfast eye;
So shall thy work be done..

Martin Luther.

The Sinner's Second Chance

According to Jesus the praying malefactor entered Paradise, state of supreme happiness, on the same day he was saved and died: "This day," Christ said. It is not given to men to know the degree of happiness that Paradise holds for such. He would seem to be out of his element, but 'twas congenial fellowship: "With me," the Lord said. Both men had pilfered the Roman government and were paying for it; in this they were alike. Both appealed to Christ, but in this they were far apart. "Save thyself and us," was the derisive word of one. With this, Jesus did not interefere. He was not a civil magistrate. "Remember me," was the other's prayer. But what difference this prayer made in his future; what transition from a pain-racked guilty state into one of perfect felicity: "With me in Paradise." He was just in time for the Sin-Bearer to bear all his evils, but too late to give back his life in thankful service. We hear of a "second chance" after death, a false and dangerous teaching which would weaken men. But for every man who has strayed from God there is a "second chance" through the Gospel of Repentance and faith in the crucified One. "Turn ye, for why will ye die," said God. It was the thief's final offer, his "Land of beginning again." He wisely did not ignore it.

The Sinner's Appeal. "Lord remember me." It was enough. We used to sing in revivals an appealing verse, "Remember Lord thy dying groans, and then remember me." In his plea the criminal met the conditions of salvation—penitence, confession, faith in the Messiah, in a future Kingdom, and life after death; all this and more was comprehended in his prayer. Thus was he in the right attitude for forgiveness. The Romans knew not such law of pardon nor parole system as we have for minor offence. This dying sinner also complied, perhaps unconsciously, with a Biblical promise, "Who-so will call on the name of the Lord shall be saved." May every unsaved or doubtful one send up a call to this same answering Friend of sinners. It did not occur to him that this dying Christ could be of present help, but "When Thou comest into thy kingdom." Jesus set the date up: "Today thou shalt be with me in Paradise." What a surprising faith he had in a dying Saviour; Christ's attitude remains the same today—merciful rescuer of every penitent praying soul. "Call upon Him while He is near." Surely men should today accept Him as a **Living** Saviour.

Jesus also prayed. "Father forgive them, they know not what they do." Was His prayer answered? True, they knew not they were crucifying the Messiah, but they did not know He was innocent . . "Had they known, they would not have crucified the Lord of Glory." To quote, "If ignorance does not free, it does diminish the atrocity of crime." Later, Peter said to them, "I would that through ignorance ye did it, as did also your rulers." He then preached repentance and faith toward God through Christ. But was Jesus' prayer answered? Only on the same ground that others are forgiven—through repentance of sin, and faith in Christ's atonement for all alike, which becomes effective to those who avail themselves of this merciful offer as did the dying thief. All men fell from their first estate; the Gospel provision is a second chance for recovery and the final chance. Don't miss it.—T. R. Gray, Edgewood, Iowa.

—The National Congress of India has resolved to refuse to do military service in all future wars of the British empire. Likewise it has decided to take no part in any of the festivities connected with the coronation of the English king as emperor of India.

—Rev. H. T. Unruh, pastor of the First Mennonite Church, Bluffton, Ohio, writes: I am teaching Bible in College the second semester and enjoy it very much. Bluffton College is snapping out of her difficulty, too. So let's have two good Mennonite Colleges. We plan to come for the Bethel Commencement. I think the **Mennonite** has greatly improved. Keep it up! Best wishes!"

He who can at all times sacrifice pleasure to duty approaches sublimity.—Lavater.

PROGRAM OF THE
MENNONITE TEACHERS' ASSOCIATION

March 7, 1937

Alexanderwohl Church
Goessel, Kansas

Theme: The Christian View of the Changing Educational Principles.

Afternoon Session: 2:30 P. M.

Chairman---------------*Albert Gaeddert*
Devotions---------------*Rev. H. W. Lohrenz*
Music---------------*Men's Chorus, Buhler*
"Fundamental Viewpoints Underlying Current Educational Principles" *Rev. Paul Erb*
Music---------------*Mixed Octette, Halstead*
"Possible Christian Contributions to the New Curriculum"-----*Dr. P. S. Goertz*
Discussion
Music---------*West Zion Choir, Moundridge*
Business Meeting

Evening Session: 7:30 P. M.

Chairman---------------*Rev. Paul Erb*
Music-------*Tabor College Choir, Hillsboro*
Address: "Keeping Education Christian" *Dr. D. M. Edwards*
President of Friends University

You are cordially invited.

FAMILY CHRONICLE

DEATHS

Jonathan H. Stucky was born on February 26, 1862, at Kotosufka in southern Poland which at that time was Russian Territory. His parents were John C. and Veronika Voran Stucky. They immigrated to this country in 1874 and settled near Moundridge, Kansas.

His marriage with Katharina Gering took place November 8, 1885. Eight children came into their home, of which three died in early childhood.

For about a year he had been failing in health and was bedfast about one month, during which time he often suffered severely; but he was patient in suffering and longed to be absent from the body to be at home with the Lord. This desire was fulfilled on February 17, when he peacefully passed away, aged 74 years, 11 months and 21 days. Those mourning his departure are his bereaved wife, three daughters, two sons, 17 grandchildren, two great grandchildren, three sisters, one brother, and many other relatives, also many friends.

Funeral services were held on February 21 from the First Mennonite Church of Christian. His pastor, P. P. Wedel spoke on Isaiah 41, 8-14 in German and on Hebrews 3:12-4:1 in the English language.

Mrs. Anna Andres, nee Neufeldt, was born January 14, 1858, near Elbing, Germany. She was the daughter of the Reverend and Mrs. Abram Neufeldt.

Her childhood years she spent in her parental home, where in the Christian atmosphere she developed into womanhood. Her education she received in the Evangelical schools of Germany.

At the age of seventeen years she was baptized upon the confession of her faith and united with the Mennonite Church.

In the year 1883, she was united in holy matrimony with Gustav Andres, with whom, three years later, she immigrated to America where they made their home in Newton, Kansas. Here she joined the First Mennonite Church of which she remained a faithful member until the time of her death. Later she with her husband and family moved to a farm southeast of Newton where she resided for many years. In the fall of the year 1928, she, with her younger children, again moved to Newton where she made her home at 414 East 4th Street until the Lord called her home.

On the 10th day of February of this year she became seriously ill and she fully realized that the Lord had numbered her days. She departed this life on the 18th of February at 5:50 A. M. at the age of 79 years, 1 month and 4 days.

She leaves to mourn her departure, five daughters, three sons, three daughters-in-law, twenty grandchildren and many friends.

She will always be remembered as a devoted and loving mother, grandmother and friend.

"Blessed are the dead that die in the Lord."

Benjamin J. Kaufman, son of Jacob P. and Katherine Schrag Kaufman, was born December 10, 1886, near Marion, South Dakota, and died at his home near Marion, February 12, 1937.

In his childhood days he had the misfortune to lose a foot in a mowing machine which, however, did not hinder him from bravely striving to be of service to God and his fellow-man. In May 1904, he was baptized by Rev. C. Kaufman and became a faithful member of the Salem-Zion Mennonite Church, which he has served as teacher, Sunday School superintendent, and deacon.

He received his education in the country schools, Freeman College, Bethel College, Presbyterian College of Dubuque, Iowa, and the University of South Dakota. He was married to Miss Lydia Schmidt, daughter of Mr. and Mrs. A. D. Schmidt.

He has served in the teaching profession in Freeman Junior College from 1910-17, three years as principal. He served the Marion High School and others in the same capacity and was county superintendent two terms. Twenty years of his life he dedicated to educational work. In 1929 he moved to the farm to seek for himself and his family a more quiet and permanent home.

Following a lingering decline in his health since last spring, he submitted to a major operation toward the last of August. His recovery was only temporary. In December he learned that cancer had developed and that at best only a few months were left for him to live. With courage and fortitude he at once prepared to order his life and family affairs. To the minutest detail he had prepared his departure and the closing of the record of his life. His testimony was that though he would like to rewrite some chapters of the record of his life, he knew it was covered with the blood of Christ his Saviour.

He leaves to mourn his early departure his wife, a daughter and her husband, two sons, his aged mother, two brothers, four sisters, many relatives and friends.

The funeral service was February 14 in charge of his pastor, Rev. Albert Claassen. Rev. Alfred P. Waltner and Rev. John J. Schrag brought messages of comfort to the bereft family and to the many friends who had assembled in the Salem-Zion Church to pay respect to him whom they had loved.

« « JOTTINGS » »

—On Tuesday evening, February 2, at the San Marcos Mennonite Church, Paso Robles, California, the Rev. Don Turner of the Orinoco River Mission brought an illustrated message on manners and customs and the great need in Venezuela for the "Good News." Roman Catholicism has such a grip on these people, and when they are converted by the Gospel, persecution usually follows. Nevertheless most of them stand true.—G. S.

—At a recent all-day meeting of the pastors of Cottonwood County, Minnesota, including seven Mennonites, it was resolved to send a memorial to the state legislature, favoring the passage of a bill designating 3.2 beer as an intoxicating beverage. They also listened to an address on Pre- and Post-millenialism.—Observer.

—"Der Fuehrer" Adolph Hitler has given the evangelical Germans the privilege of voting on the question, whether or not the church is disposed to adhere to the national-sociatlistic doctrine (N. S. Gospel). The adherents of the evangelical faith are to vote upon these questions: 1. Shall the evangelical church become an instrument of the national-socialistic state? 2. Shall the new gospel of blood and race purification be preached in the churches? 3. Shall the Old Testament be revised? All friends of Germany wish that the present government of the land might soon see the need of allowing the adherents of the

Christian faith to follow and practice the dictates of their conscience and their Bible. What the country needs is a return to the faith of Luther, and it would win back its former prestige, at least religiously.

— The anti-religious Propaganda Centre of Moscow distributes over a million pieces of anti-religious literature each month. Just recently this office directed the establishment of forty different publishing houses and book depositories for the production and distribution of bolshevistic literature in Spain and Argentine alone. Moscow's budget for the spreading of anti-religious propaganda in all the world amounts to over five million rubles per month. The titles of some of the articles released regularly are: "Twelve Arguments for the Non-Existence of God," "The Religious Pest," "The Crucified Monster." These texts are illustrated with cartoons and pictures of the most obscene type. The arrest and imprisonment of clergymen continues unabated.

— Since August 1933, Germany has made loans amounting to 420 million mark to 700,000 couples of newly-weds. It has also appropriated 123 million mark to help take care of two million children once, and larger sums to groom 300,000 children steadily.

— A group of American Jewish leaders recently launched a campaign to collect a sum of $4,500,000 for the support of an international program for the restoration and rebuilding of the Holy Land for Jewish fugitives from all parts of the world.

— D. D. Bargen, enterprising Mennonite of Mountain Lake, Minnesota, is establishing a factory for the construction of streamlined trailer houses. The houses ride on two wheels, measure 7 by 14 1-2 feet, have a ceiling 6 1-3 feet high, and weigh 1600 pounds. They are equipped with a folding table, wash-stand, two bunks, complete with springs and mattresses, four folding chairs, and electric lights. There is also room for two folding cots, so that four people can be easily accommodated. The trailer house with complete equipment is to cost $250.—Mt. Lake Observer.

THE RAREST TALENT

"Mother, look at this!" fourteen-year-old Emily Stevenson exclaimed, rushing into the room where her parents were seated. "Do you think I might join?"

Her mother took the proffered paper, "Six Weeks Course in Home Economics!" she read. "Open to all women and to girls over thirteen years of age. $10 fee." She looked at Emily. "Seems quite a bit for things you can learn just as well at home," she said. "Joan's music will cost us a lot this summer. Besides, I don't know as we could spare you every morning to attend this class. You'll have to look after Jimmie."

Emily's face showed her disappointment, but she said nothing. The steady rhythm of the piano in the living-room ceased abruptly. Quick footsteps sounded in the hall. Seventeen-year-old Joan appeared.

"Can't you take better care of the baby, Emily?" she demanded crossly. "He's bothering me. I should think you could do that much—"

Emily hurried out, Joan following and still scolding. A moment later, the piano was heard again.

"Isn't she ambitious?" Mrs. Stevenson said proudly. "She certainly ought to get somewhere."

"Who?" Mr. Stevenson turned from the radio he was adjusting and faced his wife.

"Who?" she echoed in surprise. "Why Joan, of course."

"Didn't Emily show just as much ambition by wanting to take that course in economics?"

"O, yes." Mrs. Stevenson dismissed the matter lightly. "I can teach her most of that at home. I need her to take care of Jimmie. With a talented girl like Joan in the family, we all have to make sacrifices."

"Joan's talented," Mr. Stevenson admitted, "and ambitious, and industrious, but to my way of thinking, her talent doesn't compare with Emily's."

"Emily's—talent?" Mrs. Stevenson was genuinely bewildered. "Emily is a dear, sweet child and a great comfort to me, but she hasn't any talent that I know of. She doesn't care to learn music, nor dancing, nor—"

"Those things!" Mr. Stevenson waved them aside. "Any girl can learn them. I can name you a dozen girls right in this block who do one or the other. Emily has the rarest talent there is, these days, and the finest—homemaking. We must encourage it."

"I do," his wife answered promptly. "I let her cook, and arrange the furniture, and fix drapes and—"

"And take care of Jimmie," laughed her husband. "Isn't that a part of homemaking?"

"Certainly; and, of course, it's right and proper for Emily to take care of him some of the time, but Joan should do her share, too, and leave Emily free to 'practice' her chosen work, the same as Joan practices hers."

Mrs. Stevenson was thoughtful for a while. "Perhaps you're right," she said at length. "I hadn't thought of homemaking as a talent to be developed."

She hurried to the window, through which came shouts of baby laughter, mingled with Emily's gay tones.

She called to her. "Come in a moment, dear," she said. As Emily appeared, she continued, "Your father thinks we can manage about the course."

Emily gave a gasp of delight and hugged first one parent and then the other. "May I try out some of the things I learn, at home?" she asked eagerly.

"Indeed you may. I shall want you to."

"O, that will be fun. Thank you both. I had better run back to Jimmie, now."

Her parents gazed after her fondly, as she hurried away.

"You're right, John, she has the rarest of talents," murmured Mrs. Stevenson. "I wonder why you realized it before I did."

"You see," laughed Mr. Stevenson, "her mother has the same gift. That's how I came to know its importance."

Knowledge of our duties is the most useful part of philosophy.

BOOK CHAT

F. J. Wiens

Out in the missionfields we do not stress denominational differences as they are usually stressed here in America. It would be very confusing to do so and much harm has been done by those missions that have occasionally done so. Yet, in times like these, when the whole world seems to be at the brink of another war, interest has centered in the study of those Christian groups who have since early times emphasized the doctrines of Non-Resistance. Even such a world renowned Oriental Christian as *Toyhiko Kagawa* has called attention to the Mennonites and their stand against War as an example for the rest of Christendom to follow.

Surely when others are so interested in our history and spiritual heritage, we should appreciate it more and teach our children and others whom we instruct about the great truths Mennonites have loved and suffered for. Even on the missionfields it is not amiss to do so. It is therefore a pleasure for me to devote the space assigned to our weekly *Book Chat* to the following letter and appeal for books from our dear friend Rev. S. F. Pannebecker, of China. (Any books sent me will be cheerfully forwarded to China.)

Kai Chow, Hopei, China
January 20, 1937

Dear Friends:

During the last semester of our Bible School I had the privilege of leading a group of Chinese students through a study of the Reformation period in Church History. The text that we used contained no reference whatever to the Mennonites or Anabaptists. Perhaps for the ordinary Chinese student it may be unnecessary to burden him with the story of a small group which he may never encounter but for our students I felt it was essential that they know something of the history of the group with which they are allied. We spent several class sessions going over a brief outline which I prepared and the students were interested and amazed at the story of fervent religious life and tenacity to ideals in the face of persecution. Another year I hope to present the story in better fashion and more complete.

To do this properly I need more books on Mennonite history. Instead of purchasing these at considerable expense the thought has come to me that there are probably many who would like to contribute used books for this purpose. If the books are in reasonably good condition they would be just as serviceable as new. Below is a list of the books which I would be particularly interested in securing. To facilitate shipping and avoid unnecessary duplications I suggest that such books as you would like to contribute be sent to Mr. F. J. Wiens, Mennonite Book Concern, Berne, Ind., who has agreed to forward them.

While on this subject of books, what happens to your books after they have been read? Some should be kept for future reference no doubt, but a good many could be passed on. When you have such an opportunity remember your missionary friends. They have no access to a library and books are doubly appreciated. Their range of interests are about the same as yours and they have no objection to reading used books. There is an added advantage in that books are not subject to duty, and postage is reasonable.

Following is a list of the books in Mennonite history which would be of special interest in preparing a syllabus on that subject in Chinese:

Bax—Rise and Fall of the Anabaptists
Cassel, D. K.—Geschichte der Mennoniten
Brown, J. N.—Life and Times of Menno Simons
Bender and Horsch—Mennon Simons' Life and writings. Complete Works of Menno Simon
Horsch—Menno Simons
Jones, R. M.—Spiritual Reformers in the 16th and 17th Centuries
Lindsey, T. M.—History of the Reformation. (Volume on The Reformation in Germany)
Newman, A. H.—History of Anti-Pedobaptism
Smith, C. H.—The Mennonites
Smith, C. H.—The Mennonites in History
Smith, C. H.—Menno Simons
Smith, C. H.—The Mennonites in America
Smith, C. H.—The Coming of the Russian Mennonites
Smith, C. H.—The Martyrs' Mirror
Vos—Menno Simons
Wedel—Sketches from Church History for Mennonite Schools

Very sincerely yours,
S. F. Pannebecker

—At the recent conference of Evangelical church leaders of the German Evangelical Church of South Europe, held in Vienna, a statement was drawn up against bolshevism, which was described as "the last consequences of godlessness." "The nations," the statement runs, "are for the most part still only living on the inheritance of thousand year long religious education" which, in the view of the growing godless powers, is not enough. . . The leaders summon "all Evangelical Christians who are conscious of their responsibility to active participation in such a struggle, through a clear confession of Evangelical Christianity, through the preservation of the faith by an attitude of life that is consistent with it and through the active promotion of efforts directed towards the creation of a true fellowship."

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ"

VOL. LII BETHEL COLLEGE, KANSAS, MARCH 9, 1937 NO. 10

EDITORIALS

Safety Last. Philosophers, sages, poets have left behind many wise statements or maxims that men treasure, observe, and even live by. Socrates, the Greek, said, *"Know thyself"; Marcus Aurelius, the Roman, "Control thyself";* Jesus, the Christ, *"Deny thyself"*; and more recently we are being admonished to look for *"Safety first."* It is very important to know one's self—one's strength, weakness, capacities, possibilities. It is a splendid accomplishment to be able to control one's self, one's temper and passions, so as to avoid possible explosions. In this mechanistic world, especially, it is the part of wisdom to think of safety first and to make every effort to preserve our God-given lives as long as possible. But the highest art of living emanates from *self-denial.* "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Jesus came to save us, to give us life by sacrificing his own. To do that, he had to go through the process which he so fitly portrays in this, the greatest of life-principles, "Except a corn of wheat fall in the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Applied to man's life, this means *positive self-denial.*

A life of self-denial is *a beautiful life.* Was there ever a life more charming, more admired than the life of Jesus, our Saviour, or that of his most worthy follower, Paul, and scores of others whose life was rooted in Him? It is *a rich and abundant life;* for what is it that gives more inward satisfaction, more genuine happiness than spending one's self in loving service for others? It is *the freest life;* for it is the only type of life that is not obsessed by fear nor haunted by phantoms of unforgiven sins. It is a *victorious life;* for there are no barriers that a life of self-denial cannot break, no obstacles that it cannot overcome—think of Stanley, Livingstone, Grenfell, Moody. It is *a fruitful, productive life.* As the grain in the ground spends itself to propagate a new plant that produces more grain, so such a life sacrifices itself in giving life to others who are dead in sin, ignorance, and superstition. Yes, the Jesus kind of life, the life of self-denial, is not animated by the maxim, "Safety first." It is safety for others that constitutes its chief objective, its foremost concern. Its own safety comes last. That will be amply taken care of by Him who has the life eternal.

:-:

Prosperity and Obedience. Efforts have repeatedly been made to link up weather and crop conditions with the movement and behavior of the planets. "Dr. Harlan True Stetson of Harvard University states that periods of many sun-spots result in:

1. Increased heat, hence greater invigoration from the ocean and more rain for the land, bringing farmers bumper crops and money to circulate.
2. Possible ionizing of the air, bringing buoyancy and health to humanity.
3. Emanations from the spotted sun which stimulate human beings and make them optimistic."

This sounds plausible. But let us see what God's word teaches. All through Old Testament history God caused the children of Israel to prosper and gave them good crops when they served and obeyed him, whereas, when they persisted in their sins, they were visited with drouths, famines, and even pestilence. And in Malachi 3:10-11a God plainly shows that in the last analysis he is the author or source of prosperity, provided man meets his terms. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

:-:

Pre-Easter Thought.—And thus Jesus had lived, and thus the world rewarded Him! For treachery and selfish greed, for destructive ambition and guilty wealth, the world has a diadem. For perfect holiness it has a cross. His own disowned Him. They had repaid by hatred that life of love. Envy, malice, slander, false witness, had done its work. He had been haunted with a price upon his head, mocked, scourged, crowned with thorns, then hung on the cross. Thus had the world shown its gratitude to its Redeemer. Could there be any greater proof of man's ruin than the fact that this was the sole reward which was requieted to immeasurable love?—Farrar.

Foreign Missions

P. H. Richert

Experience of Mr. K. T. Johnson

(Story as Mr. Johnson told it to the missionary)

(Concluded)

I want to tell you something else. Before I was converted, I was the greatest smoker among my people. In my work I had a pile of cigarettes near me to last for the whole day. I liked smoking better than the food I ate. Smoking was to be my dessert. When my meal was not yet finished, I would start smoking cigarettes. I did not care for any fruit. It was hard to put off.

When the day of baptism came, I was also in the group. We were baptized on a Sunday afternoon. We all received the Holy Spirit and came home happy. Our burdens of sin were all rolled away. We were as if we were going out from under a heavy load. When I came back, supper was ready. I began to look around in my house, and in the corner were hanging a bunch of empty tobacco sacks. I did not know that I had my house decorated with thirty sacks of Bull Durham hanging on the wall. I put all of them into the fire. On top of the shelves were standing boxes of Prince Albert tobacco; these too went into the fire. In my closet I found the things I had used in the snake dances. I took down the feathers (prayer feathers) and other ceremonial articles and made a bonfire out of them, saying, "Let it all be burned, for now I am a Christian." I believe that Jesus died for our sins, and that he rose again, went into heaven to prepare a place for His own and that He is coming again to take us home.

After that the devil picked up tobacco sacks and piled them before me that I should smoke. It was a hard temptation. I dreamed at night that I smoked. It was hard to overcome. Not a man can overcome it in his own power, but by the power of the Spirit. This is my own experience. A child of God should be clean as I understand it, "Be ye holy for I am holy. Touch not unclean things."

We Hopis have some kind of teaching of the underworld. When the Hopis were still there, they became very wicked, having many wives, practised fornication, and became murderers. The chief wanted to punish the evil-doers and left with half of the people and came to this place. The elders warned the people of all kinds of troubles. As soon as they came here they should all live a peaceable life.

Now that I am converted, I have received a better life from my Saviour. I began to live a cleaner life. The scripture says that we shall keep away from our mouth everything filthy. I am not ashamed to say that I have not gone to the dances for eighteen years, not even to the white man's dances, nor to picture shows. I have received help from the Holy Spirit to control myself not to smoke. Now I can smell people who have smoked when they are yards away. I think that is the way the Lord Jesus smells the unclean things of sin. Man must be clean and not mix in with other things. Christ was clean and the Christian must be clean also. I could tell much, but this is all I'll say.

Note: As he has indicated, Brother Johnson has been a Christian for eighteen years. I as a missionary can say he is a true Christian. When I came to this field four years ago, the Lord gave him to me as an interpreter. He knows the Scriptures very well and is a help to the other Christians because he understands them.—John P. Suderman.

Bluffton College News Report

The Bible Lectures as Reported for "The Witmarsum"

By Hiram Hilty

"Sometimes I get so homesick for God that I can hardly wait for a quiet moment to talk with him." This remark made by Dr. Albert C. Wieand, formerly president and now professor in Bethany Biblical Seminary, Chicago, is characteristic of the tenor of the Bible lectures this year. In the midst of a work-a-day world in which we as college students necessarily devote the major portion of our time to intellectual pursuits, we have been reminded that God is still in his heaven and that we are missing the vital things in life if we fail to establish contact with Him.

The morning lectures in the college chapel have been devoted to a study of the philosophy of prayer. Although Dr. Wieand avoids the use of superfluous and technical language, he is in no sense unaware of the intellectual problem which prayer presents to the college students. As one who has himself studied widely in addition to having been an educator for many years, he is familiar with the student mind and presents his subject in the light of current as well as historical science and philosophy.

"Religion is fellowship with God" . . . "Prayer is putting one's mind in tune with the Infinite. God is not a prankster who does things according to whim. He is orderly. He established a cosmos and can be depended upon to follow pre-established laws. Why then pray? Because our feeble intellects cannot fathom the infinite wisdom of the will of God. By praying we attune ourselves to God in such a way that we are willing to accept His will and by so doing free ourselves from the hazards of an unguided life."

Dr. Wieand has been to us an apostle of personal religion. In sharp contrast to the current emphasis on social ethics, he has stressed the necessity of a vital personal relationship with God. The lecturer's own calm mysticism cannot help having influenced our student body.

The Vesper lecture last Sunday afternoon on "Practicing the Presence of God" and the evening lectures at the First Mennonite Church have been well attended by the general public. The Vesper Choir sang preceding the lecture on Tuesday and Thursday evenings. This group of lectures has been entirely expository in nature and was based on choice portions of the Bible, such as the Twenty-third Psalm, the Lord's Prayer, the Book of Philippians, "Paul's Love Letter," and the eternally alluring and baffling Book of Revelations. In the course of many years of personally studying and teaching Biblical Literature, the lecturer has accumulated a wealth of information on the subject. He has also travelled extensively in the Orient.

In addition to his lectures, Dr. Wieand has been open to interviews by students and on Thursday afternoon held a question-answer period with the "Y" men. In his concluding lecture he presented a thrilling acount of his personal experience in the Orient, "Kidnapped by the Arabs."

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

THE CHRISTIAN COLLEGE

4. *The Teacher.*—"The teacher is a lighter of torches amid the darkness of earth, that his fellow-men may follow and find the way.

The teacher enkindles the candles in the souls of men, that they may learn to know the hidden places of their own spirit.

The teacher is a learner who has sat at the feet of the aged and garnered from their golden treasuries in silence.

The teacher is the friend of little children, molding their gentle spirits after the heavenly pattern of the angels.

The teacher is a cupbearer, not only to earth's kings, but to earth's slaves, that all may drink of the wine of wisdom and be glad.

The teacher is he whose eyes have been opened to see the stars and whose ears have been touched that he may hear the weeping of the willows.

The teacher is he for whom a book is a jeweled casket and a printed page is a mystic messenger of the soul.

The teacher's heart has been quickened from the death of self-interest and made aware of the anguish of his fellow-men.

The teacher walks with God and with man in reverent wonder that so great a privilege should be his portion.

The teacher feels with joy the touch of Time's fleeting hours upon his cheeks, but his spirit lives and breathes in the quiet heights of Eternity."

—B. M. Christensen, *Christian Education*, April, 1935

ABOUT FREEMAN COLLEGE

Our Friend J. J. Mendel, veteran editor of the Freeman (South Dakota) Courier, has an article in the Feb. 25 issue of his paper that is so pertinent to the life and experience of that school and to our Mennonite colleges in general that we reproduce it here in full:

"In our last article about Freeman College we said the big question nowadays is "Are you able to pay" and that a Mennonite membership of approximately 8000 ought to be able to pay the debt, if they feel like doing it. We have never lost faith in the common people. The only thing that is needed is to convince them that the institution is needed to give our young people a Christian Education. School work is mission work because we cannot have churches without Christian Schools. If the churches need the school the ministers of the churches must be the biggest boosters for the school, because they are the leaders of the congregations. If you find a congregation that is not for the school you will find, as a rule, that the school does not have the support of the minister. The ministers have put the school on the map and have kept it on the map by creating sentiment for the school in their respective congregations. Ministers who have a wrong impression of the school work here ought to be visited by ministers who are convinced that the school is an absolutely necessity. We have an element, and always had it, that advertises the weaknesses of the school, and the less they know the more they blow. If you are a friend of the school and see something you don't like, tell the school, if you see something you like tell others."

THE MENNONITE

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All contributions and communications for the columns of this paper and exchanges are to be sent to Dr. J. R. THIERSTEIN, Bethel College, Kansas.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

Here is an interesting and encouraging letter from a brother in Altona, Manitoba:

This is just to thank you for your prompt attention to my complaints in regard to THE MENNONITE and also for the sample copies which reached me in perfect condition.

Enclosed find draft for which I would like THE MENNONITE to be sent to:

Henry J. Siemens, Brandon, Manitoba
The Winkler High School, Winkler, Manitoba
The Altona High School, Altona, Manitoba

Further would like to encourage you and your Board of Publication to "peg away" at the gates of our Mennonite congregations in Canada. We are dead, it is true, but only as dead as a tulip bulb in the fall. Wishing you our Master's richest blessings, I am, Sincerely yours, John Siemens

Who will emulate the fine example set by this good brother in having THE MENNONITE sent as a gift to one or two high schools in his vicinity?—Editor.

Representatives from Historic Peace Churches Present Position to Government

A. J. Neuenschwander, Secretary
General Conference Peace Committee

Friday afternoon, February 12th, 1937, saw the culmination that has been growing in the hearts of many; that a formal presentation of convictions on war and peace ought to be made by the Historic Peace Churches, to the President of the United States of America, and through him to our Government.

A member of the Society of Friends made the arrangement whereby the representatives should have the opportunity to present their beliefs to the President in the While House library. President Roosevelt met us in an informal manner, with no reporters or attendants present. The cordial manner in which the meeting was conducted by the President served to make it a pleasant and we trust profitable conference.

You may ask: "How was the statement drawn up?" No single individual is the author. Various representatives from different branches of Mennonites labored in compiling and revising the statement. The Biblical principles, in the attached statement, which was also submitted, can be found in the Mennonite Articles of Faith compiled by Cornelius Ris.

Delegation of Brethren, Friends, and Mennonites who presented to President Roosevelt Memorials of our joint Convictions on Peace and Nonresistance, February 12, 1937.

Alvin T. Coate, A. J. Neuenschwander, C. L. Graber, Rufus M. Jones, Paul H. Bowman, Rufus D. Bowman.

A copy of Dr. C. Henry Smith's book: "Menno Simons, Apostle of the Non-resistant Life," with pertinent passages marked, was also presented to the President.

When the twenty minute conference came to a close, the chairman of our delegation, Dr. Rufus M. Jones, asked whether it would be permissible to publish the contents of our statements in our Denominational papers. This permission was graciously granted and so without further comment, we submit the combined statement of the three groups.

February 12, 1937

Dear Mr. President:

We welcome this opportunity to associate with representatives of the other historic peace churches in extending to you, Mr. President, our earnest sympathy and encouragement in your efforts for peace. But with the drift toward war in the world, we feel constrained to express again our fundamental convictions upon these great issues.

For almost three hundred years the Society of Friends has labored to do away with war by first doing away with the causes and occasions for it. It has endeavored in its own circle to remove the roots and seeds of war by forming an atmosphere of life that makes war unthinkable.

During the World War, Friends carried on an experiment of love and service by reconstructing many destroyed villages in the war zone of northern France. As soon as the Peace Treaty was signed they went to Germany and fed the German children who had been starved by the blockade, and carried on extensive relief and rehabilitation also in Poland, Austria and Russia.

Friends as religious people have always tried to keep to the ways of peace and have endeavored to be peace makers both in peace time and in war time. Their message is a personal conviction, based on the Christian way of life, revealed in the New Testament, the voice of conscience revealed in the soul and on the conviction that love is the greatest power in the world.

Insofar as they are true to these principles, Friends will make heavy sacrifices to transmit their spirit of love and faith, but they cannot, as followers of Christ, endorse war methods or support them, or be themselves a voluntary part of a system engaged in making war.

We feel an obligation to make this conviction a matter of record with our Government now, in peace time, not only in behalf of members of the Society of Friends, but for any others who, for religious or conscientious reasons would take a similar position.

Respectfully yours,
Signed on behalf of the Society of Friends
Rufus M. Jones
Alvin T. Coate
Patrick Murphy Malin

Philadelphia, Pa.
February 11, 1937

Dear Mr. Roosevelt:

As representatives of the Mennonite Church, one of the churches historically known as opposed to war and in favor of peace for the sake of Christ, a position held for four hundred years, we welcome the opportunity to address you on the matter of peace and nonresistance, particularly because of your generally recognized favorable attitude on this momentous question.

Your recent utterances at Buenos Aires, as well as your other declarations on this subject, we trust will be epochal in helping to usher in a new era of good will among nations and to replace the now prevailing attitude of mutual fear, suspicion, and in some cases, even hatred.

We wish to assert again our patriotism and wholehearted loyalty to our country, even now as we appear before you to state our inability, on the grounds of our conscience and religious convictions, to participate in war or military service of any type. As a matter of record now, we humbly state to our Government that, before God and our conscience, we cannot assume responsibilities or services, the purpose and end of which is the destruction of human life.

In the attached manuscript we present for your consideration a statement of the principles of the Mennonite Church, bearing on the matter of war and military service.

We thank you most sincerely for this privilege of expressing our convictions before you as President of the United States of America, and wish to assure our Government once more of our loyalty to our country, and our cheerful willingness to serve it in any capacity, the purpose of which is the protection of life.

Our age-long opposition to war is indicated by the fact that many of the Mennonites who first came to this country did so because of military conscription abroad. During and since the World War, in the emergency relief work, we have assisted in the migration of many thousands of people to the United States, Canada, Paraguay, and Brazil, from countries where political, religious or military persecution exists today. We are always willing to help in the common good and welfare of those who are in distress or need.

Very respectfully yours,
A. J. Neuenschwander
C. L. Graber
Mennonite Representatives

February 12, 1937

Dear Mr. President:

The Church of the Brethren numbers approximately one hundred and sixty thousand members in the United States. We are chiefly a rural people, emphasizing the sanctity of the home, honest toil, plain spiritual living, and our daily duty toward helping humanity.

We love our country and endeavor to be worthy citizens by living honorable lives and working for that which makes for the highest welfare of our country. It is our conviction that true love for our country does not mean hatred of others, and that only the application of the principles of peace, love and international goodwill will make for the highest welfare of our country. Our faith is in security through love.

As a people we have consistently opposed war throughout our entire history of over two hundred and twenty-five years. Our opposition to war is based upon the plain teachings of the Gospel of Christ. It is our conviction that all war is incompatible with the spirit, example and teachings of Jesus; and that it is wrong for Christians to support or engage in it. We give our supreme allegiance to God and believe that this allegiance commits us to the highest standard of Christian citizenship by which we can serve our country and our God.

We are actively interested in the prevention of war, and are doing our utmost through peace education and service to foster goodwill between individual citizens, groups of citizens, and nations. We strongly favor all efforts of our government to keep the United States out of war, to pass a strong neutrality law, and to establish peace in the world.

We earnestly solicit your cooperation, Mr. President, now, and if, or when a war comes in discussing and dealing with the types of service in which those of us with deep religious convictions on peace may serve in the spirit of Christ with constructive benefit to humanity and without compromise of conscience.

Signed
Rufus D. Bowman
Chairman, Advisory Council on Peace
Paul H. Bowman
Moderator 1937 Annual Conference

Mennonite Principles on War and Non-Resistence

(Copy presented to President Roosevelt)

The following is a summary of the attitude of Mennonites on the subject of War and the principles of non-resistance which have been adhered to by Mennonites for more than four hundred years and some of the Biblical grounds upon which the same are based.

1. The spirit of sacrificial service, love, and goodwill promotes the highest well-being of man and society, whereas the spirit of hatred, ill-will, and fear—inherent in war—destroys. Matt. 5:9—Blessed are the peacemakers, for they shall be called the children of God. Rom. 14:19—Let us therefore follow after the things which make for peace.

2. Through faith we have become partakers of the character and Spirit of our Lord, Jesus Christ, who lived among us as the incarnation of the God of love, and we are thereby constrained to love all men, even our enemies. Matt. 5:44; Luke 6:27—But I say unto you, love your enemies, do good to them that hate you. Rom. 12:20, 21—Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Overcome evil with good.

3. War is sin! The destruction of life is wrong. It is contrary to the Spirit of Christ and Christian charity, indeed to everything that Christ represents. War is wrong in spirit and in method, since its object and practice is destruction, hence we hold it inconsistent to participate in war. Matt. 26:52—Then Jesus said unto him, put up again thy sword into his place; for they that take the sword shall perish with the sword.

4. Christ forbade His followers not only all practice of revenge, but even all vindictiveness from which we draw our principles of non-resistance. Rom. 12:19—

Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Matt. 5:38-39—Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.

5. Our first and highest allegiance is to Christ whom we are determined to follow in all matters. Acts 3:29—Then Peter and the other apostles answered and said, We ought to obey God rather than men.

6. In keeping with the above expresed principles we believe ourselves sincerely loyal to our country and believe that we can thus best serve its interests and highest welfare.

Under God, whom we serve, we commit ourselves to set forth in this true way of life this statement of position and to declare ourselves willing to assume the obligations and sacrifices attending its practices.

A LETTER

2956 N. 12th St., Philadelphia, Penn.
February 19, 1937.

Dear Brother T.:

For some time I had in mind to give a write-up of how THE MENNONITE came into existence as a contribution to Mennonite History. At last I came to it, but I am sorry that my mind fails to function as it used to. The paper needs editing and correcting. That is not due to carelessness, but rather to my failing eye-sight—a cataract. Then, too, physically, I am on the downward grade and slipping fast. But what else can you expect when you are on the edge of the eighty-seventh year? . . . It is twenty-two years today that my wife passed to her heavenly home, and I still feel the loss of her companionship.

With sincere regards I beg to remain your,

N. B. Grubb.

Friend Grubb, who has been in the ministry for sixty-five years, is the nestor among our aged pastors. He has lived a very active and fruitful life. He was pastor of the First Church, Philadelphia, for almost a generation, has been a member of the Board of Publication, and was its chairman for a good many years. Just a few years ago he finished the translation of the minutes of the Eastern District Conference, from 1847-1910, into English; he has also made a record of eighteen Mennonite cemeteries, including about 25,000 persons who have died since 1700.

Should we not brighten this good brother's declining days with a message of cheer occasionally? You older brethren, especially, who have known and loved and worked with him in Conferences and on Boards, won't you kindly remember him?—Editor.

Sunday School Lesson

A. S. Bechtel

March 14, 1937

JESUS PRAYING FOR HIS DISCIPLES

John 16:1 to 17:26 Printed, John 16:5-7; 17:14-26

Jesus Promises the Comforter vs 5-7

In his last intimate conversation with his disciples, Jesus tells them about the coming Comforter. Christ has been their comforter while with them. Now he promises to send another Comforter who will be with them forever (John 14:16). Now he was ready to go his way (v. 5), the way of the Cross. It was profitable for them that He should go, (v7) for he was sending another Friend, who could be much closer to them than Jesus could be in the flesh. It is more important to have the Holy Spirit with them in all his fullness than to have Christ remain in his bodily presence. The Comforter was to take the place held by Jesus himself in their lives. By his help they could continue to enjoy a richer fellowship with Christ than while he was bodily present with them.

The Master at Prayer 17:1-5

In these verses Christ prays that God may glorify him, that He may glorify the Father. He has glorified the Father in faithfully doing the work given him (v4).

His prayer now is that through the crucial events in his life, the work of redemption may be fully accomplished. Jesus gave special time to prayer in the pressing hours of his life. The more serious the work before him, the more time he gave to prayer. On the last night he went out into the garden to pray (Matt. 26:36). The Calvary victory was won in the Garden prayer-meeting with the Father.

Jesus Prays for the Apostles vs 6-19

Jesus prayed for his beloved Twelve for two definite things. First, that they may be kept from sin and Satan. While with them He had kept and guarded them (v12). Now He tenderly entrusts them to the care of the Father. He knew they would be disliked, even hated, by the world and would need sustaining strength. He would have them remain in the world (v15), so they might be useful in his work. He prayed that they might be kept safely from the power of sin in this world. The true disciple is IN the world but not OF the world.

Jesus' second petition is that they may be sanctified (vs 17-19). Jesus had willingly sanctified himself (v19), set himself apart for the great work of redemption. God's word, "thy truth" (v17) is to be the means of their sanctification. Jesus set himself apart that we might be set apart by God for His service (v19) in full surrender and consecration, enriched through the power of "the truth"—God's life-giving Word.

Jesus Prayer for His Own, the Church vs 20-26

Jesus' prayer looked far beyond the group of the Apostles. It included all who should in all future time believe in Him as their Saviour (v20). Jesus' disciples are to be witnesses and win others. Jesus' first petition for the Church is "that they all may be one" (v21). He dearly longed for the harmony and unity of his followers in all ages. The unity of His followers will help to convince the world that God sent Jesus (v21). A truly united Church is an unanswerable argument for the Christian faith. The true disciples of Christ shall possess the glory He had from the Father (vs 22,23). God loves those in

Christ even as He loves Christ himself.

His second petition for the Church is that they may be with Him in his heavenly glory (v24). Here He reveals the final purpose for his disciples. Jesus shared all with his disciples here. He wishes to share all the glory of the other world with them.

There is no voice which has ever been heard, either in heaven or on earth, more holy, more fruitful, more sublime, than this prayer offered by the Son Himself."—Melanchton.

Practical Truth

There is a oneness of spirit among all true Christians, in whom the Holy Spirit dwells.

Sermon Sketch

J. R. Thierstein

"Behold My Hands" John 20:27

When the risen Christ appeared to the Apostles the second time, he said to the incredulous Thomas, "Behold my hands." The Bible has much to say about hands and the use to which they are put. The hand is used to bless and to curse, to save and to destroy, to smite and to soothe, to heal and to wound, to express joy and displeasure, and what not. The hand is said to serve as an indicator of certain characteristics in man. Thus a hand with short, stubby fingers is said to indicate the mechanic; one with long, slender fingers, the artist; one with rather large, spreading fingers, benevolence and open-mindedness; one with fingers close together, secretiveness. But our Scripture passage directs us to behold, to interpret Jesus' hands.

Jesus' hands are toiling hands. "And what mean such mighty works wrought by his hands." Mark 2:6. When on earth, he was constantly mending broken, maimed, frail human bodies; or again, he was extricating sinners from their fallen positions, or breaking bread that thousands might be fed, or extending his hands while dealing out blessings. Can a true follower of his be a drone, an idler?

Jesus' hands are praying hands. During his earthly pilgrimage he prayed much, extending his blessed arms and hands to his Father in prayer and supplication. Day-in, day-out, often far into the night, he kept on working and praying, not for himself but for others. Work and pray! What a fine example placed before us by our Master!

Jesus' hands were accustomed to search the Scriptures. His fingers were habituated to leaf through God's word in search of the truth. O how well versed he was in it! How fittingly he could quote it! Do our Bibles show unmistakable signs of use? Are the leaves worn by being turned over and over again? If not, our Christian life is impoverished, lacks much of the comfort and charm that it might have.

Jesus' hands are pierced hands. He shows us his bleeding hands, his wounded head, and his opened side and says, "See, all this I have done for thee, what dost thou for me?" Are our hands wounded? Have they ever been really hurt by giving, by working for Christ's sake? Are we bent on doing the things that he did? Are we going about doing good?

Jesus' hands are beckoning hands. In spirit he is still beckoning us, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." Rev. 4:20.

CORRESPONDENCE

Bethesda Church, Henderson, Nebraska

The Bethesda Bible School gave its closing program in the Bethesda Church, February 21, to a large and appreciative audience. It was interesting and impressive, and a good testimony for the teacher, the students, and the work in general.

If there ever was a time when sound Bible instruction was needed, it is at the present time. We should have more schools where Jesus is not only stressed as an ideal, example, or great teacher. but where he is stressed as our only Saviour, the Son of God, with his virgin birth, his death on the cross, his ascension, and his coming again to receive his church in the air and for the judgment before the great white throne. The gospel of Jesus Christ includes these four major parts with additional minor parts.

Some forty years ago we heard Rev. C. Showalter of Iowa, say, "Einigkeit in den Hauptsachen und Freiheit in den Nebensachen," or unity in the essentials and liberty in the non-essentials. Only in Christ, the son of the living God, can we be one and possess the real essentials.

But, unfortunately, men so often stress the non-essentials which have no saving power. They place the ideal and the exemplified Christ in the foreground and don't even mention His saving power as the real esential. He is an idealistic Christ, but He is more than that—He is a Saviour whom we must accept as such or we are eternally lost.

J. J. Friesen, Corr.

Ebenezer Mennonite Church, Bluffton, Ohio

Psalm 133:1—Behold, how good and how pleasant it is for brethren to dwell together in unity.

About seventy serenaders, according to custom, ushered in the New Year of 1937. Starting from the Ebenezer Mennonite Church, some from sister churches participating, they sang good wishes for the New Year, especially to the sick, aged, and shut-ins.

December 28 Rev. P. R. Schroeder addressed a union meeting of the four churches on the European situation.

Friday, January 1, 1937, the yearly congregational meeting was held. We have a membership of 535; in 1936 there were seventeen marriages, nineteen births, six deaths, eight new members received, and eight transferred by letter. All business was disposed of in a pleasing way. Most books closed with a fair balance on hand. Our minister, Rev. P. A. Kliewer, was again elected. All told, we have a blessed start for 1937, for which we praise God from whom all blessings flow.

On January 17 we dismissed church services in the evening to attend the Swiss Mennonite Community Men's Chorus' sacred concert directed by Alvin Burkholder. This was enjoyed by all because of the wholesome and inspiring singing.

Our prayers are continuing for Fanny Amstutz who has spent some time in the hospital at Bluffton. May we admonish our readers to pray for the young maiden according to James 5:15.

At this writing Mrs. P. A. Kliewer is convalescing from a serious operation. May God add His blessing is our prayer.

The Gospel Team programs are very beneficial to our young people. The chorus is rehearsing for the Easter service. It is also looking forward to begin on the rehearsal of the "Elijah" after Easter. This mixed chorus is under the direction of Miss Mabel Amstutz.

The illustrative lessons by the minister, prior to the sermon are of interest. The interesting discourses after Sunday School by our Superintendent are very much appreciated.

Some of our active organizations in the church are: The Ladies Missionary Society, the Girls Missionary Band, the Senior, Intermediate and Junior Christian Endeavor Societies, and the Gospel Team.

The Gospel Team met at the home of David Niswander on Tuesday, February 9. The speaker was Ezra Steiner, a returned missionary from India and Tibet.

Every Thursday evening the Sunday School teachers meet to study the lesson. At 7:30 to 8:00 we have a prayer service. Correspondent

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Salem Mennonite Church, Wisner, Nebr.

Greetings! There is not so much to report from a small congregation which is without a minister. We have Sunday School services on Sunday mornings, and we try to call ministers from our sister congregations from time to time. At times a minister chances to come through here and of course gives us a message.

I would like to take this means of thanking our Foreign Mission Board for sending us missionaries now and then who give us encouraging reports concerning the work, a well as the needs, on the various fields.

We are located in the north-eastern part of this State, which is generally known as the place where crop failures are unknown. This, however, did not hold true last year, as we were visited with a severe drouth. So we had very little small grain and no corn, except along the river bottoms and on some irrigated land. The fodder which could be cut was used mostly as silage.

Although we had a general drouth last summer, we surely enjoyed many rich spiritual blessings. In January our hearts were gladdened by the visits of missionaries Rev. and Mrs. J. P. Suderman. Their messages and slides about the Indians in Arizona were interesting. In May we called Rev. M. Horsch who conducted communion services and gave us some inspiring messages.

Through the months of June, July, and August we were very fortunate in having as our pastor, Rev. Erland Waltner, student pastor of the Biblical Seminary, New York City. He gave us spirit-filled sermons on Sunday and Bible study and catechism instruction during the week.

Early in September we celebrated baptism and communion services. Rev. Horsch again officiated. We had the pleasure of welcoming two members into our church. Soon after, we had Rev. P. R. Schroeder with us. He gave us a fine lecture on Walls and Bridges in connection with his European trip. Later in September we had Rev. and Mrs. J. R. Duerksen in our midst. Both gave us encouraging reports concerning their work in India.

Last Tuesday we laid our church brother Harry E. Leisy to rest. Rev. P. R. Schroeder officiated. Brother Leisy had been suffering for two years from cancer.

Shall close with Micah 6:8. Hearty greetings to the editor and all the readers of THE MENNONITE.—Henry Boehr.

REPORT OF THE TREASURERER OF THE EMERGENCY RELIEF BOARD OF THE GENERAL CONFERENCE FOR JANUARY, 1937

Receipts for the General Fund

D. W. Friesen, Altona, Man., Canada	$ 1.00
Ebenezer Menn. Ch., Mt. View, Okla., by P. L. Kliewer	5.00
First Menn. Ch., Philadelphia, Pa., by Howard S. Weiss	3.62
Emmaus Menn., Whitewater, Kans., by J. A. Busenitz	51.22
First Menn. Ch., Upland, Calif., by G. E. Schmidt	10.30
First Menn. Ch., Philadelphia, Pa., by Howard S. Weiss	1.94
D. W. Friesen, Altona, Man., Canada	1.00
Herald Menn., by J. A. Harms, Clinton, Okla.	26.56
Christian Menn. Ch., by J. B. Stucky, Moundridge, Kansas	38.00
Brudertal Menn. ch., by F. N. Funk, Marion Kansas	19.80
Refund Menn. Colon. Board, Rosthern, Canada, Check No. 350	300.00
Bergthal Menn. Ch., Pawnee Rock, by H. C. Schultz	10.40
First Menn. Ch., S. S., Newton, Kans., by Milburn Harder	39.61
Garden Twp. Ch., S. S., by Willie Voran, Hesston, Kansas	55.50

Receipts for Russia

Edward Esau, Whitewater, Kan.,	10.00
John J. Schmidt, Canton, Kans.	5.00

Receipts for Canada

San Marcus Menn. Paso Robles, Calif., by B. A. Claassen	5.77
Medford Menn. Ch., by Peter Friesen, Medford, Okla.,	16.52

Receipts for Flood Sufferers

H. C. Schultz, Pawnee Rock, Kansas	10.00
G. M. Schmidt, Hillsboro, Kansas	1.85
Elsie K. Regier, Elbing, Kansas	25.00
Medford Menn. Ch., by P. W. Friesen, Medford, Okla.	16.35
T. C. Lehrman, Goessel, Kansas	1.00
J. J. Ratzlaff, Goessel, Kansas	1.00
P. H. Schroeder, Goessel, Kansas	5.00
Rudolph Unruh, Goessel, Kansas	5.00
J. J. Flaming, Hillsboro, Kansas	5.00
Mrs. H. E. Schmidt, Canton, Kansas	1.00
P. H. Schmidt, Canton, Kansas	1.00
Edmund Graves, Goessel, Kansas	1.00
Susie Schroeder, Goessel, Kansas	1.00

Summary

General Fund	$563.95
Russia	15.00
Canada	22.29
U. S. Flood Sufferers	74.20
Total	$675.44

Gratefully submitted

Peter H. Unruh, Treas.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF

Senior Department	B. Bargen
Intermediate Department	Emma Ruth
Junior Department	Mrs. H. J. Andreas

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Dr. Wieand Lectures at Bluffton . . .
. . . Bethel Students Give Peace Play
Special Discussion Groups at Freeman

Bluffton

Dr. Albert C. Wieand, former president and now professor of Bethany Biblical Seminary, Chicago, gave Bluffton students one week of wonderful inspiration.

"Sometimes I get so homesick for God that I can hardly wait for a quiet moment to talk with him.... Prayer is putting one's mind in tune with the infinite ....God is orderly. He acts through laws of nature which he himself has established. By praying we accept God's will and thus are aided in passing over the hazards of everyday life...."

In addition to his regular schedule of programs, Dr. Wieand held an open forum for the members of the YMCA, discussing problems of the college student.

Bethel

Furnishing the evening program for a Sunday evening, the S.C.M. (Student Christian Movement) presented the play, "Operation at One," the first of what promises to be a series of renditions among the churches in that vicinity. The play—a missionary play—paints dynamic, modern Youth on a Chinese mission field, living Christ, in the face of a deluge of communism, as it threatens to sweep into the mission compound.

"I never knew what Christianity meant, until I saw YOU people live it like THAT," cries out a young communist at the close of the play, as he finds to his amazement that the Operation at One is to save the life of a COMMUNIST, a fiery enemy of the Christian Mission.

Freeman

Through one of the worst snow storms of the North, Freeman College students keep right on going. Unable to get through drifted roads, they find "homes" in town for the night, and in the daytime go right on with their college work. Special discussion groups of the season, in the YMCA and the YWCA concern themselves with topics like, "The Christian and his obligations," "Christian friendship," "The Christian and his leisure moments," "Dating," "Conduct in public meetings," "Manners," and "Undesirable habits."

Faculty group leaders are: Miss Waltner, Mrs. Hermanson, Miss Loewen, Miss Waldner, Mr. Unruh, Mr. Congdon, and Mr. Wipf.

YOUNG PEOPLE'S TOPICS

APRIL

April 4.—The Good Church-member Worships. Deut. 16:11; Matt. 18:19, 20. (Consecration meeting.)

April 11. The Good Church-member Practices Stewardship. I Cor. 4:2; I Pet. 4:10.

April 18. The Good Church-member is Community-minded. I John 3:17; 4:20.

April 25. The Good Church-member Is World-visioned. Matt. 28:16-20; John 4:35.

EASTER, A BEGINNING, NOT AN END

I Cor. 15:12-17

Young People's Topic, March 28

Strength for the Inner Man—

M., Mar. 22. An age-old question. Job 14:7-10
T., Mar. 23. Jesus' answer. John 11:21-27
W., Mar. 24. A building of God. II Cor. 5:1-9
T., Mar. 25. The Christian hope. I Thess. 4:13-18
F., Mar. 26. The Land of Reward. II Tim. 4:6-8
S., Mar. 27. The promise of Jesus. John 14:1-12
S., Mar. 28. *Topic: Easter, A Beginning, not an End*

A Prayer—

Risen Christ! arise now in my soul. Take possession of it and keep it. I see today as never before that with Thee there is no beginning, no end—only love, power, justice, and right, always. Thou art the perfect expression of all that is beautiful as the mind of man can conceive it, timeless, spanning the present moment of eternity. With Thee, these humble efforts of mine take on timelessness; with Thee, I become a co-creator, to share with Thee the joys of Heaven forever. I thank Thee, O Christ. I do thank Thee. Amen.

Problems and Projects—

1. One of the basic concepts of biologic science is the idea of the permanence and unchangeability of the germ plasm, carried on from individual to individual, generation after generation. In what sense is that immortality?

2. In the last analysis just what DOES a man consist of? Is the body the REAL man? Or are things like friendship, hope, love, understanding, sympathy the REAL things of life? What evidence is there to believe that these things live on after death?

3. Do you know of people who were spiritually dead at one time who are now spiritually alive? What caused the change?

4. What things do you hope to accomplish after death which you could not accomplish here?

5. If there is no life hereafter, on what basis do you explain all the suffering on the part of some people here on earth, and the relatively little suffering of others?

6. "It is finished," cried Jesus. What is finished, and what is just beginning? Is Easter a day, or is it an experience? Have YOU had that experience?

THE LEADER'S BOOKSHELF

This department welcomes brief, concise reviews from readers of books which have been a help to them in work of leadership or in their own personal lives.

LIFE WITH A CAPITAL "L" by A. Lindsay Glegg, Marshall Morgan & Scott, Lt. D.

A compilation of lectures addressed especially to younth. I would turn these "heart-talks" on the "Life more abundant." Each one so simple, so short, so full of the life which one spells with a capital "L." Quote: The vertical line of the L represents the life in contact with God; the horizontal line, the life in contact with our fellow men. The vertical line by itself is the letter "I" and represents a life that is self-centered and egotistical . . . A life that leaves God out, and is concerned only to serve mankind, this the horizontal line represents,—it is a dash or a blank. But life with a capital L is a combination of the two: first, the life that is right with God; and then, as a consequence, a life that is spent in serving others. One hundred and twenty-seven pages.

Six Fateful Days

Intermediate Christian Endeavor Topic for Mar. 21

A Survey of John 12:12 to John 19:42

For Daily Meditation

Mar. 15. Mounting unbelief. Matt. 13:53-58
Mar. 16. Mounting hatred. John 18:28-40
Mar. 17. A friendly refuge. Mark 14:1-9
Mar. 18. Jesus' last appeal. Matt. 23:34-39
Mar. 19. Last words to His own. John 13-1-17
Mar. 20. The crime of the ages. John 19:13-18
Mar. 21. Six fateful days. John 12:12-19:42

Pre-prayer Circle

Read Mark 14:32-42 quietly and reverently before prayer participation. Pray for a deeper understanding of the meaning of the events of the last week of Jesus life. Pray for the leader and the meeting.

Room Arrangement

Hang one of Hofman's pictures, "Christ in Gethsemane" in a prominent place in the room. It can be made more effective by dimming all lights during the worship service and focusing one light on the picture. The seating of the group can be arranged in the form of a cross. Let the piano play quietly for five minutes hymns suggestive of Passion Week while the group is assembling.

A Plan for Your Meeting

1. Opening Song: "Tell Me the Story of Jesus"
   Prayer, by the leader
   Society announcements and offering
2. Worship Service

   At this point the leader should announce the topic and explain the plan of the worship service. Make this part of the meeting a devotional portrayal of the last six days of Jesus life with Scripture and song. Prepare large placards with the days of the week from Sunday to Friday. Let the leader quietly change these as the program moves from one day to the next. Have one member who remains at the front of the room or behind a screen, read each of the Scripture passages.

   1. Sunday
      Song, "The Psalms." (Sung or played)
      Reader: Mark 11:1-11
   2. Monday
      Song, "Nothing but Leaves"
      Reader: Mark 11:12-19
   3. Tuesday
      Song: "More about Jesus"
      Reader: "In the morning they come again

to Jerusalem: and as he was walking in the temple, there came to him the chief priests, and the scribes, and elders asking him questions. And he reasoned with them, answering them well and speaking unto them in parables." Also Mark 13:1, 2.

4. Wednesday
   Song: "There Is a Place of Quiet Rest"
   Reader: "Jesus spent the day in quiet retreat."
5. Thursday
   Reader: John 13:1-5; Mark 14:22-26
   Song: " 'Tis Midnight and on Olive's Brow."
   Reader: John 18:3-13a
6. Friday
   Song: "There is a Green Hill"
   Reader: John 19:16-18
   Song: "When I Survey the Wondrous Cross"

3. A Survey of John 12:12-19:42
   This can be done by chapters, by incidents or by characters.
   1. Peter's experiences during the six fateful days
   2. Judas' experiences
   3. Pilate's experiences
   4. The experiences of Philip and Thomas
   5. What were some of the last things Jesus said to his disciples?

   Ask each one to read the chapters suggested for the survey and make his report in his own words.
4. Closing Moments
   Song: "Jesus, Keep Me Near the Cross"
   (Read the third stanza while it is being played softly)
   Benediction verse: Ps. 19:14.

Faith of Our Father's; Holy Faith

Junior Topic for March 21, 1937

THE CHURCH

Boys' Night

Let the boys have charge of this program. The girls could be seated before the call to service, the boys marching in at the call.

1. *Call to service* by a trumpeter using "Onward Christian Soldiers". For the first verse let the boys mark time, beginning to march in with the second verse. Let the girls rise to join in the third verse.
2. *Opening worship*
   1. Prayer spoken by a junior using "Lord, I Hear of Showers of Blessing
   2. In unison sing "The Lord Is in His Holy Temple"
   3. A voice speaking "Who shall stand in his holy place?"
   4. Another voice answering with Ps. 24:4
   5. Leader speaking Ps. 24:5 (Be seated)
   6. Sing in unison "I Am Coming, Lord"
3. *Study period. Aim:* to give the child an idea of the history of the Mennonite church and to lead to a fuller appreciation of the same. As in previous study, so also now the subject is too broad, too deep for thorough study. And that is not the aim. We are only introducing juniors to these "fields rich and fertile in such a way that there remains within the heart an appreciation of the toil that made them fruitful, and a desire to study the history of the heritage that is theirs.
   (For this brief introduction I refer again to C. H. Wedel's "Sketches from Church History")
   1. Introductory remarks by chairman connecting last study with evening's theme
   2. Remembering. Let a junior ask the group questions covering points of importance studied at last session
   3. How Many Can You Name? Let this question be the heading on the blackboard. The leader asks the group to name the various denominations familiar to them. Write these on the board. When no more can be thought of, underscore our denomination and thus introduce the study for the evening. This will offer a splendid opportunity to emphasize again the truth of One Church
   4. Why are we called "Mennonites?"—a junior introducing Menno Simons. If the parents cannot help the children in the preparation of these themes, the leaders will have to spend extra hours to copy the material used
   5. Darkness Yet Light—a junior giving a picture of the first years of our church, the years of faithful witness inspite of persecution and death
   6. Special music—"Under His Wings"
   7. Banners Around the World. Let each boy participating in this, take his turn at a map of the world, stick his little miniature banner at the point of the Mennonite settlement which he is to discuss, and then give his brief talk
      a. Mennonites in Holland
      b. Mennonites in Germany
      c. Mennonites in Russia
      d. Mennonites in Switzerland

  e. Mennonites in America
  f. Mennonites scattered abroad since World War

8. "Ye are the light of the world." Let a junior state this truth: Satan hinders the Church; the more he hinders, the more the Church grows, for persecution scatters the "lights" and intensifies them
9. Sing in unison "Stand Up, Stand Up for Jesus"
10. Faith of Our Fathers, Holy Faith!—In this talk by the leader, explain in a very simple way the principles of our Mennonite church. Lead the child to appreciate the cost of the heritage which is his when he is grown "of age" and to feel his responsibility as a link that must keep this heritage pure, that must add to its enrichment, that so, still pure, still enriched, it may fall as a blessing upon the coming generation. Close with the truth: to make this heritage ours WE must find the Way, Jesus our Saviour; We must study His Word, believe it and obey it; WE must stay in close touch with Him that we can become lights in this world of darkness
11. Repeat in unison verse of the month: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life. John 10:27,28
12. Sing in unison "I Am Coming, Lord"
13. Speak in unison "Faith of Our Fathers"
14. Closing prayer

FAMILY CHRONICLE

DEATHS

William T. Lehman of Fortuna, Missouri, was born December 8, 1865, at Dalton, Ohio, and passed away January 16, 1937, following a stroke of apoplexy. He was the youngest son of Peter P. and Katherine Lehman. In 1866 he moved to Missouri and spent his entire life on the farm where he died. He was married to Lydia Lehman of Berne, Indiana, December 30, 1894. She preceded him in death on March 5, 1910, leaving her husband, four sons, and a young daughter. On November 22, 1923, he was married to Bettie Hays Dorman and to this union one daughter was born. At an early age he professed his faith in Christ and was united with the Mennonite Church near Fortuna, Missouri.

Funeral services were held at Bethel Mennonite Church, conducted by Rev. William McNeil and Rev. P. P. Hilty. Mrs. Roy. Gerber, Corr.

Edward S. Yost, husband of the late Lucinda Yost (nee Fretz), sister of Pastor A. M. Fretz of the Deep Run Mennonite Church, died at the home of his daughter in Souderton, Pennsylvania, on January 23, 1937, aged 85 years, 7 months, and 7 days. Funeral services were held January 28 in the Doylestown Cemetery Chapel. Rev. E. J. Bohn of the Souderton Church officiated; A. M. Fretz offered prayer. The deceased was a member of the Deep Run Church.

Mary L. Croll (nee Alderfer), widow of the late Wallace G. Croll of Lansdale, Pennsylvania, died February 16, 1937, aged 61 years, 1 month, 5 days. Funeral services and interment took place on February 20 in Lansdale. Pastor A. M. Fretz officiated, using as text Titus 3:5-7, which was the same one he had used on May 27, 1899, when he baptized her and received her as a member of the Zion Mennonite Church, Souderton. She, with her family, later become members of the Deep Run Church. When the church in Lansdale was organized in 1930 they were among the charter members. Loved by all, she was a faithful, conscientious worker in the church she loved, evidencing that the fruits of a regenerated life are the "works of righteousness."

Andrew S. Hendricks, husband of the late Salome Fretz Hendricks, died at his home in Perkasie, Pennsylvania, on January 29, 1937, aged 86 years, 9 months, and 3 days. Funeral services were held on February 3 in the Evangelical Church, the pastor, W. E. Pottieger, officiating, assisted by A. M. Fretz.

Elias Geiger died January 11, 1937, at his home near Columbus Grove at the age of 73 years. Surviving are his widow and three children. The funeral was held in the Ebenezer Church with Rev. P. A. Kliewer officiating.

Mrs. Louis (Swartz) Riegel of near Beaver Dam, formerly Dalton, Ohio, died in the Bluffton Hospital. The funeral was on January 18, 1937, at the Church of Christ in Beaver Dam. Rev. P. A. Kliewer officiated.

Philip Sommer, the son of Jacob and Marian Amstutz Sommer, was born near Pandora, Ohio, May 30, 1883 and died Feb. 25, 1937, of a kidney ailment after a brief illness. He had attained the age of 53 years, 8 months and 25 days. On Oct. 2, 1910, he was united in marriage with Viola Hilty, who with five children survive him. Mr. Sommer was a good husband and a good father who was deeply concerned for the welfare of his family, religious leadership and guidance as well as to provide well for their temporal needs. For some years he was a member of the Grace Mennonite Church council and was always faithful and active in the discharge of his duties as a church officer. In recent years Mr. Sommer conducted a dairy and supplied milk to Pandora and neighboring towns. He was respected and loved by all who knew him for his kindness and courtesy, his generosity and cheerfulness. Funeral services were held at the Grace Church, Feb. 28, 1937, in charge of his pastor, Rev. Paul E. Whitmer, assisted by Rev. E. B. Steiner.

—The states of the middle west have received an unusual amount of snow this winter. In the more northerly states people have been snowbound for weeks, and traffic was laid lame for days, if not weeks. Even in sunny Kansas there have been sights where scores of autos were stalled by snowbanks on national highways.

Objectives for Individual Churches for 1937

A. J. Neuenschwander

(Paper read at the Eastern District Conference)

Luke 12:31-37

The Church Herself

Before enumerating other objectives, let us first regard the Church as an objective. What is the church? According to our Catechism, the church is a collective body of believers in the Lord. According to Col. 1:18, Jesus Christ himself is the head and we are the body. In another figure in Ephesians 5:27, Paul speaks of the church as a bride of Christ, which is to be without spot or wrinkle, holy, and without blemish. Jesus presents himself as the vine and the believers as the branches in John 15:1-7.

A church, therefore, is a body of believers which accepts Jesus Christ as head, wherein every member seeks to respond to His call and also seeks to remain clean, holy and in constant vital touch with the Head. A church is first and always a company of believers who have a religious purpose, namely to propagate the Gospel of Jesus Christ so that lost men might be saved; and those who are saved be built up in their faith, encouraged in service and anticipation of eternal life.

The Entire Church a Missionary Organization

Our Master's parting injunction to "go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," has been heeded by only a "remnant" according to Dr. Robert E. Speer who has been closely connected with the missionary enterprise for a half century. This ought to constitute a real challenge to the church and to mission leaders everywhere.

In many churches there seems to be only a small group of women known as the missionary Women's missionary work. We like to think that in our Mennonite Church there is a more whole-hearted interest in missions, surely more than a "remnant." Is this assumption correct? In 1926-29 there were 27,312 members in churches in the General Conference. Statistics show that we gave $455,880 for home and foreign missions. That averages $5.50 per member per year. Remember that this was before the depression and includes both home and foreign missions! During the 1933-35 Conference period there were 31,551 members, and we gave $156,420 for missions in the two departments, or $2.46 per member per year! Was the depression the cause for the entire decrease, or is our mission interest decreasing? Are all the members in our individual churches mission-minded? What an opportunity we have to help in a most wonderful work! India is open for the Gospel as never before with a mass movement on now. Our China field is growing so that the workers call for new forces. Our Canadian brethren are calling for support to purchase abandoned churches or school-houses which can be made into places of worship. Let us, as under-shepherds of the great Shepherd lay the cause of missions on the hearts of our people as never before and seek to enlist the whole membership in this great work.

Christian Citizenship

A third objective that we as Mennonites ought to strive for is a greater up-lifting influence in our Christian citizenship. By this objective, I do not mean that the church should stand as a unit and act together like one of the many lobbying machines. By no means, but I believe that the church members individually should give expression to the high and noble citizenship as taught and exemplified by the prophets like Amos, Hosea, and Isaiah need to be studied and applied to our present-day problems. Taxation, class rivalry, undue importance of wealth and race hatred, all came in for stern denunciation and indictment by Jesus himself. By precept and example he showed how to combat these evil forces. These problems are still with us. In a democracy like ours where each adult individual has the privilege and duty to exercise his citizenship, there should be a more nearly uniform reaction toward these and similar menaces to society. Without permitting partisanship to invade the pulpit, but by keeping our message above, we can inspire our people to exercise their convictions regarding citizenship. A fact that we need to emphasize to our people is this: Every Christian ought to be a better citizen because he is a Christian. Some one may say: Our citizenship is in heaven. This is true, but while we are here on earth, I am convinced that it is our Christian duty to bring heavenly principles on earth.

Youth Program

Since the youth of today constitutes the church of tomorrow, it is essential that in the fourth place, we set up and work toward a youth program in our churches that is purposeful and uplifting. This objective is so big and so involved that the easiest thing for the church is to sit down piously, wait and hope for the best. If the church wants to build for the future, there must be a youth program as a definite objective.

A program of unifying action might be based on the plan and principle of the Christian Endeavor. This will assure of social contacts with other similar groups in conferences and conventions. The program is built on the principle of "learning to do by doing." Christian Endeavor is a Christian training school. Therefore every individual in our church in that age-group ought to be encouraged to become an active member in the organization. What better training could be suggested than the "four-fold plan" requires?

This is good in itself, but it is not all that needs to be included in a youth program. Certain social subjects, as the evil effects of intoxicating liquors, gambling, improper sex-relations between opposite sexes, should be included in a well-rounded program. The pastor needs to express his own and Biblical principles on these and related subjects repeatedly. More than than that, speakers who are specialists on these subjects should be brought to our churches so that our youth might know of a certainty what the church's attitude and position is on these moral questions. A purposeful youth program includes making use of our young people whenever and wherever feasible in our church work. Let there be a youth program. Let the objective be purposeful and uplifting.

Establishing and Maintaining Christian Homes

Because of the basic significance, the church needs to have as a fifth objective the establishing and maintaining of Christian homes. In our general and specialized schools our youth is trained for business, the arts, and what not. We seem to be training youth for everything but for the most essential task, the establishing and maintaining of a Christian home; yet the vast majority of our youth will sooner or later be engaged in this challenging task. Therefore, let the church help our youth in establishing Christian homes.

Where shall we look for help? To the Christian's guide-book, the Bible. Turn to Jesus' teaching—there we find the highest conception ever given to the world of what constitutes a Christian marriage. Christ taught that marriage is a spiritual unity in which "two people are not linked to each other, but to God." Jesus taught that the union was to be permanent and not experimental, and only death shall terminate the obligations. In his book, "Youth and the Homes of Tomorrow," Dr. E. T. Dahlberg says: "Sin in extreme instances may sever the marriage relationship. But divorce, even for such a cause, is a thwarting of the highest purposes of a family, and involves certain obligations not to remarry."

A further objective for Christian homes is the emphasis that needs to be put on Christian child training. With so many agencies bidding to draw our children to themselves, it is imperative that parents be on their guard and that they train and nurture their children in Christian principles. The Kingdom of God needs always to be kept in the foreground in every Christian home.

Support All Conference Work Proportionately

The sixth and last objective that I shall offer is that each church should support all our Conference activities in a proportionate manner. By this I mean not only the activities of the District Conference where the church is located, but also the activities of the General Conference. To do this requires effort; but if it is good work, why not support it in proportion?

It is not fair to others that some churches should shirk their responsibility and thereby load the obligation onto others. If and when the Conference has accepted an obligation for missionary or benevolence work, the majority has accepted it as an undertaking. It then becomes a proportionate obligation for every member, and it ought also to be met as such. When some churches and some individuals fail to accept their share of the task, it is to fail to be in the way of blessings that come when duties are sincerely accepted and met as the Lord has prospered. There may be occasions when it is difficult or almost impossible for individuals or churches to meet their full share of an obligation. Let there be proportionate giving as the Lord has prospered.

Added to the District Conference activities are the needs of the General Conference. The various General Conference Boards might be named in the order of the amount or size of their needs—(a) Foreign Mission Board; (b) Home Mission Board; (c) Emergency Relief Board; (d) Publication Board; (e) General Conference Executive Committee; (f) Board of Education. Some one needs to furnish the funds for the work that is to be done. If some one needs to do it, why not you? Again I hear some one saying, we cannot do our full share in all the projects. Perhaps so, but again I make my appeal that it be done in proportion as the Lord has prospered.

The Kingdom of God is a great enterprise. God is the designer. He has a plan. It can be established as you, I, and thousands of others form our plans and objectives to fit into His great plan. As ministers and as leaders, we need to have definite objectives. Let none say, we are too small or too weak. Remember the words of the Master: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

ANNOUNCEMENT

On Sunday, March 14, Brother George Kopper will be ordained as Minister of the Arlington, Kansas, Mennonite Church. An all-day program is provided for the occasion. Friends are cordially invited.

« « JOTTINGS » »

—A good brother in the East thinks that his section of the General Conference isn't sufficiently represented in the columns of THE MENNONITE. We feel that with the jottings and the correspondence that the paper has brought from churches there, we cannot plead guilty to any shortcomings, especially since the person had not taken the trouble to send in any contribution up to the time he wrote.

—Church weddings are becoming more general, as is perfectly proper, in our Pennsylvania churches. Pastor A. M. Fretz reports two in the Deep Run Church during the past year. Young people who love their church may well desire the sacred sanctuary for the holy rite.—At a recent business meeting of the Bethel Church, Perkasie, Pennsylvania, Miss Fannie E. Landis was appointed correspondent. The interesting article in Mennonite No. 7 was from her pen. Her modesty, it appears forbade her signature. Her pastor, however, herewith desires to introduce her to her fellow-correspondents. You may look for more news from Perkasie.

—The Deep Run (new) Mennonite Church was chartered and organized as a separate congregation in 1849; the spacious brick building then erected, with several alterations, is the same still used in worship. The ministers serving during this interim chosen by the congregation were Martin Fretz, three years; Enos F. Loux and Joseph D. Rosenberger together, a number of years: Jacob S. Moyer from 1871 to 1883. Since then Allen M. Fretz, a son of the congregation, has been its pastor. The deacons serving through the same period were Samuel Atherholt, William Meyers, Aaron M. Richert, and Samuel W. Gross, who is still in service, with Levi S. Moyer as assistant deacon.

—From **News Letter No. 4.** Salem Mennonite Church, Freeman, South Dakota, Rev. P. R. Schroeder, pastor, we glean the following: "**Easter comes March 28 this year.** During the next six weeks the Passion of our Lord will therefore occupy our attention. **Whereas:** "He was wounded for our transgression, he was bruised for our iniquities; . . . and the Lord has laid on him the iniquity of us all.' Isaiah 53:5, 6. **Therefore:** 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' Isaiah 55:7.—Rev. Schroeder was in Oklahoma in January, speaking thirty-six times in the Bible Academy and in the 'Neuhoffnungstal' Church at Meno; Saron Church, Orienta; the Churches at Medford and Deer Creek, Oklahoma; and at Pretty Prairie, Kansas.

—The report has come that Missionary and Mrs. Wiens, with family, are leaving India, March 12, for a furlough in the United States, which they have earned, after being held down by their work nine and one-half years since their last sojourn here. Altogether the couple has now been on the India mission field thirty years. With them come their two youngest children, twin daughters. Mieka, an older daughter, is a senior in Bethel College; Ferdinand J., their older son, is manager of our Book Concern: and Rudolph P. is superintendent of schools at Lehigh, Kansas.

—Prof. and Rev. J. J. Voth of Bethel College has been called to serve the Gnadenberg Mennonite Church, Whitewater, Kansas, for the next three months. During the summer vacation, J. F. Schmidt, a son of the church who is a student at Hartford Theological Seminary, will probably serve the church. Rev. G. N. Harms, who has served the community and church for about fifty years, feels that he deserves a rest.

During the recent meeting of the Board of Foreign Missions at Newton, Kansas, two of the members addressed the students and faculty of Bethel College during the chapel hour. Rev. M. Horsch, Beatrice, Nebraska, had for his theme, "Fear not." He showed that the origin of fear is sin. Three things give rise to fear—life, death, eternity. To overcome fear it is necessary to be born into a new life through Jesus Christ, our Saviour, and to establish a true and perfect relationship with God and our fellowmen. Rev. H. G. Nyce, Allentown, Pennsylvania, showed through a number of illustrations from the life of Jesus the far-reaching influence of Christ's great work of love and redemption.

—From Bluffton, Ohio, comes the report that the Swiss churches in that place and vicinity—First Church of Bluffton; Ebenezer Church, two miles west; St. John's Mennonite Church, a mile east of Pandora; and Grace Church of Pandora—are planning to celebrate the one hundredth anniversary of the founding of the first Mennonite Church in that neighborhood. The celebration is planned for next summer, presumably in July.

—On February 16, the Mennonite Board of Education, made up of representatives of the seventeen Conferences (old) in North America, met at Goshen College for its annual session. Reports showed that the Board had received some land in Illinois and legacies amounting to several thousand dollars, and that Goshen had this year the largest enrollment in its history.

—In a recent radio address heard by millions of American people, Dr. Stanley Jones made a strong plea for the union of the Christian churches. The address was occasioned by the successful launching of the million-unit fellowship movement sponsored by the Methodist Episcopal Church. The great missionary maintains that, unless the Christian denominations unite in a struggle royal against fascism and especially communism, they are almost doomed. He suggested that the denominational labels be dropped, and that we organize ourselves into "the Church of Christ in America," with a Methodist branch, a Presbyterian branch, a Mennonite branch, etc.

—J. J. Friesen, Henderson, Nebr., writes: "Our elder A. W. Friesen moved to town a few weeks ago. This will enable him to do his pastoral work more advantageously in the church and community. Prayer meetings are held each Wednesday evening, divided into two groups—one the young people and the other, the more elderly. These meetings are held in place of the prayer week, announced by the General Conference at the beginning of the year."

—The reporter of the Aberdeen, Idaho, Church says: "We are happy to announce the Aberdeen Mennonite Church broadcast every Tuesday evening at 8:15 over KSEI, Pocatello, Idaho. Last Tuesday our men's quartet, consisting of Herbert Hege, Gus Klempel, Edwin Becker, and Rev. Philip A. Wedel, sang some very well-chosen selections.—Due to the very cold weather and piles of snow our different societies have not been very well attended. But from now on we expect everybody out again. Rev. David Toews of Rosthern, Sasakatchewan, is with us at present."—G. M. C.

BOOK CHAT

F. J. Wiens

The invention of printing nearly 500 years ago made possible the rapid spread of Christianity, and to printing we owe much more than we generally realize. Second only to printing in its power to spread Christianity is the radio. Radio is no longer a novelty but an everyday necessity and we venture to say that in the United States more than half the Mennonite homes have a radio.

Radio preachers are also no novelty. In every large city there are at least one or two radio preachers who daily or on Sunday exhort their radio audiences to follow this or that faith ranging all the way from the emotional tabernacle builder begging for money half the time he is on the air, to the ultra-liberal Unitarian who speaks only of the goodness of human nature and forgets entirely the fundamental questions of sin and salvation.

Personally, I have no use for most of these radio preachers, but some of them are doing splendid work in spreading the Gospel and merit our attention. Of all these better type radio preachers I feel that Dr. Walter A. Maier who speaks on the Lutheran Hour is making the most constructive use of the radio and his preaching has been a blessing to millions of listeners all over the world. His sane, simple messages go right to the hearts of his listeners and glorify Christ. His practical suggestions given in clear, ringing tones have already saved many a sinful and wayward person from a shameful life of degredation.

Dr. Maier's messages are non-sectarian and emphasize no particular creed or doctrine to the exclusion of other great Christian truths. He is thoroughly evangelical and missionary in his outlook on the problems of life. He is a voice crying in the wilderness of modern life, pleading for the world to accept Christ and to live righteously. There are few sections of the United States and Canada where Dr. Maier cannot be heard Sunday noons. Tune in next Sunday when you get back from Church and Sunday School services. If you listen once, I'm sure you'll want to listen again.

Many people would like to have copies of Dr. Maier's inspiring messages but perhaps failed to write in to get them free of charge at the time he gave them over the radio. Fortunately the best of these messages are now obtainable in book form for your personal or church library. Here is a list of the three books of Dr. Maier's gripping radio addresses already published:

THE LUTHERAN HOUR: *The Thirty-six October, 1930, to June, 1931, Broadcasts.* Third printing! Bound in rich blue cloth binding. Price $1.50.

CHRIST FOR EVERY CRISIS: *The Sixteen February to May, 1935, Broadcasts.* Bound in gray cloth binding. Price $1.50.

CHRIST FOR THE NATION: *The Twenty-seven October, 1935, to April, 1936, Broadcasts.* Bound in rich blue cloth binding. Price $1.50.

There are few personal or family problems on which Dr. Maier does not give sound advice based on his own wide experience and on the Scriptures. Advice is plentiful these days—we find it in the magazines we read, in the advertising which stares at us from the gaudy billboards and in dozens of new books on almost every subject. But the radio is the most constant source of advice. Every day we must listen to it. Before and after almost every program there is advice, most of it poor advice from a prejudiced source. It is therefore a pleasure to recommend another grand book by Dr. Walter Maier which is being welcomed by thousands of thoughtful Christian people. Although written from the standpoint of a Lutheran, the advice given applies to all Christian people. The book I refer to is FOR BETTER, NOT FOR WORSE, *A Manual of Christian Matrimony*. Second Edition, Revised and Enlarged! A frank, complete, yet Biblical discussion of marriage and its many related subjects. No Christian adolescent will willingly lay this enlightening book aside until the last page has been read. Indispensable to every conscientious parent, pastor, teacher, and young people's counselor. Over 500 pages. In two editions.

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Any of the above four books may be ordered from

THE MENNONITE BOOK CONCERN
Berne, *Indiana*

"Render unto God the things that are God's" (Matt. 22:21). The other day a little girl told me she was going to give her father a pair of slippers on his birthday. "Where will you get your money?" I asked. She opened her eyes like saucers and said, "Why, father will give me the money." And just for half a minute I was silent as I thought the dear man would buy his own birthday present. And the father loved his little girl for her gift, although he had to pay for it. She had not anything in the world that he had not given her. You have not anything of your own to give to Jesus Christ. You can give Him back what belongs to Him.—Rev. W. Kingscote Greenland, in the Sunday School Chronicle.

MISSION NUMBER

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, MARCH 16, 1937 NO. 11

EDITOR'S NOTICE! This is Mission week. All other matter except the Y. P. programs and the S. S. lesson must be deferred another week. Will contributors kindly exercise patience?

HOME MISSIONS

EXTRACTS FROM REPORTS

W. S. Gottschall

CANADA

Funds for building or buying churches in Canada are frequently demanded, especially in Vancouver and the Swift Current district. Very modest churches are being built in Coughlin and Black Creek, Vancouver.

There are different shades of Mennonites in Canada, coming from various countries and from different methods of training; but when the trials of life come and they are perhaps isolated from the others, they lose all bigotry and attend the meetings and are friendly. In the winter they arrange for the discussion of Bible subjects and sermons, which are always well attended.

Johannes Regier, an itinerant preacher in the Laird district, writes that in two months he preached 38 sermons, conducted 4 Communion services, and visited 88 families. This was done besides his work in the home congregation. And some of the people live far apart. The lack of spiritual care and leadership exposes the people to proselyting by other denominations, causing some contention. He mentions the Seventh Day Adventists as being especially annoying.

The itinerant preacher is a very welcome guest among the people who are so scattered. They have no one to minister to them in many cases. Efforts are made to provide ministers for them. In some places they can organize Sewing Societies and Young People's Societies. One man reports of having organized 7 Societies of both kinds for the purpose of teaching young Christians to work for the Lord.

Here is the statistical report of one of our faithful itinerants, F. F. Enns: "From August 1 to December 31, I visited 15 groups—several twice. Of these 15 groups, 7 are without ministers. The time spent in serving these groups was from two to seven days. During this time I averaged two sermons daily. I served at 3 Harvest Home and Mission Festivals. In 10 places I administered Communion services; I visited 51 families and preached 15 times in my own home congregation. I used the hours of the night to do my correspondence. With us there is no time to be idle."

Brother Janzen of Vancouver reports rapid growth of the work in British Columbia, for which he thanks God, the Board, and the contributing churches. More girls are arriving and the bonds in the home are tied closer. The meeting places are becoming too small, notwithstanding the fact that some do not come to the services because of the earnest way in which the Gospel is preached. They would rather have a religion that allows more swing. A new Conference of British Columbia churches was organized in November in Sardis; and in January the first Ministerial Conference convened in Yarrow, and a treasury was created which is to take some of the burden from the Home Mission Board, since the traveling expenses for the churches and groups exceed the income.

The Girls' Home, Winnipeg, Manitoba

This Home is known as the "Ebenezer Home." In the fall it celebrated the tenth anniversary of its existence as an occasion of special thanksgiving. A number of ministers were invited and asked to participate. This brought much happiness to the Home family. A sad case of nervous breakdown occurred in one of the girls whose parents live in British Columbia, and she had to be admitted into the hospital. They do much work in the hospitals in visiting the sick and bringing tokens of love and good cheer to them.

Saskatoon, Saskatchewan

J. J. Thiessen writes: "The year 1936 solved a great local problem for us. We have a new church which answers our purpose exactly. To realize this in this day of money stringency is nothing short of a miracle. We make good use of our church—Monday and Saturday the basement is used for German school, on Wednesday for the Young People's Bible class, on Thursday for various gatherings, the assembling of girls, the mission, or other meetings, the choir rehearses here, and on Sunday morning it is used for Sunday School and church services. On Sunday evening Young People's meetings alternate with services. The morning services are attended by 75 to 90 persons; for the evening services at which the girls can participate we have as many as 170 persons present. At the last Young People's meeting there were 250 present. The church has already attracted many people who seek the salvation of their souls.

November 18-20 the Saskatchewan Ministerial Conference convened in our Church with 34 workers present. One evening the Girls Home and a group of singers rendered the stirring declamation, "The Prison-keeper of Philippi," which was listened to with the closest attention.

At the Christmas service 86 pupils, 30 children, and 10 families received presents. On Pleasant Hill the children who are without any Christmas presents because of the poverty of the parents were especially overjoyed when they were told that the love of Christ had prompted a group of Young People from the Eden Mennonite Church of Schwenksville, Pennsylvania, to prepare 22 packages for poor children and forward them through Miss May Markley who had asked for addresses. Greetings were received from India, the United States, and all parts of Canada.

Swift Current

This is one of the neglected fields where thousands of Mennonites are left practically without spiritual care. I. W. Bahnman, in visiting the meeting places and homes, walked from 7 to 12 miles a day. With Brother Toews he drove one hundred miles through the field .

On November 4 they opened a Bible school in the city. This was entirely a work of faith, for there were no means on hand and very little to be expected. The Board sent them $200 which caused great joy and thanksgiving. Until Christmas they had 29 students so that all the space in the two houses was filled. The rent and the coal bill was the greatest expense. Groceries were practically all donated by friends of the school. Some of the students went out to many communities to conduct services which were very much appreciated. Many invitations are received, but they have neither the means nor the transportation facilities.

The Board has assisted them in buying a meeting house 30 feet by 53 feet for $500 and is negotiating for another one. Services are held in about a dozen places and are well attended.

UNITED STATES

Altoona, Pennsylvania

A change was made in the Altoona Mission. Owing to sickness, Brother Glass was obliged to relinquish his work there, and he requested that Brother Grover Klink be appointed as his assistant, which was done. He is to be ordained as their pastor in the spring. Sister Stiffler also resigned and was married to Brother Glass and moved into his house.

East Freedom, Pennsylvania, Mountain Mission

Three weeks of special services were held in which Rev. Stephen Yoder and Rev. Sylvan Lehman assisted. One soul was added to the mission. The weather was very disagreeable and the roads were in bad condition. The attendance was from 36 to 150. The willingness and activity of the young people was especially mentioned; all their meetings are well attended. At the first District meeting, they captured the banner. With few exceptions the spiritual condition of the people is very good.

Mechanics Grove, Quarryville, Pennsylvania

Brother Sylvan Lehman writes: "A number of people have united with the church during the year. As a whole, the services have been quite well attended; but we are not satisfied — we pray the Lord to strengthen our forces, especially in spiritual power. We spent $180 for repairs and there is considerable more work to be done."

Portland, Oregon

The mission is still supplied with such preachers as can be secured from time to time, but a regular man would be far more desirable. They have an orchestra that is a great help in the services. Some time ago, after the weekly Bible class, a girl asked how to be saved. After the way of salvation was pointed out to her, she asked Sister Niswander to pray with her; they kneeled, and the girl first prayed for her own salvation and then for salvation for her people. God graciously met her, and she gives evidence of change in her life. Subsequently four more have accepted Christ during the Bible hour. A sick mother with a bitter feeling against God was prayed through to a different attitude.

:-:

Old Minds on Young Heads. In dealing with children and young people, older persons are constantly making the mistake of super-imposing their minds upon the young heads. They find it difficult to adjust their thinking and their feelings to the level of the child. In school we talk about teaching over children's heads. That simply means that the subject matter is presented in a way not readily comprehended by the child. That may be due to the use of the wrong language or wrong teaching method. To learn to enter into the realm, or into the sanctum, as it were, of the child's mental set-up requires much effort, careful thinking, yea prayer. But once learned it is an art that yields rich returns.

Parents and Sunday School teachers need thorough training in child psychology and elementary pedagogy to learn the secrets of the workings of the child's mind and the best ways of getting at them. Not all have opportunity to do this, but we can all go to the Gospels and sit at the feet of the world's greatest teacher, Christ. He was a master in the art of grasping and understanding his listeners' minds. His dealings with the woman at Jacob's well, for instance, is a little textbook on pedagogy in itself.

FOREIGN MISSION

FOREIGN MISSION BOARD REPORTS

Report of the Foreign Mission Board Meeting Held at Bethel College, Kansas, Feb. 17-19, 1937

The session was opened by President P. P. Wedel with the reading of Luke 12:22-34, and a few remarks by way of application to our work, after which followed a brief season of prayer.

All Board members were present: P. P. Wedel, M. Horsch, A. E. Kreider, H. G. Nyce, A. P. Waltner, J. E. Regier, and P. H. Richert, as also the officers of Women's Mission Societies: Mrs. R. A. Goerz, Mrs. Frieda Regier Entz, and Mrs. J. E. Kaufman. The Field Secretary, H. A. Fast, was also present, and during the discussion of the India field also Missionary W. F. Unruh, and for that of Arizona the brethren J. B. Frey and J. R. Duerksen.

1. Resolved to send the greetings of the Board to Dr. J. W. Kliewer, and invite him to the sessions.

As usual, the first report read was that of the treasurer, J. E. Regier. The following is a summary of his report:

Receipts	
General Fund	$69,338.91
Special Support	6,126.31
China Relief	10.00
Interest and Rents	2,636.31
E. Kuhlman	91.08
Pension	285.46
India Bungalow	3,644.50
Sundries	431.52
Total	$82,564.09
Balance in bank, January 1, 1936	262.34
Total	$82,826.43
Expenditures	82,654.90
Balance in bank, January 1, 1937	$ 171.47

2. Resolved to accept the treasurer's report with thanks.

Oklahoma

3. Resolved to accept the proposed budgets for Oklahoma as follows:

Cantonment, Longdale and Fonda	
Current expenses	$200.00
Native help	100.00
Canton Arapaho station	
Current expenses	100.00
Native help	250.00
Clinton, Hammon and Thomas	
Current expenses	250.00
Native help	650.00
Total	$1550.00

4. Resolved to make a special allowance for Clinton, Hammond, and Thomas in view of the great traveling distances on these stations, $200.00 for auto expenses.

5. Resolved, until the next General Conference, to take out of the general treasury what is necessary for the support of retired missionaries.

6. Resolved to ask Brother and Sister Linscheid to remain in the work, if possible, until a native helper or a young white couple can take their place.

7. Resolved that we give favorable consideration to the request of the Oklahoma workers for a new church at Canton.

Arizona

8. Resolved to allow the following budgets for Arizona:

Hotevilla	
Fuel	$45.00
Repairs	15.00
Bath room fixtures	97.00
Oraibi	
A well	625.00
Native help	120.00
Orphan (Floyd)	50.00
Old chapel repair	107.00
Moen Copi	
Coal	60.00
Repairs	15.00
Total	$1134.00

9. Resolved to raise Brother and Sister F. A. Johnson's salary to $800.00.

10. Resolved to raise Brother and Sister Daniel Schirmer's salary to $750.00.

11. Resolved to grant a four-weeks vacation to Brother and Sister Suderman, and we wish that they visit churches in the conference.

12. Resolved to ask Brother Suderman to send us a plan for enlarging the church in Oraibi, and an estimate of the cost.

13. Resolved to ask the brethren Frey and Duerksen to go to Oraibi as soon as both can get off and do translation work together with the native helpers Johnson and Otto, including revision in preparation for printing the whole New Testament in Hopi.

Montana

14. Resolved to allow the following budgets for Montana:

Lame Deer and Birney	
Native help	$300.00
Budgets	175.00
Ashland	
Repairs, Native help, etc.	200.00
Busby	
Budget	160.00
Total	$835.00
Phones: Ashland	50.00
Lame Deer	45.00

15. Resolved to grant $10.65 to Brother Habegger for his deputation work.

16. Resolved to instruct Brother R. Petter to attend the Northern District Conference in Bloomfield, Montana, the first part of June.

China

17. Resolved to accept the requested budget for

China, $13,260.00 (Mex. 39,780.00).

Evangelistic	
Kai Chow District .... Mex	5000.00
Chang Yuan	1950.00
Taming City Women and country southwest	880.00
Taming Women's country	1250.00
Taming District	2400.00
Taming Tent	1600.00
Taming City	1610.00
Educational	
Chang Yuan	570.00
Bible School	3100.00
Taming City	910.00
Taming District	720.00
Kai Chow and Tung Ming	1500.00
Hua Mei School	2500.00
Medical	
Hospital	7040.00
School and Nursing	2600.00
Outstation Clinic	1000.00
Travel	
Ewert	50.00
Fast	50.00
Brown	200.00
Voth	200.00
Mrs. Voth	50.00
C. L. Pannabecker	50.00
Property Committee	850.00
Summer School	400.00
Total	36,480.00

18. Resolved, regarding the renewed request of the China missionaries that a representative of the Board visit the mission field, that we repeat our last year's resolution No. 19: We appreciate the urgent request, and express our agreement with it, and expect to comply with it as soon as the financial conditions permit.

19. Resolved to give a vote of thanks to missionary S. J. Goering for his gift of $1000.00 toward the eventual sending of a Board member to the mission fields.

20. Resolved, in view of the urgency of such an inspection trip, that we ask for further special gifts for this purpose.

21. Resolved to notify the China workers by air mail that our decision in favor of the furloughs of Browns and Ewerts still stands.

22. Resolved that we express our deep regret that it becomes necessary to release Brother and Sister Walter Gering from their candidacy.

23. Resolved that we regret that Brother and Sister S. J. Goering cannot decide to return this fall, but we are glad that they figure on returning as soon as possible.

24. Resolved to acknowledge the receipt of the letter from Bethel College dated Dec. 8, 1936, and in reply wish to refer to resolution No. 23 above.

25. Resolved to return Sister Goertz to China this fall 1937.

26. Resolved, if the treasury permits to buy a car for Kai Chow, to make it possible to oversee the work at Chang Yuan and Tungming. China, being undermanned, this becames necessary.

THE MENNONITE

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

27. Resolved to make strong endeavors to send a young couple to China this year, and also a young lady missionary.

28. Resolved to pay back to the China Hospital Building Fund the mex. 7000.000 which we borrowed during the depression into the general fund.

29. Resolved to accept the following budget for India:

Boarding (Boys)	1440.00
Boarding (Girls)	1713.00
Dependents	532.00
Educational	5625.00
Industrial	1341.00
Medical	6307.00
Station	7946.00
Students	3334.00
Leper proteges	375.00
Local Boarding	1480.00
Bible School	1137.00
Subsidies for Tract societies	510.00
A well	1490.00
Repairs Bible School quarters	830.00
($14,755.00)	Rs. 18,662.00

30. Resolved to grant Sister Kuehny's request to spend her furlough in India.

31. Resolved to ask Sister Nickel to do some deputation work in the Eastern District Conference, beginning about May 15, and that we leave the rest of her furlough plans to her.

32. Resolved to return Sister Nickel to India this fall about November 1, 1937.

33. Resolved to return Brother and Sister W. F. Unruh to India by about September, 1937.

General

34. Resolved to recommend to the Women's Mission Societies that they pick their projects from the budgets

as they wish.

35. Resolved to recommend to the C. E. Societies as one of their projects a short term mission teacher for China.

36. Resolved that missionaries returning home on furlough shall go on half-pay at once if they are in doubt as to their return, or if their furlough is expected to be prolonged beyond the regular period.

37. Resolved, in regard to soliciting funds by furlough missionaries for special purposes, that the Board votes against it.

38. Resolved to ask our mission friends again to send all gifts to the general treasury (J. E. Regier, Newton, Kansas) except those from Women's Mission and Sewing societies (Mrs. Frieda Regier Entz, Newton, Kansas, Treasurer).

39. Resolved to endorse the resolution of the trustees regarding the Alta Loma Sanitarium Fund.

40. Resolved to leave the matter of buying cut-filing cases in the hands of the Executive Committee, as also that of a letter-filing case.

41. Resolved that the Foreign Mission Board offer to the Young People's Committee the services of furloughed missionaries in retreats, and we hope that Canada can also be included in such a program.

42. Resolved to ask Rev. Erwin C. Bartel, Drake, Saskatchewan, to serve as Assistant Treasurer for Foreign Missions in Canada.

43. Resolved to accept the total budget of $86,021.17 for 1937.

44. Resolved to accept all the reports from the field with the exception of such items that have otherwise been acted upon.

45. Resolved that, in the light of the difficulties involved, it is thought best to hold the annual Board meeting as at present, but to continue to study the matter.

46. Resolved to thank Bethel College for the fine accommodations for our Board sessions and for our meals.

47. Resolved to thank the Women's Mission Societies, the Young People's Organizations, the special supporters, the Sunday Schools and Churches for their increased support of our mission work, so that we are encouraged to expect even greater things this year than last year. The income last year was about $9000.00 more than in 1935, and we hope it will continue to increase, so that we will be able to pay the somewhat larger budget this year, namely $86,021.17. The income last year was $82,564.09.

48. Resolved to thank the Lord of harvest who permitted us to return during the last year eight laborers into the harvest field, and we are encouraged to undertake to return four more this year together with at least one new worker, and perhaps some more if health permits. For all this we solicit also increased intercession and thanksgiving, especially for the awakening in China and India.

49. Resolved to adjourn.

Close by a brief season of prayer.

P. P. Wedel, President
P. H. Richert, Secretary

SOME PROBLEMS OF THE BOARD

P. P. Wedel

1. From our mission fields in India and in China come urgent appeals for new recruits. The Board has decided that, the Lord willing, a new couple and a single lady shall be sent to China this year, and also a new couple to India. Although there are some prospects in view, we do not yet know definitely where we shall find these recruits. May the Lord lead us to them. They are needed very much. Where are they, who, as the Lord calls, "Whom shall I send, and who will go for us?" will answer, "Here am I; send me."

2. Because of the financial conditions since 1929, very little has been done in the construction of new buildings. Only the most necessary repairs of buildings have been undertaken. As a result, there are many needs for repairs and for new buildings. Requests for new buildings come both from the fields here among the American Indians and from across the waters. Since we are a small denomination we perhaps cannot expand much by way of undertaking new fields. But shall we not work the fields we have entered as thoroughly as possible? To do so will require more workers, but also the necessary equipment. How far shall we go in the building program?

3. Some of our missionaries have been at work for many years. There is now one couple on the retired list. Two others are either eligible already for retirement or will be very soon, according to the Missionary Pension Plan of our Conference. That plan calls for the establishment of a Pension Fund. Although the plan was accepted by the General Conference in 1926, and although it provides for solicitation of gifts, donations, and bequests, and requires that the congregations belonging to the General Conference hold at least one offering annually for this fund, and although the Mission Board has reminded the congregations at least once a year of this request; the Pension Fund is only small. Its proceeds will not take care of one retired family, much less of three. How shall the Board solve this problem?

4. How is the Board to create mission interest if our people do not read the official church papers? "The Mennonite" and "Der Bundesbote" bring the reports from the fields as well as other material that will encourage those who read. Many do read the papers; but more should do so. Our Field Secretary will give much information and inspiration to those who hear him; but the field of our General Conference Churches is so large that it will take a long time to cover it. Read your church papers. Encourage others to read them.

Things that encourage the Board

1. It is encouraging to have a Field Secretary who is desirous to do all in his power to create mission interest, as well as interest in all of our General Conference enterprises. May he have a warm reception

in all our churches. His work is not easy. We are encouraged at the interest he finds for the Lord's work in the churches.

2. We have in all our mission fields conscientious missionaries who are exerting themselves to the limit and sometimes beyond the limit of their strength, to bring the gospel of the Lord Jesus Christ to those among whom they labor. In the medical and the educational, as well as in the evangelistic work, they are endeavoring to make Christ's salvation real unto them.

3. On all our mission fields we now have native helpers who are rendering very valuable service. Some of them are quite outstanding in the work they are doing. Of course, we will need missionaries on the fields for many years to come; but the native helpers are a valuable asset to the work.

4. More and more the native Christians are being trained to take responsibilities upon themselves. This is true also of the financial obligations. In most of the churches on the mission field regular offerings are taken. As an example we can point to the report of the church at Oraibi, Arizona. The offerings for last year amounted to $87.14, which practically took care of the household expenses of the church. From other churches similar reports could be given. In 1935 the India churches of our mission field contributed over $1400.00 in their regular offerings; one year earlier the China churches collected $1100.00. Is this not an encouraging factor?

5. The prospects for the future are promising. True it is that the work among the American Indians seems to have become more difficult in the last few years; but it is not without results. Last year there were at least fourteen conversions among the Cheyennes and five among the Hopis. From India and China we do not yet have reports, but we know that on each of these fields there were considerable over one hundred conversions and baptisms in the past year. With the mass movement on in India and an evangelistic wave sweeping over northern China, with natives in both of these fields begging our missionaries that they might come and preach the gospel to them, we feel confident that the outlook is good. Under the blessings of Christ the work will prosper. Souls will be saved to His glory.

6. It is very encouraging to see how our churches are rallying to the cause of missions. There were days of anguish for the Board members in the past year when urgent pleas came from the fields that all missionaries whose furlough had expired might be returned. Where should the funds come from? was our question. "What hath God wrought?" He touched the hearts of our constituency. Our churches and mission friends contributed $82,564.09 to the Foreign Mission Treasury during the year 1936. The furloughed missionaries who were ready to return are now on the field.

7. Surely, the Lord has done great things for us in our mission work. The Lord of missions will continue to help us and bless us. Though the problems sometimes seem to be overwhelming, the Lord is greater than they. It is His cause in which we are engaged. He will give light and strength to occupy till He comes.

THE CHURCH AND MISSIONS

A. E. Kreider

The Christian Church has sent great numbers of her finest young people into missionary service. Year by year large sums of money have gone out for the support of missions. Many in the homeland find their chief joy in the part they have in the furtherance of Christ's cause in other lands. Thought, and prayer, and earnest effort have been spent on the part of many. The church has given herself freely to the preaching and teaching of the gospel to all peoples. The history of missions is a thrilling story. Surely this great expenditure of life and money on the part of the church has not been in vain. The church itself has been enriched. Great benefits have flowed back into the life of the church.

In Isaiah it is written, "My word shall not return unto me void." The prophet assures us that it shall accomplish that whereto he has sent it. The labors and sacrifices spent in the spread of the gospel of Christ are not fruitless. The church has enjoyed rich benefits.

Let us quickly enumerate some of these benefits. The charge which Jesus gave that the gospel shall be preached to all nations has given the church a mission. People have been united in the fulfillment of this great task. It is well that the church has had such a far-reaching responsibility. Among our own churches it has been the chief factor in uniting them. The churches of our General Conference were brought together and united in the common task of missions.

The cause of missions has also given us the names of missionary leaders who are cherished by the whole church. Such names as William Carey, David Livingstone, John G. Paton, Mary Slessor, Hilfred Grenfel are the common possession and inspiration of all. These names and many others are the gift of missions to the church. The names of our own missionaries who have gone out have in many instances become household words. The church is richer because of them. Their lives and their influence have counted mightily.

It would be unfair if mention were not also made of the names of native Christians who have become a blessing to the whole world. Here too there are names from every land: Sadhu Sundar Singh of India, Aggrey of Africa, Leland Wang of China, Kagawa of Japan. These men of God and many others are the gifts of missions to the church.

The reports that have come from the mission fields have again and again confirmed our faith in the power of the gospel. Lives have been changed. Men and women have become new creatures in Christ Jesus. Native churches have arisen. Christian homes have been established. Men and women have learned industry and self-support. The life of numberless villages and communities has been changed for the better. Many sinful and cruel practices of the pagan people have given way to the love that is shed abroad through Christ. Every victory through the power of Christ is good news. We are made to rejoice in the power of the gospel .

The chief reason for missionary efforts is that men everywhere may learn to know Jesus Christ the only Saviour. That should always have first place. But it is also helpful to take note of the rich benefits that have flowed back into the life of the church because of her missionary labors.

A CALL TO THE CHURCH

A. E. Kreider

Sixteen years ago, Dr. J. W. Kliewer in company with J. P. Habegger visited our mission fields in India and China. The Foreign Mission Board has been urged in recent years by missionaries on the field and by people at home to send out a representative to visit our missions again. Has the time come to take such a step? There are those who think that active efforts should be made to do so at once.

One mission friend, believing strongly that the time has come when some one from the homeland ought to visit our foreign mission work, has given a thousand dollars to the Mission Board for that purpose. The Board is holding this gift and has taken action to send out a representative as soon as sufficient funds are on hand for that purpose. At the recent annual meeting of the Board it was decided to announce this gift and make a call for other contributions toward this fund. The Mission Board has no intention of using any money from the general treasury for the sending of a representative to visit our foreign fields. That is the reason this call is made for special gifts.

It is the duty of the Foreign Mission Board to exercise general supervision of our work in China and India and among the American Indians. The Mission Board stands as the connecting link between the home churches and the work on the mission fields. In order to discharge its responsibilities more fully both to the churches at home and the work abroad, it would be helpful to have a member of the Board again visit our work and our workers.

This representative will spend enough time on each field to acquaint himself with the work and its problems. When he returns, he will give to the Board and to the churches a first-hand report of the things he has seen. Sixteen years have passed since the former visit. Undoubtedly the time has come when someone should again be sent on a similar visit. It will be a great encouragement to our workers in China and India. It will renew and quicken the interest and concern for the mission cause in the homeland.

Such a journey will require at least six to eight months. After the representative returns, several more months will be needed for travel among the churches. The cost of the journey, together with some compensation for the time given by our representative, will require a fund of twenty-five hundred or three thousand dollars. Although the gift already received is a substantial one, it is not sufficient to make the visit possible. Are there not other mission friends who approve of this proposal and are willing to make a contribution toward it? The treasurer of our Foreign Mission Board will be glad to receive and hold any special gifts for this purpose.

How The Mission Chapel On The Clinton Station In Oklahoma Came To Have A Bell

M. Horsch

It was in the summer of the year of our Lord 1894 when a small caravan left Darlington, our oldest station in Oklahoma, now abandoned. The destination of this caravan was Arapaho, situated in the upper Washita region. It conveyed the belongings of a young missionary and his beloved companion to their new field of labor. In line with the decision of the Mission Board, they were to begin work in this new region and eventually build a station.

In the small pioneer and cowboy town of Arapaho, a little home, 12 feet by 24 feet with adjoining dugout, was rented and operations begun. The nearest Indian camp was about three miles away. but by means of a stout spring wagon, two very dependable mules furnishing the motive power, lively contact with the Indians was established.

At this time the Whirlwind Cheyennes lived in this region in several camps along the Washita River. Chief Whirlwind was a friend of the mission people and was quite helpful. Missionary Petters, who were stationed at Cantonment, had made several journeys to these people, as well as to the Red Moon Indians, and had won their friendship. The logical result of the faithful work of the Petters was a station among the Whirlwind Cheyennes and, a few years later, also among the Red Moon people.

Till late in the summer of 1897 the young mission family lived in Arapaho. Then they were privileged to move into the new station. This is nicely located upon a hill and may be seen from quite a distance. At that time a number of Cheyenne camps were not far away. Today Brother and Sister Ediger are making their home on this station. Besides this Whirlwind district, they are also superintending the Red Moon and Deer Creek district.

At the very beginning of mission efforts here, frequent calls and help wherever needed during the week were reenforced by regular Sunday services. A small portable organ was a very valuable help. The young missionaries loved to sing and Missionary Petter's translations of songs and Gospel hymns into Cheyenne were of great help. They proved an attraction to many Cheyennes, especially to the young people. Such songs as "Nearer my God to Thee" and "Rock of Ages" became quite popular. It did our hearts good when here and there we noticed that sometimes women at their work chanted these songs.

After the missionary family was settled in the new home, a chapel became a crying need. The Board saw this and sent $500 for the purpose of adding one to the station. With this money a chapel was built. It is still doing its blessed service. The $500 was just sufficient to complete the chapel in a simple manner, and with the addition of a belfry right above the front entrance. All was finished—the chapel, inside and out, and a tower for a bell provided—but how could we or should we procure a bell?

A bell! "Why did you want a bell?" So some one may ask. A bell on a Mennonite church is very unusual and, in the eyes of many, very unnecessary. But please remember that our Indians came to services very irregularly. Some came too early, some too late. It happened that folks from a distant camp came to services on Monday, thinking it was Sunday. All this caused us to think of a bell very seriously and prayerfully. How happy we were later on when the bell rested in the belfrey and faithfully did its duty. Early Sunday morning it sent its melodious invitation far and near, and it was rung once more before services began. The Indians came much more regularly and sometimes some said: "We heard the bell and understood the admonition."

Now where did the bell come from and how was it procured? The chapel was finished, and often a bell was prayerfully in our minds. We had no joy to ask the Board for money for the purpose of buying one, fearing a refusal. One day there came a letter from Germany from the mission society of the missionary's home church. This letter contained a bank draft, representing a certain sum of money. It also contained the news that these dear mission friends in the home church had found out that a new station was to be established among the Indians. It was their desire to have a part in this work, and so they enclosed a gift to be used wherever necessary or most needed. How happy and thankful we were, and our first and oremost thought was about a bell. We felt that our lear Lord and Master had graciously heard our orayers and wanted us to have that bell. It was bought ind raised to its proper resting place in the tower. Yes, t was a happy day when for the first time it pealed orth its invitation.

A letter of thanks was sent to the dear people of he Wuerzburg, Germany, congregation. Eleven years go, the then young missionary who had this happy xperience, had the great privilege of personally thankng these dear mission friends in Wuerzburg, Germany. He was with them in one of their Sunday services and ith them praised the Lord for His goodness and love.

Wonderful, yes, wonderful are the ways of our dear Lord and Master. He saw the need of a mission station in Oklahoma. He moved the hearts of some of His people in Germany and made them willing to supply the need. To Him be praise and glory!

FAITH MISSIONS

H. C. Nyce

Since the members of the Foreign Mission Board have been requested to write an article for our church publications, I have decided to write on "Faith Missions." We have heard so much about Faith Missions in the past; but as a member of the Board, having had the joy of seeing our people respond financially to this great work, I have come to the conclusion that ours is indeed a faith Mission.

It is necessary for us to understand what is implied in this term, and why ours is perhaps more correctly a Faith Mission than the so-called Faith Missions. When a work is done through faith, it requires the launching out with a certain program with the hope that the program may be carried out. To me, this is what we as a Foreign Mission Board are doing. This is where so-called Faith Missions seem to fail. I have met a number of missionaries recently who formerly were employed by such Faith Missions who are today unemployed.

To call a mission work a Faith Mission, and then to beg through the means of the radio, and thus robbing churches that really are carrying on a noble work, is neither a Faith Mission nor Christian. There are some missions that do live up to this name, but they do exactly what we as a Mennonite Board do, i. e., present a program to our churches and ask that God might bless the work to the extent that the money needed might reach the treasury. This was our very happy experience last year; for, while our Budget was a little more than $73,000.00, we actually received over $82,000.00 with the result that we were able to return some who had been on furlough that we really had not planned to return during the past year. For this, as a Board member, I wish to extend my hearty thanks to our constituency. This year our Budget is even larger than last year, and yet all of us felt at our last Board meeting that the money needed would come into our treasury because our work is a noble work. Our missionaries are faithful and need our support, and we have the faith to believe that our constituency will stand with them and support them both prayerfully and financially.

It may be well for us to recall some of the thrilling hours for Christian missions. We think for instance of that hour when Paul and Barnabas set forth from Antioch. This was the first great missionary journey of the Christian era. True, as a general rule, we think of the Macedonian call to the Apostle Paul as the first missionary journey, because Paul gave Europe the Gospel of Christ. Then for many years the Christian church forgot the real purpose of the church, viz., the task of missions, which was the passion of Paul, until that thrilling hour in 1792 when William Carey preached his sermon on Isaiah 54:2, 3, challenging the church of Christ with this cry, "Expect great things for God, and attempt great things for God." As a result of that statement in that sermon, the Baptist Missionary Society was formed and the following year Carey was sent to India. Thus the modern missionary movement was born.

There are many people who say to us, "Why go to India or China, when there is so much to be done right here in America?" Yes, the same old cry has been heard down through the years. Let us not forget that the first missionaries referred to in the Word of God, were sent to new lands from a country that itself was largely unevangelized. This is also true when we think of the sending of the first missionaries, that they were sent out from a church united in life and in doctrine, with leaders who fasted and prayed and waited upon God.

It can be rightfully said, that the sending of Carey to India was a venture of faith, for it was started with the very small capital of $65.62. Then I think of our Board and the large budget adopted for the year 1937, is that not also a venture of faith? And if we grant that, then we must conclude that ours is indeed a Faith Mission. Why should we have less of that spirit of sacrifice than our missionaries who can be compared to Carey or Ward or Marsham, who, together with their wives, pledged themselves never to call anything they possessed their own. It is estimated that these three men with their wives gave for missions in India no less than $400,000 and each glorifield in the fact that they could die poor, for their lives were not their own. The challenge of Jesus is as great today as it was 1900 years ago, "Ye Shall be MY Witnesses."

According to the Southern Christian Advocate, it was a Jew who brought the Gospel to Rome; a Roman, who took it to France; a Frenchman, who took it to Scandinavia; a Scandinavian, who took it to Scotland; a Scotchman who evangelized Ireland; and an Irishman who made the missionary conquest of Scotland. You may not be able to go, we cannot all go; but how true the statement, "Some can go, most can give, all can pray." We believe that prayer is the most important, for the person who prays sincerely for missions, is the one who gives as he prays. Indeed, I am convinced that ours is a Faith Mission. May the Spirit of Him who gave us LIFE, so fill us with the importance of this great work, that through our efforts, others might receive this life.

DEVOTION TO CHILDREN

I would have my children able at each moment from morning to evening to read on my face and to divine on my lips that my heart is devoted to them, that their happiness and their joys are my happiness and my joys.—Pestalozzi.

GOD'S GREAT DESIRE

A. P. Waltner

The Foreign Mission Board makes an appeal with this number to our Conference churches in the interest of our Foreign Mission Work. The expression "Foreign Mission Work," as well as the expression "Foreign Mission Board," is not found in the Word of God. Both of these expressions came in use after the mission work became more fully organized and was carried on more systematically. With God there is no difference between "Foreign" and "Home Mission Work." Both have the same value in his sight. God's greatest desire is, that true, systematic, and wholehearted mission work may soon be done wherever this work is needful.

Approximately 4000 years before Christ's birth, God created Adam and Eve. God created only one pair (Acts 17:26) and from this pair all the races of mankind have descended. God created man in his own image. The reason for this creation was threefold:

1. Man should multiply and replenish the earth. Gen. 1:28.
2. Man should subdue the earth and have dominion over all created beings on it. Gen. 1:28.
3. Man should glorify God through a holy life, lived in fellowship with God.

Man however has become a great failure in the last point. As a consequence of the Fall, man had lost fellowship with God and was henceforth unable to live a holy life since he became a sinner. God in his unspeakable love sent his only begotten Son to redeem mankind. Jesus Christ wrought out this great work of redemption, when He died on the Cross of Calvary, purchasing us by his own blood.

Jesus Christ and his Father were greatly concerned that the tidings of this great redemptive work should be proclaimed as soon as possible in all the world. Jesus therefore gave his disciples one day on a mount in Galilee (Matt. 28:18-20) the great Mission Commandment and emphasized it again on the Mount of Olives on the day of his Ascension (Acts 1:8). When the Holy Ghost came upon the disciples, they were empowered to set this great commandment in action. From that day of Pentecost to this present day we are living in the "Time or Period of Missions."

The many denominations that we have today, and the branches in these denominations, came into being in this "Mission Period." Among these denominations is also to be found "The General Conference of the Mennonites of North America" as a branch of the Mennonite Church. As God in his great wisdom and foresight entrusts unto the different denominations and branches thereof some special mission work or a mission field, He also entrusts unto us, as a Conference, three large, hard, but also promising fields in the Foreign Mission Work. He holds us accountable for these three fields.

The first field that He entrusts unto us and for which He holds us accountable is a mission field in our own country among the American Indians. God has given us three States in which we are to do mission-work among the Indians. These States are Oklahoma, Montana, and Arizona. I fear that we are sometimes in danger to neglect this field somewhat. Our workers in Oklahoma at this time are Rev. and Mrs. G. A. Linscheid and Rev. and Mrs. J. B. Ediger. Their work is among the Cheyenne and Arapahoe tribes. We have three main stations at this place. In the Montana field are stationed Rev. and Mrs. Alfred Habegger, and Mrs. Valdo Petter. There are also three main stations at this place, and the tribe is the Cheyenne tribe. Years ago the Government divided this tribe and placed half of them in Oklahoma and the other half in Montana. In Arizona we have the Hopi tribe. Our workers here are Rev. and Mrs. John P. Suderman, Miss Mary Schirmer, Rev. and Mrs. Fred Johnson (native workers), and Mr. and Mrs. Dan Schirmer (also native workers). Besides the above mentioned native workers there are native helpers on each field. The work among the Indians is not an easy task, nevertheless this work has been crowned with some very encouraging results. Our Saviour says unto us today: "Give ye (church members of the General Conference) them (Indians) to eat." Have we fulfilled our duties concerning this field? Have we given them to eat? Are they filled?

In India God entrusted unto us a field in which more than half a million people are living. A large number of heathen have accepted Jesus Christ as their Lord and Saviour and have become Christians, but in comparison to the many unsaved ones the number of Christians is very small indeed. A mass movement has started in India. The Untouchables (a low caste) are bankrupt with their religion, and they are looking for something that is better than what they had. Under these condtiions Jesus is calling unto all of us anew: "Give ye (church members of the General Conference) them to eat." We have stationed at this place a nice number of true, consecrated workers who are willing to distribute the Bread of Life among the lost and hungry; but unless we are willing to help them in their efforts, they will not be able to reach their goal. Let us therefore give the natives of India to eat by filling the baskets for the missionaries on the field.

The last field that God entrusted unto us is found in the large country of China. The number of missionaries on this field is at present very small, consequently heavy burdens are thrust upon the workers here and much work has to be done by them. This work can only be accomplished by the grace and help of God. This field is also a promising field. The number of people for which we are accountable here is approximately two and one-fourth of a million. A large number of natives here have received the Bread of Life—they have eaten and they were filled—but God looks today at the two and one-fourth of a million who have not received the Bread of Life as yet; and He calls unto us: "Make them sit down . . . . and give ye (church members of the General Conference) them to eat." I believe that Jesus today is moved with compassion as He views the large multitude of unsaved Chinese as a large herd of sheep without a shepherd in danger of eternal death. Do we see the need of the Chinese, and are we willing to heed Christ's command, "Give ye them to eat"?

YOUNG PEOPLE AND MISSIONS

H. A. Fast

1900 years ago a young man in far-off Palestine lighted a torch which in time was to be carried to every corner of the earth. A scarce 2½ years he labored but in the short time that he had revealed his brief ministry he had attracted to himself other young men whose hearts had been kindled by the same great passion and purpose that burned within his own soul.

Then one day when Jesus and his followers were standing on top of a hill and when he knew that his own ministry on earth was at an end he turned to them and in words vibrant with meaning and emotion passed on to them the torch he had lighted, saying: "Go ye into all the world, and preach the gospel to every creature" . . . "teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Cf. Mk. 16:15; Matt. 28:19-20).

The hearts of these young followers of Jesus, men of approximately his own age, were set aglow with the spirit of the Master and, beginning at Jerusalem, they carried the torch he had lighted through Samaria and surrounding regions on to Damascus and Antioch. And wherever they went other souls were set aflame by the marvelous story of the Christ.

At Antioch the church took the torch and in a solemn dedicatory service handed it to a young man by the name of Paul of Tarsus. (How young he was we do not know but he certainly cannot have been over 40 years). This man and his youthful companions, with a courage and zeal that defied all obstacles and opposition, started for the great centers of the civilized world. There they planted the torch in the great cities of Asia and Greece and last of all in Rome itself and they made that torch glow with such a blaze of brightness that not even the darkest haunts of sin nor the secret recesses of idolatrous temples, nor even Caesar's household itself could escape the brilliance and transforming power of its light. Timothy, Luke, John Mark, Titus, Appollos, Aquila and Priscilla and others carried the torch still further. Then other young men and women, stirred and kindled by its light, seized the torch and carried it on and on, north and south, east and west where other souls were ready to bear it aloft.

Then a strange thing happened. In the effort to protect the light people began to put it, not under a bushel, but in cathedrals and other institutions and they ceased to carry the torch out into the night of wrong and evil. Men were left to grope in the dark because the church had come to be more interested in protecting the light than in carrying it forth. But "four walls (could never) a prison make" for the spirit of the living Christ, no matter whether the walls be those of a church or a creed. The light of the glory of God in Christ Jesus burst through the restraining walls and young men were again set aflame by its glow. They seized the torch and a Luther, Menno Simon, Wesley, Fox, and others again carried it forth from hamlet to hamlet and city to city. And the cross again became the beacon light pointing the way from the darkness of sin and stupidity to the glorious life of the city of God.

One day, years later, four young college students in Massachusetts while engaged in heart-searching and prayer in the shelter of a haystack felt their souls strangely stirred by a sense of mission. The same mysterious inner fire that had burned within the early followers of Jesus seemed to burn within them and they felt as though Christ himself was passing the torch to them charging them to carry it across the sea to the large unevangelized areas of the earth. And they were "not disobedient to the heavenly vision" but then and there dedicated their lives to the service of Christ in foreign lands. From this haystack meeting the fire spread to other young men and women in schools and colleges until by today thousands of them have volunteered to carry the torch of the Gospel to the farthest corners of the earth. And still young men and women with eager, burning hearts seize the torch and bear it aloft with the hope that soon the time will come when the light of the knowledge of Christ shall fill the earth as water the sea.

Of course, young people were not the only ones who were filled with missionary zeal. Older people as well were filled with a flaming passion for peoples and nations not yet subject to the sway of Christ. But how persistently young people have furnished the ardor, the unflagging zeal, the self-forgetful devotion, the courage and the crusading spirit that has carried the Gospel to the far corners of the earth.

But Christianity is not the only cause that is enlisting the devotion of young people and stirring up a crusading spirit among them. Today communism and fascism are bidding with all their might for their interest and zeal and energy and hundred thousands are responding to their slogans and their battle cry. Take youth out of these movements and they would collapse over night. Take youth out of the aggressive communist movement in China and it would be leaderless, for almost all of their leaders are under 40 and most of them under 30.

Who shall prevail in this struggle,—Christ, Communism, or Fascism? A great American business man stated that the great issue of today is "Christ or Chaos." And a great preacher of our day cries: "We must either follow Christ or perish in a world-wide catastrophe." Which shall it be,—Christ or —? It would seem that youth has the answer. What will their answer be? Will youth again seize the torch and with the zeal and courage of crusaders carry it forth into every dark corner of life and light it with the Gospel and the spirit of Christ? If so, we have every reason to look with confidence into the future even in this dark day for the victory belongs to Christ. "In this sign we conquer."

LETTER FROM J. B. EDIGER

Clinton, Oklahoma, February 19, 1937

It is easy this time to obey the order of our secretary of correspondence.

Brother H. A. Fast, Field Secretary of our General Conference was with us, and his visit will not be forgotten by our Indians. He came Saturday, February 13. That day we completed the program and visited our Indian hospital which at the time was filled with patients, mostly flu patients.

Sunday forenoon after the song service and the Sunday school he brought us a Gospel message. After a short noon intermission Guy Heap-of-Birds led the song service again and Kias led in prayer. Then our visitor explained our General Conference activities, using the picture of a tree and other illustrations. The speaker had an attentive audience. Appreciative comments were made by different ones after the services. For example: "I am glad that we have a part in this great work." Another: "Now I understand just where our Sunday collections go." Another: "I did not know that our Conference is so large and that we are really considered a part of it. Even our little Indian churches are marked on the photo with the many large churches." Our native helpers Homer Hart, Hammon, and John Heap-of-Birds, Thomas, had been invited to be with us at Clinton for these services. Homer Hart drew a sketch of the tree and afterwards said: "I am taking this home to my people; they will benefit from my being here today." John Heap-of-Birds, Thomas, who repeated Brother Fast's speech in Cheyenne said afterwards: "I made notes so that I would not forget anything while speaking. I have those notes and intend to use them many times in my speeches."

The weather was disagreeable but Brother Fast "was game" so we went to the boarding school at Concho for the evening services, a distance of 67 miles. It was not our Sunday there, but the preacher for the evening failed to show up and Brother Fast supplied with an appropriate Gospel message.

Monday was one of the dustiest days we have ever gone through, but we made the best of it in trying to

(Continued on page 16)

The Bethel Retreat

A Statement and an Announcement

With gratitude and a deep sense of appreciation your retreat committee acknowledges the service and the goodwill which Bethel College has rendered to make each annual young people's retreat of the Western District Conference a success. For each of the eleven years of the existence of the retreat, Bethel College has placed its campus and equipment at our disposal. We believe that in this way, too, Bethel College has served our church nobly and well, and the committee is confident, would continue to serve if given the opportunity to do so.

It is, therefore, with mixed feelings and not a little fearfulness for the future success of the retreat, that your committee, after much thought and prayer, announces that the retreat this summer is to be at Camp Wood, a Hi-Y camp, near Elmdale, Kansas.

This change in location is made solely because we believe that such a camp is much more conducive to the achievement of the real purpose for which a retreat is held; which is to give our youth an opportunity to come apart to some secluded spot, as Jesus frequently did, to commune with God and meditate on the great verities of life. We feel that this move is a venture of faith in the interest of a better retreat. Your committee therefore covets the cooperation and goodwill of all the young people and friends of young people of the Western District Conference for the success of the retreat this year. We can do it if we all work together.

Watch for future announcements.

THE RETREAT COMMITTEE

Arnold E. Funk
David C. Wedel
August Schmidt

« « « » » »

A Response

Ever since the beginning of our Young People's Retreat it has been held on the Bethel College Campus. The School has been very happy for this arrangement and would be only too glad to have it continue. There seems, however, to be a desire to try a new place in the hope that it will be more possible to keep the retreaters really separated for a few days from the rest of the world. Bethel College can understand this point of view and wishes God's blessing on those who have the Retreat in charge as well as on all of our young people who will be able to avail themselves of the opportunity that it offers. We shall continue to cooperate with the Retreat to the best of our ability, and if after trying another place it should seem desirable to come back to the Bethel College Campus again, we shall welcome them with open arms.

BETHEL COLLEGE

E. G. Kaufman, President

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

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The Good Church Member Worships

Young People's Topic for April 4, 1937

Deut. 16:16; Matt. 18:19, 20. (Consecration Meeting)

Meditation

The capacity to worship—how wonderful it is! What a mighty conception it was, in the Mind of God, to make man so that he aspires ever to something. The ability to weigh values of life: the essence of worship! Some men take the dross, the crumbs, the refuse of life, and value it very highly. Some men labor with might and main after things that are very hard to attain, but not worth having when they are attained—foolish artists, they, who spend the years of their lives, carving the dreams of their lives in chalk, which will not stand the ravages of life and the elements. But others, having once caught a vision of the beauty of the life of the lowly Nazarene, have caught with it a new standard of comparison for every experience, every effort, every aim in life.

They worship!

A prayer

Master, Thou art worthy. Thou hast a right—the right of merit—to claim our finest and our best effort and talent. When we match the low motives of our lives against the selfless love which Thou didst manifest upon Calvary, we are shamed. When we see the lovelight in Thine eyes, even as Peter saw it, we are moved to newer, more whole-souled committment to Thee. When we see Thy courage, courage springs up within us; and we resolve once more to re-order our lives, so that Thy power may surge through us, for the sake of Thy Kingdom upon earth. Amen.

Problems and Projects

1. Is there any similarity between the words *worthship* and *worship?*

2. What are the respective areas of individual and group worship?

3. To what extent does the element of honesty enter into the matter of worship? What is meant by the term *insincere worship?*

4. Where, other than in churches, do people worship? and what do they worship?

Bluffton Alumni Everywhere

"Butch, when did the War of 1812 take place?"

This question well represents the outstanding occupation of Bluffton College graduates. Revealed in a recent set of facts concerning the vocations of this institution's graduates, it was made known that 216 of the 726 alumni are engaged in the teaching profession, ably serving in the capacity of high school instructors.

Other fields of service have claimed many, as indicated by the following table:

Educational work, other than high schools . .	87
Religious work	65
Professions	44
Miscellaneous	348

The last named group includes housewives, graduate students, engineers, farmers, businessmen and women, deceased, and poultrymen.—B C Y P R.*

*Bluffton College Young People's Reporter.

A Living Christ To Help Us

John 20:19-29

Topic for Intermediate C. E. for Mar. 28

Daily Quiet Hour

Mar. 22 Christ helps our weakness. 2 Cor. 12:7-10
Mar. 23 Christ helps us to witness. Mt. 10:19, 20
Mar. 24 Christ gives us courage. Acts 4:19, 20
Mar. 25 Christ keeps us from falling. Jude 24:25
Mar. 26 Christ works with us. Mark 16:19, 20
Mar. 27 Christ keeps His own. John 10:27-30
Mar. 28 A living Christ to help us. John 20:19-29

Decoration

Use a lighted cross cut in a cardboard box, covered with yellow paper, and lighted from within. Conceal the box with greenery. Use as many evidences of spring and new life as possible.

A suggested plan for your meeting

1. Easter Praise
   Trumpet solo, followed by several Easter hymns
   Society announcements
2. Quiet Worship
   Hymn: "Christ the Lord is Risen"
   Scripture Reading: John 20:19-29
   Poem: "Christ Walks with Me"
   Hymn: "In the Garden"
   Prayer: Thanksgiving for a living Christ

3. Topic Presentation
    1. By the leader
    2. From Scripture
        Select a number of daily readings for talks
    3. Questions and illustrations
4. Closing moments
    Song: 'Christ Liveth in Me"
    Silent prayer: Let each one ask that Christ may come in and dwell in his heart. Sing "Into my Heart"
    Benediction verse: Ps. 19:14

For the leader

Our religion is different than any other religion because it has a living Christ, a Saviour. A Hindu woman expressed it this way: when you get down into the gutter, the Hindu religion says, we are sorry you ever got down there but we have no way of helping you out. The Christian religion says we are sorry you are down there, but we have a Saviour who will stoop to help you out. The living Saviour makes the difference.

We have many evidences that Christ arose from the dead and is at work in the world today. The disciples are the first proof. They were discouraged after their leader had been put to death, and only after they felt Christ's living presence within them did they begin preaching Christ. The Christian church in all its activities is another proof. His presence in our own hearts is convincing. His answers to prayer is another proof.

Evidences of the living Christ

1. Dwight L. Moody was born a hundred years ago. Someone said to him, Christ has never been able to show what he can do through a man who is completely surrendered to him. Moody said, "I want to be that man." He had no college education, yet he could preach Christ as very few have been able to do. He founded a school for girls and one for boys. Out of his schools and summer conferences alone have gone 1,300 missionaries. See Christian Herald, Feb. '37, for additional information.

2. The story of the beautiful stone church and parsonage built in a thinly-settled country community at Altona, New York is another evidence of the living Christ at work in the world today. Never boasting more than a little white frame box-like church with 18 people attending, when Stanley Brooks came preaching Christ, something happened in that community and today there are 227 on the Sunday School roll. Further details of the story can be found in Christian Herald, Feb. '37.

3. Two irreligious young men were discussing the resurrection, telling each other they could not believe in it. Deacon Myers came along, and in a joking way one of the young fellows called to him: "Say, Deacon, tell us why you believe that Jesus rose again!" "Well," he replied, "one reason is that I was talking with him for half an hour this very morning." Can we have this proof too?

Christ Walks With Me

Christ walks with me today;
Christ guides me on the way;
Christ knows my every need;
Christ helps in thought and deed.

Christ grants me power to do;
Christ makes my words all true;
Christ teaches me to give;
Christ shows me how to live.

Christ heals my ills and sin;
Christ cleanses me within;
Christ talks today with me;
Christ sets me wholly free.

Christ fills my life with love;
Christ turns my eyes above;
Christ leads me in the light;
Christ guards me in the night.

Grenville Kleiser.

Go Tell

The Mission of the Church

Topic for Junior C. E., March 28, 1937

Weeping at the empty tomb for the One whom she believes dead and stolen, Mary Magdalene received from the living Christ the command: "go and say to them"; soon after, a group of women fall at the feet of their risen Lord and, worshipping Him, receive the same command: "go tell"; and to the five hundred assembled on the appointed mount, the living Christ speaks again the command: "go tell the world." It is fitting then that for an Easter program we meditate upon these words that came from the lips of the risen Lord. In this command lies the chief mission of the church. To lead young hearts to a deeper devotion to Him who gave so great a task, a task that asks of juniors to "remember their Creator in the days of their youth" that He might prepare them for THEIR place in the carrying out of the great commission, this is the aim of the program presented.

It may be that you will lay this program aside because it will take much preparation. Before you do that, remember the joy of that Sunday School teacher who remained faithful in the teaching of a children's class. She often thought her efforts lost but later years yielded rich fruits. Letters had come as the years went by, letters from mission fields thanking for the planting of the seed which, as it grew, caused them to give their life in the service of the King.

Call to worship, by prelude

Worship period in verse and song

1. John 1:14 (Verses spoken rising in seat)

2. Hymn in unison: "Thou Didst Leave Thy Throne."
3. John 10:11
4. John 3:14
5. John 12:32
6. Special music: "Beneath the Cross of Jesus"
7. I Peter 3:18
8. Response. Sing in unison "Hail Thou Once Despised Jesus"
9. I John 3:16
10. Response. Special music "Jesus Paid It All"

Study Period

1. Sing in unison "Faith of Our Fathers"
2. Introductory remarks by chairman connecting previous studies with theme of the evening
3. The Great Commission. In charge of a junior who steps to the board and directs the group in reading Matt. 28:19,20 twice which has been put on the board in bright chalk previous to meeting
4. The promise of Power to Carry This Out. In charge of a junior giving to group the reference, Acts 1:8, and asking them to read the same twice in unison
5. Shades of Light and Darkness. Perhaps someone in your church has made a special study of church missions and can present to juniors, through medium of maps, a picture of the world in its shades of "light" and "darkness". Such maps can be secured from mission centers. Or, there may be someone in the Young People's department who would be willing to prepare such a presentation
6. Calling to me. Unseen voices singing first verse of "Send the Light"
7. How Have the Mennonites Answered the Call?—Minute talks by juniors based on C. H. Wedel's "Sketches from Church History" plus more recent material in our publications
    a. Taking the Light to Java
    b. Taking the Light to Sumatra
    c. Taking the Light to Africa
    d. Taking the Light to the American Negro
    e. Taking the Light to the American Indian
    f. Taking the Light to the Cities
    g. Taking the Light to India
    h. Taking the Light to China
    i. Taking the Light to South America
8. What Jesus Promised to Those Who Help Others to Him?—A junior answering by reading Prov. 11:30 and Daniel 12:3
9. Sing in unison "Will There Be Any Stars"
10. Does Jesus Need Me? Heart-talk by leader
    a. Show the need in the various fields of our conference endeavors
    b. Show the need of preparation that must begin now
    c. Show the need of Jesus, the need of the Word
11. Repeat in unison verse for the month
12. Sing in unison "I would Be True to Thee, Lord"
13. Closing prayer

Sunday School Lesson

A. S. Bechtel

March 21, 1937

John's Picture of the Trial and Crucifixion

John 18:1 to 19:42

Printed, John 19:4-9, 14-18, 25-30

Jewish Hatred Toward Christ

John gives a full account of the trial before Pilate. The trials before the Sanhedrin, Annas (18:13-24) and Caiphas (18:24-28) were but empty farce. From the beginning of His ministry, almost, the Jewish leaders were filled with malice toward Him. His holy life was a stern rebuke to them and they sought His death. The chief priests were murderers at heart and became such in reality. They charged Jesus with blasphemy (Matt. 26:64-66) and determined that He must die (v7, 18:14). They cared not that He was innocent. They wanted only to vent their personal spite on Him. There is no hate so fiendish as religious hate.

The power to sentence to death was in the hands of the Roman governor, Pilate, so they sought by intimidation and outcry to compel him to yield to their wishes (vs 6, 12, 15.)

Pilate's Weak Submission vs 14-18

Pilate was deeply impressed by the majesty and nobility of Jesus' bearing, was moved with pity and convinced of his innocence of the charges brought by the Jews (vs 4, 6, Luke 23:7-16). He determined to release Him. He must make up his mind. Every living soul must make his decision concerning Jesus.

Pilate allows himself to be swayed by the mob and sentences Jesus to crucifixion (vs 16, Luke 23:24,25). Pilate knew what he ought to do. He lacked the moral strength to do it. For fear of the Roman King he delivered the "King of Truth" to his enemies. The Jewish leaders insisted on crucifying their Messianic King. Their sin was greater than that of Pilate. He did not know Jesus as the Son of God.

Jesus Self-forgetting Tenderness vs 25-27

In His severest anguish on the Cross, Jesus revealed His deep thoughtfulness for His mother (vs 26,27). He knew full well the distress of heart and soul that was hers (Luke 2:35). He entrusts her to the tender, loving sonship of the beloved Disciple. His mother then needed the support of a sympathetic friend of hers and of Jesus.

Redemption Completed vs 28-30

John's Gospel is concerned with the deep spiritual significance of our Lord's earthly life. Of the full meaning of the darkness, the earthquake, the loud cry, we should not speculate. Jesus knew (v 28a) that all had now been accomplished, the Divine purpose of redeeming mercy was now finished. The words, "It is finished", thrill our very souls. Jesus on the Cross, had become the spiritual magnet that should draw all men unto Him. God's greatest work, redemption for a lost race, was now finished. The sacrifice of the

(Continued on next page)

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Lamb of God, made once for all, was now completed. He gave His pain-tortured body over to death, voluntarily He yielded up His spirit (John 10:17,18). Conscious that He had not failed the Father in anything, He gladly, peacefully laid down His life for the salvation of the world. "It is finished", are the words of the faithful, victorious Son of God. Atonement for the sins of the world was now made complete.

Jesus bore His cross to Calvary. We need to bear our cross. For many the Cross has no meaning as they have had no experience of Christ in their hearts. Jesus accepted the Cross as the supreme expression of God's will in His life.

Golden Text. I John 3:16

"Hereby perceive we the love of God, because He laid down His life for us."

Practical Truth

Christ submitted to unjust suffering and death for our sake.

Letter From J. B. Ediger

(Continued from page 11)

give our visitor an idea of our field in the three districts. The air was so full of dust that visibility was limited to a short distance and it was impossible to give him a geographic view. But we stopped at the churches at Thomas and Hammon and visited for a few minutes each in some of the homes of our Indians in the three districts. When we got home the speedometer showed that we had gone 192 miles. We called it a day and spent the time after supper in a mutually helpful discussion of our problems.

Tuesday morning he left. His visit is history. But the seed he sowed will come up and grow, and we pray that it may bear fruit to the glory of God and the salvation of many Indian souls.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, MARCH 23, 1937 NO. 12

EDITORIALS

THE EASTER FAITH

Harris Franklin Rall

The Easter faith is the faith in the living Christ. The Easter faith means, first of all, that Jesus was the one sent of God. We read Jesus' words and say, "This is God's word to us." We look at Jesus' life and say, "This is God showing us what we should be." We hear his words of invitation and his promise of mercy and life, and we say, "God was in Christ reconciling the world unto himself." The Easter faith gives to the Cross its real meaning. Without Easter day the Cross would have been a tragedy.

The Easter faith means that Christ through the Holy Spirit is a power in this world today, a living presence and not a mere memory. It was this thought that stirred Luther in one of the darkest hours of the Reformation, when he seized a crayon and wrote all over the floor and wainscotting of that room which is shown still today: Dominus vivit! Dominus vivit! (The Lord liveth! The Lord liveth!)

The Easter faith is the assurance of the triumph of Christ. That was the conviction that filed with joy the hearts of those first disciples. Christ is the revelation of God's purpose for the world, and some time the spirit of Christ shall rule all the life of men.

And, finally, the living Christ means that we who trust in him shall live with him. The Christian argument for immortality is not taken from science or philosophy, much less from supposed spirit messages from another world. We believe in immortality because we believe in Christ, and in the God and Father of our Lord Jesus Christ who raised him from the dead.

* * *

Shall man alone, for whom all else revives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileged than grain, on which he feeds?

—Young

* * *

The trumpet! the trumpet! the dead have all heard:
Lo, the depth of the stone-covered charnels are stirred:
From the sea, from the land, from the south and the north,
The fast generations of man are come forth.—Milman.

TRUTH CRUCIFIED RISES AGAIN. — *"But what is truth? 'Twas Pilate's question put."*—Cowper.

"Truth forever on the scaffold. Wrong forever on the throne."—Lowell.

"Truth crushed to earth shall rise again. The eternal years of God are hers."—Bryant

What a wealth of thought is hidden in these couplets! Two scenes are readily discernible. In one of them we see Christ, the Personified Truth, in whom the trial court can find no fault, condemned and crucified at the behest of an infuriated mob. The Truth, God, is apparently defeated, nailed to the scaffold, while Wrong, Satan, triumphs and is placed on the throne. Truth has been crushed to earth. Will it rise again?

In the other scene, three days later, the "Word" which is the Truth, tells us, "He (the Truth) is risen. He is not here: behold the place where they laid Him." The table has been turned. The Truth has triumphed over Evil; Wrong has met its defeat. Life has been victorious over death.

But Truth is still being crushed to earth, is still being placed on the scaffold. Can we as Christians crucify Christ, our Truth? Yes, indeed! With every sin that we commit we are nailing Him on the cross. Has the Mennonite church ever crucified the Truth? Yes, indeed! We as a denomination have wisely never taken much stock in man-made creeds. We have held that the Truth as embodied in the utterances of Christ is a sufficient guide of conduct. But the very fact that we have split up into almost a score of different branches proves that some of the leaders of our church, with honest intention, somehow have read their own mind and interpretation into God's Word and have assumed things hardly intended by Him who is the Truth and the Way. May the day come when the Truth thus crushed shall rise again, when we shall have a resurrection and shall be *one* as Christ admonished his followers to be.

* * *

And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.—Acts 4:33.

* * *

All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.—John 5:28, 29.

HOME MISSIONS

APPEAL FOR HELP

The treasury of the Western District Conference for Home Missions is empty. The Committee does not wish to go into debt, but it also would not like to curtail the work too much. At present twelve groups and smaller churches in Kansas, Oklahoma and Colorado are either entirely, or very largely dependent for their spiritual care upon the financial support they receive through the Conference Committee. And this spiritual care they need so very much.

The Committee for Home Missions therefore kindly requests all the churches of the Western Conference to remember this work with their contributions as well as with their prayers and, if possible, to increase their offerings in size and number. This appeal is made by request of the Committee. "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith" (Gal. 6:10).—J. M. Suderman, Secretary.

RELIEF

O. O. Miller and A. Warkentin

In April, 1932, a shipment of new and used clothing was sent from Lancaster, Pa., to the immigrant Mennonite Colony in Paraguay. On our recent visit, many still referred appreciatively to that help. These six beginning pioneer years in Paraguay have been so difficult—and the past two particularly so on account of drouth—that many families have not yet been able to provide for clothing replenishment. Bro. Friesen, charged with helping provide for needy widows and orphans, appealed to us to consider whether another shipment could be sent them. The appeal was confirmed by the colony leadership as probably one of the most effective ways just now in which the U. S. A. brotherhood could help the Paraguayan brethren.

The Mennonite Central Committee approved making known this need to the churches. The Eastern Mennonite Board of Missions and charities will pack and forward what is contributed on Wednesday, April 21. Any contributions intended for this shipment must be delivered to Mellinger's Meeting house on highway No. 30, one mile east of Lancaster, on or before the morning of this date or forwarded prepaid to Denlinger, Lancaster, Pa., R. R. No. —. Such shipments should be made in ample time to reach Lancaster before April 20.

Heavy or lightweight clothing or bedding, new or used (if still serviceable), and especially clothing for children and women is needed. Headgear, men's overcoats, women's heavy coats should not be sent.

Auhagen, St. Catherine, Brazil, Jan. 22, 1937.

Dear Bro. Miller:

I acknowledge herewith receipt of your letter of December 15, 1936, with enclosed N. Y. draft for $100.00 designated for our neediest families. In the name of the Colony I want to say a hearty "Thank you" for this help. Through it heavy, difficult problems of many of our settlers have been solved and their hearts are thankful. May the Lord bless those who have given and make them a blessing. Thank you also for the greetings and good wishes to us—In the name of the Colony, Franz Fast.

December Relief Notes mentioned this need and appeal and the M. C. C. response.

At the Feb. 13, Chicago meeting of the Central Committee, Sylvestor Jones, a Chicago Quaker, who had just returned from a six-weeks investigation trip to Spain—made for the Friend's Service Committee, Philadelphia, Pa.— to study particularly Relief needs of children and mothers; reported findings of his trip. Jones made a number of contacts in both loyalist and rebel territories and is convinced that outside Relief for Spanish orphan and refugee children should be distinctly Christian in its emphasis and should exemplify and demonstrate the Christian way to reconciliation.

The Friend's Service Sommittee has placed this project in charge of a Spanish Child Feeding Committee to which the Mennonite Central Committee was invited to appoint four members—the other members being Friends and Brethren.

The M. C. C., through which our several Relief organizations have been increasingly cooperating in serving foreign relief needs, believes that the brotherhood throughout will appreciate being kept in touch with the situation and relief opportunities in Spain and that this channel for help is being made available. The suffering and plight of innocent children in Spain's present cruel, heartless, senseless Civil War are wellnigh indescribable. Throughout Mennonite churches to know of need and of a dependable channel for reaching it has always been sufficient to bring a helpful response.

GIVING TO THE POOR

In analyzing the secret of King Edward's popularity among his subjects, a French writer recalls a story worth retelling. He related how, when His Majesty was driving along a country road in Scotland one day he came upon an old market-woman struggling under a load which was more than she could manage. "You might take part of this in your carriage," cried the old woman to the king, whom she did not recognize. "Alas, my good woman," replied His Majesty, "I'm very sorry, but I'm not going the same way. However, let me give you the portrait of my mother." "A lot of good that will do me," was the reply. "Take it all the same," said the king, smiling, and he put a sovereign bearing Queen Victoria's effigy in the palm of the astonished old peasant.—Young People.

God is not the God of the dead but of the living.—Matt. 22:31.

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

JESUS AS A TEACHER

6. *His methods of getting attention.*—When one mind has something to communicate to another, the first thing necessary is to get the attention of the other mind. Attention must not only be won; it must also be held and kept in order to influence personality. Jesus succeeded in getting the attention of His day, and no one in history has attracted the attention of the ages following as much as He. Those whose attention He tried to get felt the personal interest that He had in their welfare. He used many ways to get attention. He called, "Hear ye." "Those who have ears to hear let them hear." He asked His disciples to serve as advance agents and announce His coming to the various villages which He planned to visit. He spoke in concrete and picture language, so that His hearers might not tire. He used the familiar to explain the unfamiliar. He was interested in people's problems when they brought them to Him. He walked with His pupils in the open fields. He broke through social barriers of His day and mingled with all classes. He had sympathy for all and asked many questions. He wrought miracles and thereby created a sympathetic atmosphere, so that His teaching might be more effective. All these and many other methods He used to get and hold the attention of those whom He wished to teach.

BETHEL COLLEGE TO CELEBRATE FIFTIETH ANNIVERSARY

In October, 1938, it will be fifty years since the cornerstone of Bethel College was laid. Cognizance of this fact is to be made by undertaking the establishment of a Memorial Hall on the campus and in making special efforts to wipe out the school's debt. As it will also be sixty-five years since the coming of the Mennonites and other settlers to Kansas, the event becomes one of general interest. So the Board of Directors, the Administration, and friends of the school have decided to inaugurate a campaign with these objectives: To raise $150,000 this spring and $175,000 more by fall of next year. The greater portion of the first sum is to be used to erect a large, up-to-date building to be known as Memorial Hall, which is to contain an auditorium, dining hall and other needed accommodations. This amount is to be raised largely in Newton and the larger community round about it. The rest of $325,000 is to be used to liquidate the debt, to establish scholarships and one faculty memorial. The campaign has already been started.

HOW THE MENNONITE CAME TO BE

By N. B. Grubb

While enroute to the General Conference Session which was to convene at Berne, Indiana, November 6, 1884, A. B. Shelly and I were companions on the Lake Shore Railroad from Cleveland to Toledo. I suggested to Brother Shelly that there was a need of an English Church paper published in the East and under the control of the Eastern District Conference, in order that our young people, who do not read German, may be made acquainted with the affairs of the Church. The date was November 5, 1884. We finally concluded that after our return home from the Conference we would take up the matter with the Brethren. We then invited some of the Brethren to meet with us, December 8, 1884. Those that responded to the call were A. B. Shelly, A. M. Fretz, C. H. A. van der Smissen, Isaiah T. Clymer and U. S. Stauffer. After a long discussion it was decided that any such plan could not be carried out at this time, when the project was entirely abandoned.

Disappointed and still certain of the need for such a paper, I invited Brother Fretz to my study when the whole matter was carefully gone over and then decided to meet again on September 9, 1885, for final disposition. At the postponed meeting, we decided to prepare a 16-page prospectus and have 1000 copies printed with the title "THE MENNONITE" and present it to the Conference which was to convene at Bowmansville, October 6, hoping that the plan would be favorable considered by the Conference. The conference met at the appointed time and the prospectus was presented hoping for favorable action; should the conference, however, not accept the offer, Brother Fretz and I would ask permission to have THE MENNONITE published as a personal enterprise. The Conference by unanimous vote accepted the proposition and appointed a committee which was composed of N. B. Grubb, A. M. Fretz and A. B. Shelly. From the minutes of said Conference we quote:

"The conference recognizes the need of an English paper through which the young members, and our young people in general and all such that do not read our German papers, may be made acquainted with our Church affairs. It therefore greets with pleasure the prospectus of an English paper, THE MENNONITE, as published and laid before the Conference by two of our Brethren. The Conference undertakes the publication of this paper by electing a committee of three brethren whose duty it will be to edit the same and have it published. The Conference further pledges itself, in case a deficiency should occur, to pay for such out of the Conference treasury. As compensation for their labors for the first year the committee is to receive the excess of the income over and above the cost of publication. The committee is to consist of N. B. Grubb, A. M. Fretz and A. B. Shelly. The Conference authorizes the publication committee to draw money out of the Conference treasury to the amount of $150, if necessary to defray current expenses. The money thus drawn is to be paid back into the treasury from the income of the paper at the earliest convenience." For six years I was the leading editor and Brother Fretz assisted and made large contributions. After six years the paper was enlarged in size and A. S. Shelly became the editor until the Publication Board of the General Conference took over the paper. Until then no money was paid to the editor. After the transfer the editor was Rev. H. G. Allebach and was followed by I. A. Sommer. In 1911, Rev. Silas M. Grubb, D. D., was elected and served as editor for twenty-five years.

Doctrinal and Devotional

GOOD FRIDAY MEDITATIONS

C. H. Friesen

The Friday preceding Easter is called *Good Friday;* in German, also, *Silent Friday*. Why is this Friday thus set apart? Because Christ our Lord was crucified on Friday before Easter, which made this the most eventful day of all the ages, past and future. It was well for the church to set this day apart as one of the most important Christian holy days. And it behooves us Christians to observe this day in special meditation upon the great love of God toward a lost world.

Good Friday has its root in the earliest history of mankind. The Lord God who put Adam into the garden of Eden commanded him saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Our first parents ate of the forbidden fruit, and immediately they experienced a change physically and spiritually. God had pronounced death upon disobedience. This sentence was irrevocable. And though Adam and Eve did not die bodily, they died spiritually. This meant eternal separation from God, their creator. Mankind was doomed.

But God had provided a way of salvation. A two-fold promise was given them; namely, a seed of the woman that would bruise the head of the serpent (Satan), and a more obvious promise which consisted in the coats of skins with which God clothed Adam and Eve. In this act roots our Good Friday. In this clothing of our first parents, God revealed to them how to approach Him in worship and how the promised seed of the woman would be "the Lamb of God which taketh away the sins of the world."

We do well to pause here a moment, for this is holy ground. As soon as Adam and Eve had eaten of the forbidden fruit, they knew that they were naked and they made for themselves aprons of fig leaves. Self-righteousness is a garment in every way insufficient. But God in his mercy slew in their sight innocent animals which had to shed their blood and give up their lives in their stead. For the first time they saw what death means. Moreover He showed them how to approach and worship Him by the sacrifice of blemishless animals. There is no remission of sin without the shedding of blood. Here we have true religion as it is revealed by God to me. These bloody sacrifices are ante-types of Christ. Abel knew it and believed when he brought his offering of the firstlings of his flock; Cain rejected God's way and brought his offering in unbelief.

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Noah, Abraham, and Moses, when they instituted the passover as well as daily sacrificial offerings, and the pious Jew when he brought his burnt offerings were all prayerfully and faithfully looking for the real Lamb of God. For us it is an accomplished fact. God in his son Jesus became flesh, dwelt among men, suffered and died for our sins on the cross, once and for all. Good Friday was the day of judgment, the greatest judgment that was ever executed on this earth; for it was the day on which the Lord Jesus was punished for the sins that ever have been committed and that ever will be committed in this universe. He was lost for you and for me. On Calvary we see how God looks upon sin. It cost Him his son. He extends his merciful arms to a lost world, saying, "This I did for you, what dost thou do for me?" Also, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him, should not perish, but have eternal life:"

* * *

From Calvary's mount of darkness,
Ring, joyous bells of Easter,
Death hath not conquered Life;
Victorious is our risen Lord,
And finished all His strife,
Lo! starry lilies bloom;
For by the cross we conquer
And fearless face the tomb.

—Mary E. Sangster.

Easter Meditation

"If Christ Be Not Raised, Your Faith Is Vain"

1 Cor. 15:17

P. H. Richert

When we remember that Paul speaks here of Christ's bodily resurrection, we can understand why the enemy has from the beginning of the gospel made his chief attack on this very fact of the gospel. The Holy Spirit foresaw this and made provision against these attacks by producing so much and such incontrovertible evidence as perhaps there is for no other fact of the gospel. Whoever can believe in this glorious fact of the resurrection can also believe in the rest of the gospel. Whoever cannot believe it, but tries to believe all the rest, will soon feel the truth of the text above, that his faith is vain; and Paul even adds, "You are yet in your sins." Why? Because then Christ was not the Son of the living God—the "Word that became flesh." And if he was not that, then his death was not what the Scriptures teach; namely, an atonement for the sins of the world. Not only that, but Paul says, then "We are found false witnesses." And how could we rely on the rest of their testimony, if in such an important point they should prove to have been false?

Paul, who saw the risen Lord in his glorified body which blinded him, was the best witness of all. A noted lawyer and member of Parliament in England, Lord Littleton, found this out. He was an infidel who did not believe in the Bible and felt that if he only could prove Paul's conversion to be a myth, he could overthrow the whole gospel. So he set to work to write a book against Paul's conversion through the risen Lord. His friend West, also an unbeliever, at the same time agreed to write a book disproving the resurrection story. They went at it like lawyers, gathering all the evidence. But the result of their separate attempts was that they were both converted by their efforts to overthrow the truth of Christianity. They came together, not, as they had expected, to exult over imposture exposed to ridicule, but to lament over their own folly and to felicitate each other on their joint conviction that the Bible is the Word of God. Their books are among the best on the subject. Let us therefore discard all books that cast doubt on the bodily resurrection of Christ, as so many modern writers do, saying that it is enough to believe that His Spirit lives.

* * *

A MEDITATION ON THE CROSS

Rev. James Myers

Industrial Secretary, Federal Council of Churches

Do I think of bearing the cross merely in terms of patient endurance of the inevitable suffering and sorrows which come to me in the course of my life? Does not this fall short of understanding one of the deepest meanings of the cross? Was not the cross of Christ a voluntary assumption of the sufferings of others; an identification of His very life with the interests and well-being of those less privileged than Himself? Though existing on an equality with God, He counted not privilege and power of things to be grasped, but took upon Himself the form of man, suffering with humanity even unto death, yea, the death of the cross.

Do I measure my personal religion by this test?

Am I content with the condition of the world in proportion to my own good fortune, the happiness of my family, and the welfare of the economic class to which I happen to belong?

Or have I voluntarily identified my interests with those of folks less privileged than I am—with the poor; with the unemployed; with those who live in slums; with child laborers; with workers in the factory and on the farm; with women who toil; with negroes; with oppressed peoples throughout the world?

Let me pause and think of the lot of each of these: As I meditate now before the cross of Christ, I do resolve to learn, by personal contact and study, more than I now know about what life is like for the least of these His brethren.

In humility, I ask myself, Am I as truly distressed over their situation as though it were my own?

Am I prepared to say "so long as there is a lower class I am in it; so long as there is a soul in prison I am not free."

Am I personally happy only as my life contributes something to increasing the measure of justice, and the possibilities of the good life for those who are now less privileged than myself? Am I bearing the cross?

Do I have in me that mind which was in Christ Jesus?

* * *

SPRING THOUGHTS

Psalm 65:9-10

Spring is a time of resurrection to life in the vegetable kingdom. This reveals the continued life-inspiring power of God.

Spring follows winter and ushers in summer according to an appointed order. This is proof of the continuous control and government of God.

As God renews the face of the earth, so will He renew us by the Holy Ghost, and it reveals the firm foundation we have for hope.

The great and various changes which the spring season involves show forth the unchangeableness of God.

The loveliness of spring is a reflection of the beauty of God. The joyousness of spring speaks to us of God's happiness.

The provision made in spring for present and future supply of food exhibits God's benevolence.

Sermon Sketch

P. R. Schroeder

THE HUMILIATION

Text: Hebrews 2:14, 15, 17, 18; 5:7-9.

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed thro'
Ere He found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless, and ready to die.

Our Redeemer took the Humiliation upon Himself step by step. He went a long road down, down into the dark night of suffering for us. Meditate on Him.

1. *The Incarnation.* a. He partook in flesh and blood. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same." Hebr. 2:14; Rom. 8:3. b. He bound himself to human society. "It behooved him in all things to be made like unto his brethren." Heb. 2:17; Mt. 17:17. c. He placed Himself under the Law. "God sent forth his Son—born under the law." Gal. 4:4.

2. *Bodily Trials.* a. Deprivations. He hungered. Lk. 4:2. "The Son of man hath not where to lay his head." Mt. 8:20. b. Mistreatment. "Spit in his face—buffet him—some smote him." Mt. 26:67; Is. 53:3-4; 50:6. c. Fear. "His sweat became as it were great drops of blood." Lk. 22:44; Hebr. 5:7, 8; Psalm 22:12-21.

3. *Becoming a Curse.* a. Betrayal. "Judas, betrayest thou the Son of man with a kiss?" Lk. 22:48. b. Denial.. "I know not the man." Mt. 26:31, 69-75. c. Scorn and mockery. "Hail, King of the Jews! He saved others; himself he cannot save." Mk. 15:18, 31; Ps. 22:7-9. d. Illegal Sentence. "Pilate, wishing to content the multitude — delivered Jesus." Mark 15:15. e. Curse. "My God, my God, why hast thou forsaken me?" Mt. 27:46; 2 Cor. 5:21; Gal. 3:13.

4. *Death.* a. *The bitterness of death,* see Psalm 88:5-8, 14-17. "And might deliver all them who through *fear of death* were all their life time subject to bondage." Heb. 2:15. b. *The Purpose of Death.* "The wages of sin is death," Rom. 6:23. "The Son of man came—to give his life a ransom for many." Mat. 20:28; 1 Tim. 2:6. c. *The Power of Death broken.* "Having despoiled the principalities and powers." Col. 2:13-15; Heb. 2:9, 14, 13; 2 Tim. 1:10; Col. 1:22.

"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are Thy hands so rent and torn?"
"They're pierced tonight by many a thorn."

But all thro' the mountains, thunderriv'n,
And up from the rocky steep,
There arose a glad cry to the gate of heav'n,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice for the Lord brings back His own!"

Sunday School Lesson

A. S. Bechtel

March 28, 1937

JOHN'S RECOLLECTIONS OF THE RISEN LORD

John 20:1 to 21:25

Printed, John 20:19-29; 21:20-24

Topic: Christ's Resurrection a Glorious Fact.

Risen Christ Commissions the Apostles vs. 19-23

Christ's "It is finished" spoken on the cross, indicated the completion of the work of atonement for man's sins. It was needful that the apostles and the Church should understand the full significance of it all. Had Christ's body remained in the tomb, no one would have gone forth to preach the gospel of the good news of life in and through Christ. It was necessary that Christ should rise again, proving that He was victor over death. His resurrection gave to the Church and the world a living Savior.

On the evening of Easter day, ten of the apostles and some other disciples were assembled secretly in an upper room in Jerusalem. Suddenly Jesus appeared in their midst and spoke the familiar greeting (v. 19, Luke 24:33-44). He proved his identity by showing his hands and feet. Doubt vanished; rejoicing filled their hearts (v. 20).

Peace was His legacy to them before the crucifixion and now He renews it. He renews his commission to the apostles (v. 21). As He had been sent by the Father on a definite mission, so are they to go into the world. Having given the commission, He gave the authority and power for accomplishing it (vs. 22, 23). He breathed on them—they must receive—the Holy Spirit. They actually received Him in all fulness on Pentecost. This gift is for all who will receive Him.

Christ's gift gives strong proof of authority to the teachings of the apostles. Only God can forgive sins. The apostles could declare with authority the forgiveness, remission of sins on condition of faith and repentance. Their words were to be recognized, ratified in heaven.

The Doubter Convinced vs. 24-29

The other disciples quickly told Thomas that the risen Lord had appeared to them, "We have seen the Lord" (v. 25). Thomas could not believe it true; he must have proof (25b). One week later Jesus appears again (v. 26). Jesus meets poor Thomas with great understanding and kindness. He satisfies his doubt with infallible proof (v. 27). From the lips of Thomas comes the most sublime confession of faith (v. 28). Thomas, fully convinced, exceeds them all in his full recognition of the true Person of Jesus. The fact that he was so fully convinced is convincing proof that Christ's resurrection was real. Honest doubters when fully convinced usually become very stable believers.

Work for Each Individual vs. 20-24.

God deals with each one individually—Thomas—Peter (8:15-27). Christ has a separate program for each person to carry out. Christ met seven apostles by the Sea of Galilee (John 21:1-19). In a talk with Peter, He predicts a martyr's death for him (vs. 18, 19). Peter, seeing John close by asks, "What shall this man do"? Jesus gently rebukes him in verse 22, indicating that that is no concern of Peter's. "Follow thou Me." When God calls us we are to obey to the best of our ability. We should faithfully follow Christ and not compare His dealings with us with those of others. Serving God is an individual matter and we are personally responsible. Life here is a sacred trust to be carried out as God directs and in full trust in the risen, living Christ.

John wrote his Gospel with the avowed purpose of convincing the readers, so that they may believe that Jesus is the Christ, the Son of God; and that believing they may have life through His name (John 20:31).

Golden Text: Rev. 1:17, 18.

"I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Practical Truth: Because Christ lives we have courage to live and die in His service.

Prayer: Our living Lord and Christ, speak unto us Thy word of peace, breathe upon us Thy Holy Spirit and help us to follow Thee. Amen.

CORRESPONDENCE

Bethany Mennonite Church, Quakertown, Pa.

Pre-Easter services for this congregation were conducted March 1-5 by Rev. John J. Plenert, of the First Church of Philadelphia. Speaking on the theme "Finding Reality," Rev. Plenert's sermons covered the topics "Finding Reality in the Word of God," "Finding Reality of God in Experience," "Finding Reality in Jesus Christ," "Finding Reality in the Holy Spirit," "Finding Reality in a Surrendered Life."

The congregation recently elected and installed as deacon John K. Boorse. Mr. Boorse succeeds Uriah S. Stauffer, who passed away last fall after serving the congregation faithfully for many years.

The wedding of Marian Shelly, daughter of the late Rev. Anthony and Mrs. Shelly, and Edwin K. Stoneback took place at the close of the regular morning service on March 7. A full church witnessed the ceremony, which was performed by Rev. A. J. Neuenschwander, pastor of the church.

Plans are being completed for complete renovation of the interior of the church, including the installation of new pews. The work will be undertaken after Easter.—Correspondent.

First Mennonite Church, Lima, Ohio

The middle District Conference decided at the last session in August, 1936, to build a basement auditorium at Lima. The work of construction was begun in the middle of October. The building is forty feet by sixty feet.

By the first Sunday in December, it was sufficiently ready for occupation. We gathered for the first Sunday School session with 101 present. In the morning worship the Lord's supper was celebrated with the pastor, Rev. J. J. Esau, presiding. The evening message was brought by Rev. P. A. Kliewer of Bluffton.

The church held the second annual business session the first Monday evening of the new year at which time all the reports of the past year were read and new officers were elected. We now have a complete organization.

The work has progressed nicely thus far and we trust it will continue to do so with the blessing of the Lord. Dr. T. Richard Dunham of Findlay and Rev. D. J. Unruh of Pandora conducted a five-day prophetic Bible conference from February 23 through February 28. These services were well attended.

The Lord has wonderfully blessed us, and we pray that we might do our part to help His work along.—Miss Pauline Sprunger.

Summerfield, Ill., March 10, 1937

We have been here about eight months and are enjoying our work. We have certain advantages here which we did not have at Wayland. Summerfield is only three miles from Lebanon where McKendree College, the first Methodist college in America, is located. This college is in its 109th year. Then we are only about 27 miles from St. Louis which gives us the opportunity to attend some great meetings and programs. In October I attended the four-day Preaching Mission from which I received a great deal of help and inspiration. Several weeks ago, we heard Sherwood Eddy, Maude Roydon, and Senator Clark, who were speaking under the auspices of the Emergency Peace Commission.

I often visit an aged sister who has a remarkable memory. I visited her on her 92nd birthday last fall. On that day she repeated to me the names of the books of the Bible and related to me the history of the children of Israel in their sojourn in Egypt and their journey through the wilderness. She has a marvelous faith in God and his keeping power.—Elmer Basinger.

Drake, Saskatchewan

The congregation of the English Mennonite Church were privileged to hear, on Monday evening in the church here, a message in word and song, "The Life of Christ," by Brother and Sister Tink of Red Deer, Alberta.

The church was crowded despite the bad roads, and sincere attention was given throughout the evening. The pilgrims were edified; and although we have no pastor here, we would like to say to all the readers, "Christ is still on the Throne."

Since Brother and Sister Lehmann, who were with us for nine years, are now with the church at Monroe, Washington, to labor in His vineyard there, we would like to say that their labor here was not in vain. The fruits of their efforts are still working. The Bible study and prayer meeting is being held every Wednesday evening, and the Sunday School is progressing favorably.

The Lord's work goes on. He said, "The harvest is white, but the laborers are few." We thank God for all the efforts of the little band of Christians here who are steadfastly holding on and are carrying out the will of our blessed Lord. We would solicit the prayers of all Christians.—R. C. Sadler.

Bethany Mennonite Church, Freeman, S. Dak.

On February 28, 1937, Rev. Walter A. Gering announced his resignation as minister of our church. He leaves on June 1 to accept the leadership of the Eden Mennonite Church at Moundridge, Kansas, a congregation of seven hundred members.

Rev. Gering received his grade and high school education at the Freeman public schools and attended Freeman Junior College for one year. Thereupon he entered Yankton College, Yankton, South Dakota, from which school he graduated in 1929 with high honors, winning a scholarship to attend a theological seminary in New York City. Upon his return to Freeman he was elected pastor of the local church.

For the past five years he has served the church and community in an untiring manner. He loves to work with the young people, organizing and sponsoring organizations such as Christian Endeavor and Junior Endeavor. His ability as a pianist has also been of service to the church. His host of friends and well-wishers here at Freeman wish him God's blessing in his new field.—Paul Kleinsasser, Corr.

First Mennonite Church, Colfax, Washington

As the first quarter of the New Year is here, some news from this community is due the Mennonite.

We had a lot of snow this winter and also wind and drifts. Some of the folks were shut in from the first of the year till the end of February. Consequently our church and Sunday School attendance was below normal. Last Sunday, however, it was about up to normal for the first time this year. Health in general is good; there is only some influenza and some colds. Also the grim reaper Death took one Mother out of our midst in December.

We have our regular worship services, also Bible study class and C. E. meetings, every Sunday except the second Sunday in the month when the Methodists have morning services.

There were some changes made the last of the year. As our pastor, Rev. P. R. Aeschliman, who has faithfully served this church for forty-three years from the beginning until now through the hard pioneer-days, war-time, and depression, felt failing health and age creeping on him, he asked for support to help shoulder the burdens of the ministry. So we called and now have with us, since November, Rev. Harley King and family.

May they be a great blessing and help that through them we may all grow in grace and strength. May God grant it! Correspondent

Second Church, Beatrice, Nebraska

Our church enjoyed spiritual feasts during a season of special Lenten services. Brother Albert Claassen of Freeman, South Dakota, was with us to conduct these services. They began Sunday, February 28, and lasted one week. Besides the evening services, Brother Claassen conducted a series of German Bible studies in the morning. The epistle of James served as a basis for these studies.

The evening meditations centered about the central theme, "Scenes and Signs about the Cross." The subdivisions were, Why Calvary for my Redemption? Why three Hours of Darkness? Why the Rending of the Veil in the Temple? Why the Rending of Rocks and Quaking of the Earth? Why the Opening of Graves and Rising of Many Saints? Why the Fear of the Soldiers and the Testimony of the Centurion? Why was Christ Crucified for Me? We were led to Calvary and brought face to face with our Redeemer and Savior. It is our prayer that lasting spiritual benefit may result from these meetings. We were happy to note that our young people were well-represented in all of the evening and Sunday services. They contributed their share toward the spiritual benefit of the meeting with music and special songs.

During Holy Week we join with other churches in town in evening services. For Good Friday a three-hour service with meditations upon our Lord's Seven Words on the Cross is planned. Also, as usual, we are planning for our own Good Friday services in the morning. May these holiday meditations upon the great sacrifice of our Master help us to consecrate ourselves anew to Him. Then we shall experience a blessed Easter. Greetings.—M. Horsch.

FAMILY CHRONICLES

MARRIED

Graber—Bradford: On January 20, 1937 Mr. Albert Graber of Crawfordsville, Iowa, and Miss Rosalin Bradford of Washington, Iowa, in the home of the bride's parents at Washington, Iowa.

Westen—Graber: Mr. Harm E. Westen of Washington, Iowa, and Miss Adelin Graber of Noble, Iowa, in the parsonage of the Emmanuel Mennonite church on February 18, 1937.

Both ceremonies were solemnized by Rev. Delbert E. Welty, pastor of the Emmanuel Mennonite Church.

DEATHS

Richard—Peter Richard born March 26, 1858, in Blamont, France, migrated at the age of 17 to America and settled in Wayne County, Ohio, coming to Noble, Iowa, a few years later. He was baptized in his native land upon his confession of faith and received into membership of the Amish Mennonite Church. After his marriage he transferred his membership to the Eicher Emmanuel Church of which he remained a member until his departure. Frequently expressing himself as being ready to depart, Bro. Richard peacefully passed away on Jan. 27, 1937. The teachings and promises of the Bible were precious and comforting to him. He leaves to mourn his wife, Elizabeth Schantz Richard. Funeral services were conducted on Jan. 31, 1937 by the pastor who spoke on Isa. 66:13, being assisted by Rev. Simon Gingerich of the Sugar Creek church.

Imhof—On Feb. 1, 1937 occured the death of Albert Imhof. The deceased was born at Thun, Switzerland, May 21, 1871. He had been in ill health for many years. Funeral services were conducted on Feb. 3, 1937 at the home of his son and at the Eicher Emmanuel Church of which he was a member. The pastor spoke on Luke 2:29-30. He leaves to mourn 2 daughters, 2 sons, 2 sisters, 8 brothers and 12 grandchildren. His wife Catherine Rich Imhof passed away Dec. 18, 1907.

Krabill—William Krabill of Winfield, Iowa, died Feb. 19, 1937. He was the son of Peter and Fannie Yaggy Krabill and was born Feb. 15, 1865 near Canton, Ohio. Upon his confession of faith he was baptized and received into membership of the South Union Amish Mennonite church of Logan County, Ohio. On coming to the Wayland—Noble community, he transferred his membership to the Eicher Emmanuel church of which he was a faithful member. Funeral services were conducted at the home in Winfield by Rev. Reynolds C. Murdock and at the Emmanuel church on Feb. 22, 1937, by the pastor who spoke words of comfort based on Psalm 16:11. He leaves to mourn his wife, Katie Alliman Krabill, 2 sons, 2 grandchildren, 2 brothers, 1 half-brother.—Delbert E. Welty, Pastor.

Kraemer—Henry Kraemer, son of John and Katherine Kraemer, was born on a farm near Frenton, Ill. on March 16, 1868, and passed away at his home near Summerfield on Tuesday, March 6, 1937, at the age of 68 years, 11 months, and 14 days.

At the age of 13, he was baptized and received into the Christian fellowship of the First Mennonite Church of Summerfield. On December 17, 1902, he was united in marriage with Barbara Bergdolt. This union was blessed with four children of whom only two are living.

He leaves to mourn his departure, his widow, one daughter and one son, two grandchildren, one sister and one brother, besides other relatives and friends.

Since the home was under quarantine, brief funeral services were held at Swartz's Funeral Chapel at O'Fallon. The main service was held at the Mennonite Church at Summerfield at which the pastor, Rev. Elmer Basinger, officiated. Burial was made in the Summerfield cemetery.

Beutler—John Beutler, son of Peter and Elizabeth Beutler, was born in the Rheinpflaz, Germany, on December 3, 1863. In 1866, his parents emigrated to America and settled near Summerfield, Ill.

At the age of 16, he united with the First Mennonite church of Summerfield. On April 24, 1900, he was joined in the bonds of matrimony with Caroline Haas.

About a year ago, his health began to fail. His ailment turned out to be cancer of the stomach. He bore his sickness with great fortitude. He passed away at his home in Summerfield on March 4, 1937, at the age of 73 years, 3 months, and 1 day.

He leaves to mourn his bereaved widow, one son and daughter-in-law, one grandchild, and many other relatives and friends.

Funeral services were held at the First Mennonite church at Summerfield on Sunday afternoon, March 7, conducted by the pastor. Interment was made in the Summerfield Cemetery.

Rudolph J. Kennel, son of Peter and Susannah Iutzi Kennel, was born Nov. 24, 1855, in the ancestral home where he lived his entire life. Early in youth he united with the Trenton Mennonite Church of which he remained a faithful member. On October 25, 1885, he was united in marriage with Miss Emma Kennel of Danvers, Ill. who preceded him in death December 24, 1901. To this union were born six daughters and two sons. The Misses Hilda and Bessie and Otto are living at home. Mrs. H. E. Sprunger of Berkeley, Calif., Mrs. Floyd Byers, Goshen, Ind., Miss Elsie Kennel, Cleveland, Ohio, Miss Erma Kennel, Dayton, Ohio and Peter Kennel of Trenton, Ohio. Three grandchildren also survive.

Mr. Kennel reached the age of 81 years, 4 months and 8 days, thus living beyond the three score years and ten alloted to man once to die. "Blessed are the dead who die in the Lord".

Peter Preheim, son of Peter and Maria Graber Preheim, was born in the province of Volynia, Russia, Sept. 17, 1848. He grew up in this parental home, received some elementary schooling, and at the age of sixteen was baptized and received into the Mennonite Church. On November 20, 1869 he married Miss Barbara Strauss, and they had lived together sixty-five years, when Mother Preheim passed away a couple of years ago. When in 1874 a number of Mennonite groups migrated to America, they joined these and temporarily settled at Yankton, South Dakota, and later on the farm in the Childstown neighborhood, where they raised their large family and both lived until death. The pioneer life involved many struggles and self-denials. The settlers were poor, winters severe, and crops menaced by insects. Since Father Preheim had a practical bend of mind and good judgment his neighbors drafted him into all sorts of community service, in connection with schools, churches, road-bridge building, and the like. He stressed the need of a renewed life, claiming that a person must be *reborn,* not merely converted. He often confessed that he, one of the vilest of sinners, had been saved only through the love of God through Jesus Christ. Considering the rather limited sources of literature he had access to, people often marveled at the information he possessed. He was well-read and took a lively interest in the progress of our age. Father Preheim's posterity consists of a total of 95 souls. It is made up of eight children; Anna, Mrs. Jacob Graber; John P. Preheim; Mary, Mrs. Wm. F. Brockmueller; Samuel P. Preheim, Peter P. Preheim, Jacob P. Preheim; Frances, Mrs. Richert Hahnamann, and Henry P. Preheim, three sons-in-law, five daughters-in-law, 48 grandchildren, 14 grandchildren by marriage, and 17 great-grandchildren. The deceased attained the ripe age of 88 years, 5 months, and 6 days. He passed away February 23, 1937, and was buried three days later. Funeral services were in charge of his pastor, Rev. P. R. Schroeder, assisted by Rev. Alfred Waltner. May his ashes rest in peace until Resurrection morning.

"How can one get rid of so many appeals for money?" asked a lawyer. "That is easy enough," was the reply, "just stop giving altogether, and in a little while the public will find it out and will let you severely alone, as they do many others." "Yes," said the lawyer, "I suppose that is so, but what would be the effect upon me if I should stop giving?" "Why, your soul would grow small just in proportion as your bank account grew large."—Record of Christian Work.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

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The Good Church-Member Practices Stewardship

Young People's Topic for April 11, 1937

I Cor. 4:2; I Pet. 4:10

Meditation

Great souls are those who have learned the joy of holding in trust. Nothing is more inspiring than to see a man with power unlimited, using it gently and generously for constructive good.

"Ye are the temple of the Living God."
"All that I am, or ever hope to be I OWE. . . ."
"Whose we are, and whom we serve."

We spend much of each day's strength seeking to possess. We miss finding the joy of being possessed—by a cause, a higher personality, an ideal. When that experience comes—of being possessed, of belonging to someone or something else—then comes the full meaning of stewardship.

A Prayer

O Christ, save us from the tragedy of dispossessing ourselves of life's greatest good, for the love of that which seems so immediate. Give to Mennonite Youth the full experience of complete committment to Thee, to Thy program, to Thy purposes and objectives for the human family. Beset with fears as to the worthwhileness of the tasks which lie before us, give us only that inner eye of faith, which measures not by man's values, but by Thy values; and which finds all tasks, all trusts, sanctified, when held in trust for Thee. Amen.

Problems and Projects

1. A business man, wishing to buy a certain machine called in the salesman for it for a demonstration. The salesman came, but refused to give the demonstration, or to attempt making a sale saying, "My machine is not suited to your needs. I recommend that you buy another make." What elements of stewardship do you see in this little incident?

2. A friend of a hospital which was heavily endowed, urged the president of the hospital board to use some of the endowment funds to pay debts. The president of the board refused, saying, "The endowment funds are not OUR funds; we merely are holding them in trust for our friends." Any sense of stewardship there?

3. "These talents of mine," thought a young high school senior, "surely have not been EARNED. They may be mine, but mine to use. I shall therefore USE them for the highest purpose which I can conceive." Over what do YOU exercise STEWARDSHIP, right now?

INTERSTATE CONFERENCE DRAWS MENNONITE YOUTH

Bluffton College was represented at an interstate Student Volunteer conference which was held in Muskingum College, New Concord, Ohio.

The three-day conference took up various vital topics. Modern Methods in Missions, Cooperatives, Emergency Peace Campaign, and various other subjects were taken up both by speakers and in seminar groups. Several groups of motion pictures were shown to the group also: "Chinese Youth," "Russian Youth Faces Communism," and "Cooperatives in Scandinavia and England."

Delegates from Bluffton were: Doctor Schultz, advisor, Wilbur Lauer, Rollin Moser, Robert Geigley, and Karl Schultz.

Taking Church Membership Seriously

Topic for Intermediate Christian Endeavor

April 4, 1937

Eph. 3:14-21; 5:15-20

For the Daily Quiet Hour

Mar. 29 A lover of the church. Ps. 84:1-12
Mar. 30 Jesus, the church-goer. Luke 4:16-21
Mar. 31 The thrill of joyous worship. Ps. 100:1-5
Apr. 1 Our duty to missions. Phil. 4:10-19
Apr. 2 Taking life seriously. Tit. 2:11-15
Apr. 3 The church at work. Eph. 5:1-16
Apr. 4 Taking church membership seriously. Eph. 3:14-21; 5:15-20

Advance Preparation

Every meeting, to be successful, requires much careful preparation through prayer and work. Let the superintendent and prayer meeting chairman go over the details of the meeting with the leader, writing it our carefully and then making someone responsible for every part of the preparation

A Plan For Your Meeting

1. Praise in song

Use old favorite hymns of the church. Select a number of them, giving the song leader and pianist each a copy. Let the group follow by memory as they are led from one into the other. "All Hail the Power," "How Firm a Foundation," "Rock of Ages," etc.

II. Society Announcements

Give the society something to look forward to. Future programs, socials, missionary activities.

III. Quiet Worship

1. Topic anounced by the leader
2. Piano prelude, "Holy, Holy, Holy"
3. Leader: "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1
   Response: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name." Ps. 100:4
   Leader: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84:10
   Response: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."
   Unison: "O Lord of hosts, blessed is the man that trusteth in thee." Ps. 84:11,12
4. Special music: "The Church by the Side of the Road"
5. Sentence prayers. Ask all church members to take part, the leader closing
6. Scripture lesson: Eph. 3:14-21; 5:15-20

IV. Consecration service

Hymn: "O Jesus, I Have Promised," Stanza one

Testimonies, "What being a church member means to me." (Ask all church members in advance to speak on this subject during this time. Others can speak on, "Why I want to be a church member.")

Hymn: "O Jesus, I Have Promised." Stanza three

V. Topics and Questions

VI. Closing Moments

Ten-minute talk, "How can church membership mean more to young people?" by a member of the church board or the pastor

Closing prayer by the speaker

For Your Discussion

1. Why are you a church member? Is it necessary to be a church member to be a Christian?
2. What has the church to offer that you cannot find elsewhere?
3. What does our pledge say about our responsibility to the church? How can we live up to it?
4. What responsibilities do we assume when we join the church?
5. Many people feel that church membership is a ticket to heaven. What is wrong with such an attitude?
6. Why should a church member be regular in attendance? What are some excuses that might keep him away? What should be our motive in church attendance?

The Leader's Part

Someone has said that church members are either like a post or a tree. Both are stuck into the ground, but the post having no life within, soon rots and eventually breaks off. The tree because of the life in it sends forth its branches which yield shade and fruit for the service of others.

This meeting is to put before us very definitely the blessings of church membership, but also its responsibilities and opportunities. We should all take this step sometime, but to make the most of it we need to understand what it means. We must be sure to have the life of Christ within, so that we may be trees in the church instead of posts.

Arise! Shine!

Topic for Junior C. E., April 4, 1937

"His lamp am I,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth,
Or for the murky twilight gray,
Where wandering sheep have gone astray,
Or where the lamp of faith grows dim,
And souls are groping after Him
And as sometimes a flame we find,
Clear shining, through the night,
So dark we cannot see the lamp,
But only see the light,—
So may I shine, His love the flame,
That men may glorify His name."

Arise, shine! is also the call of spring. Nature awakens from sleep and from death. That which became dead in darkness, arises to become life more abundant in light. There, too, "old things are passed away; behold, all things are become new."

Setting in garb of spring; also picture "Light of the World" by Hunt

Pin-ons and poster could be in the form of a candle. On the pin-ons print the verse "The Lord is my light and my salvation". The poster, besides the invitation to the meeting, could bear the thought:

"Jesus bids me shine
With a clear, pure light,
Like a little candle burning in the night.
In this world of darkness
We must shine,
You in your small corner
And I in mine."

Opening service in song using the thought "light"

Worship period

1. In unison speak Psalm 27:1

2. In unison sing three-fold "Holy" from Gaul's Holy City
3. A voice speaking Psalm 119:105 and verse 130
4. Hymn in unison: "Holy Ghost with Light Divine"
5. Responsive reading: Selection 11 in Mennonite Hymnal. (Matt. 5:1-16)
6. Prayer in unison using the hymn "Jesus I Come"

Study period. Aim: to teach the truth: without light there is darkness; Jesus is the Light necessary to take away darkness.

1. "The Light Shineth in the Darkness." Among your young people you may have someone capable of giving an effective chalk talk using the song "The Light of the World is Jesus." Let this person sketch the world as a black circle upon which falls the light of Christ,—the light which cuts into the darkness. Above this let him put the words "Thou wilt lighten my darkness" (Psalm 18:28).
2. Meditation on Light and Darkness — Group participation with leader in charge using the sketch just drawn. Give out the following verses on the darkness of sin and the light of Christ whch brings the change. Discuss each verse after its reading by a junior. Psalm 18:28; Luke 1:79; John 3:19; Acts 26:18; I Peter 2:19; I John 1:5; John 1:9; Ephesians 5:14. (Read this last verse without comment. It is the verse for the heart-talk)
3. Special music: "Since Jesus Came into My Heart" verses 1 and 2
4. A New Awakening—Heart-talk by a guest beginning with the thought of nature's awakening to life and light, then using Ps. 18:28 and Eph. 5:14
5. Special music: "Give Me Thy Heart"
6. Knocking. Let a junior give the picture talk using 'The Light of the World," giving what he sees in it. He could also ask the group to share what he might not have seen.
7. "Ye Are the Light of the World—talk by junior
8. Poem: This Lamp Am I—a junior
9. Sing in unison "Jesus Bids Me Shine"
10. Closing prayer

OUTLINE FOR APRIL

General Theme: Bearers of Light

1. April 1: Arise! Shine! (Christ in me)
2. April 11: Spots that lessen the light
3. April 18: The bearer of much light (Paul)
4. April 25: Other light bearers

Verse for the month: Psalm 27:1

Song for the month: "Jesus Bids Me Shine"

The Message of Easter for the Youth of Today

Rev. Adolf Friesen, Pastor, Donnellson, Iowa

We have been accustomed to think of Jesus' resurrection as a guarantee and promise that there will be a future resurrection for all of us. It is that, in its fullest sense, but in its wider implication it gives us the assurance of Christ's living presence—a presence which we may experience daily. Thus conceived, Easter assumes greater significance for young and old alike.

The more fully we understand what the resurrection of Jesus meant to the disciples, the better will we be able to comprehend its message for us today. The motivating power which led them forth into fields of action was this conviction that Jesus was risen and lived. The transformation which took place within these men because of their faith in the risen Lord had remarkable consequences. Their faith burned with such intensity that nothing could extinguish or dim it. We are amazed that these inexperienced men should have had such power. Yet their message was so irresistible for the simple reason that it was born of an inner experience. After they had met their living Lord, they were ready to face a hostile world unafraid.

Viewed thus, the story of Easter is not only an historical certainty; it is brought down to date through Christ's living presence in the lives of his followers. Here is youth's inspiration for a program of action which the world needs so much today. There is need, desperate need, everywhere for young men and young women who have faith in the power of the living Christ.

Paul says, "If ye then be risen with Christ, seek those things which are above." (Col. 3:1). And what are these high things to which a Christian who has risen with Christ should aspire? Paul speaks again, and we know now what he has in mind; "Set not your mind on high things, but condescend to things that are lowly." The risen life moves in lowly places. The ordinary tasks, the ordinary activities, the ordinary relationships of life are touched and transformed.

We can in this life only begin to grasp the profound meaning of Easter. Risen with Christ to a new life, we seek opportunity to serve him to the best of our ability each day that we live. But every act of service will have deeper significance because Jesus has given us the positive assurance that life will not end at the grave. Easter proclaims a new dawn—the dawn of another life that shall never end.

* * *

MAKE YOUR OWN BIBLE COMMENTARY

By *Christena Harder Duerksen*

Study your Bibles, use pencils and scissors and you will be better equipped to witness for the Lord.

In an old song book from which we used to sing lustily in our C. E. meetings there was a song which said, "Have you had a kindness shown? Pass it on! 'Twas not given thee alone. Pass it on!" I want to pass on something that has been a blessing to me.

For quite a while I have had a filing system that takes care of articles and clippings very well. But I had not yet found any satisfactory way of preserving short quotations, pithy comments or interesting cross references pertaining to Bible studies. A wide-margined Bible would have been fine, but I could find no Bible with a sufficient margin to suit my purposes. Then one day last winter, over the radio, I heard just what I needed. A well-known preacher suggested that we all make our own Bible commentary and told us how.

Take two Bibles, exactly alike, either old ones or of the kind carried by Woolworth's and Kress'. To begin with, cut out of both Bibles the particular book you want to study. Take good typing paper—not too light in weight—and paste either a chapter or just one column cut from your Bible in the center of your sheet of paper. Continue carefully until you have all the consecutive chapters pasted on sheets. I generally leave one side blank for future references to use when the one side of the sheet gets filled. Now you are ready to begin inserting your comments with a wide margin for your comments. Number each sheet with chapters and verses so that you can keep them in order.

A good book to begin on would be the *Gospel of John* since we are studying that in the uniform International Lessons. Watch your quarterlies, *Mennonite,* and other periodicals for pithy comments or special light on certain verses. Enter in the margin along side of the verse or with an arrow pointing to the verse. Remember that the Bible is the best commentary of itself. As you come across verses in your reading that throw light on other portions or that suggest interesting lines of study, make your entry. For instance, next to John 1:3 write Heb. 11:3, etc. Perhaps your pastor preaches on a text that you knew well enough, but he brings an entirely new line of thought to you. Don't trust to your memory for it may fail you when you want that thought again. Make your note in your commentary and you will have it for future use.

So often one hears topics discussed in a slipshod way, just because a thorough study has not been made or there has been too little time. Is it fair to treat these topics so lightly? Study your Bibles, use pencils and scissors and you will be better equipped to witness for the Lord.

[Editor's note: The above was written en route to India, January 5, 1937. The buoyant spirit of a true follower of Christ wells through and through this little article.]

A EUROPEAN VISITOR

Dr. Cornelius Krahn, born in 1902 in Rosenthal (Chortiza) on the Dnjepr in South Russia, has come to America to get in closer touch with our Mennonite communities.

I met him at the World Congress in Holland last summer. He had just finished his biography of Menno Simons for his doctor's degree at Heidelberg University.

He is a modest man with an earnest disposition and a Mennonite foundation. His visit may become another link in the closer fellowship of the American and European children of the Anabaptists.

Wherever churches can arrange to have him bring one or more of his messages on the Mennonites of Europe, past and present, let it be known.—P. R. Schroeder.

ONE OUNCE OF RADIUM

The Governor General and the Prime Minister of Canada recently ceremonialized a "notable increase" in the production of radium in Canada during the past three years. Total production: one ounce. Market value: $1,400,000.

With this addition, the world's supply of radium is now about twenty-five ounces, not enough to make up a two-inch cube. It is scattered widely, but the whereabouts, the ownership and the pedigree of almost every particle are on record.

Radium is a pure element in a violent state of disintegration. Its atoms are constantly exploding with frightful force, but their number is so great that scientists compute it will take 19,000 years before every atom of any given particle of radium has exploded.

A millionth of an ounce of radium injected into a human body is enough to cause death by the disintegration of the tissues. Yet it is this ability to destory living tissues which makes radium valuable in fighting cancer. If radium can be focused upon malignant growths the cancer is demolished.

About one out of ten persons who reach the age of thirty-five will die of cancer. Because there is so little radium, very few cancer victims will be able to receive radium treatment. Every new radium unit, therefore, promises relief for thousands. Hence the extraordinary importance of the discovery of radium in Canada, and the official celebration of the mining and refining of the first ounce.—Selected.

It is not death to fall asleep! A breath,
A silence! We who wait here may not know
To what fair land of joy, where sorrows cease
They go who find that heaven is life, not death.
His only Son God sent to earth to show
The Way, the Truth, the Life—eternal Peace.
—Alice Hirsch.

Pastorial Letter

Wm. H. Stauffer, Sugar Creek, Ohio

Greetings: We are already well along in the new year. How quickly the time passes! No doubt many of the resolutions that we have made have been forgotten. It is comparatively easy to arouse an enthusiasm at the beginning of a new year for most any task. But all too often the enthusiasm was nothing more than an emotional flare which dies as quickly as it arose. Are you one of those with merely "Good Intentions?"

Here are four standards by which any congregation can rightfully be evaluated. *The first is church attendance.* The Psalmist says, "Blessed are they that dwell in thy house; they shall be still praising thee." Outsiders and critics largely judge a church by the regularity of the attendance of its members. Hardly can we expect others to enter into the fellowship of our Lord if we ourselves are not there. For the sake of God and His church, and for your sakes, we urge that you attend our services regularly.

The second standard is that of Bible reading. How well acquainted are you with these Wonderful Words of Life? When life becomes almost too much for us, and we become weary and discouraged, what a message of inspiration, comfort and security lies hidden in the unchanging word of God. Truly it is the bread of life releasing the very heart and soul, raising us into the holy presence of God.

The third standard is giving. How much of ourselves, our minds and our substance do we share with God? Giving goes deeper than making a financial contribution, important as that is. The Word of God is very specific on the matter of bringing our tenth for God's work. But giving goes deeper than material contributions. If we neglect to promote the work of the church through our personal interest and assistance wherever possible, or wherever we are needed, we are robbing God of the rich resources He has placed into every human being. God needs and is calling you and me. And unless we respond we are robbing God.

The fourth standard is prayer. Did you think to pray for your church, for your home, for your missionaries, for the world this week? The disciples soon discovered that Jesus had something that they lacked. And they soon discovered that the secret of Jesus' great personality lay in His constant living in the presence of God. In prayer He tapped the great resources that God had placed into His soul. In prayer He raised His soul into the presence of God and there discovered and completely surrendered His will to the Will of God. Thus He was free — free to live a life to the full and overflowing. Those resources lie hidden in your life and mine, waiting for us to discover them. The same God is at hand ready to release us to that fuller life if we will but make the effort and rise and stand in His presence.

As the new year tends to become old and routine, we commend these four great standards for your refreshment. Thus let us live our common lives in an uncommon way. Let us do our ordinary tasks in an extraordinary way.

« « JOTTINGS » »

— The pastors of the following churches have sent the editor copies of their 1937 Year Books: Grace Church, Pandora, Ohio; First Church, Hillsboro, Kansas (by Deacon J.H.F.); Mennonite Church, Buhler, Kansas; Immanuel Mennonite Church, Los Angeles, California; St. John Mennonite Church, Pandora, Ohio; First Church, Berne, Indiana; West Swamp, Bethany, and Flatland churches, Pennsylvania; Deep Run, Perkasie, and Springfield churches, Pennsylvania. "The Mennonite Church Messenger," a beautiful illustrated, twelve-page monthly, edited and published by Rev. William H. Stauffer, pastor of the Mennonite Church, Sugar Creek, Ohio, is among our regular visitors. Other pastors are sending their Sunday service bulletins, all of which kindnesses we appreciate very much. The more the editor knows about the churches the better he can serve them.

— Rev. A. S. Bechtel, who has been for nine years pastor of the Mennonite Church at Deer Creek, Oklahoma, has recently accepted the pastorate of the Hanston, Kansas, Mennonite group. They moved to their new place of work last week.

— The Mennonite ministers of southeast South Dakota, about twenty in all, meet once a month for fellowship and prayer. They belong to five different shades of our church and are getting along nicely together. The March meeting was held in the home of Rev. Albert Claassen. Rev. D. P. Schultz gave an interesting talk upon the subject, "The Relationship of Preacher to Preacher," which was followed by a lively discussion. The meetings are seasoned with much prayer, where almost all present orally plead with the Lord for His blessing upon their work.

— A meeting of the officers of the C. E. Societies of the Western District Conference was held February 28 in the Bethel College Chapel. Rev. Walter Dyck, president, presided at the meeting. Miss Vivienne Musselman, peace secretary, and Ted Claassen, mission secretary, presented plans for the carrying out of the projects which were adopted at the last convention. Dr. E. L. Harshbarger, Rev. Wm. Unruh, and Rev. David C. Wedel, representing the interests of the Institute of International Relations, Missions, and the Young People's Retreat, gave short talks.

— The Goshen College Record reports, "With the advent of spring-weather, athletic activities turned to swimming due to the fact that the gymnasium was nearly turned into a swimming pool." In basketball they have inter-class and also inter-league contests. In the inter-league contests the men are divided into an

"A" league and a "B" league. They also have games between the Auroras and Adelphians, literary societies for men. They report good times in their games."

— Prof. Guy F. Hershberger of Goshen College is the author of a 48-page brochure entitled, "Non-Resistance and the State: The Pennsylvania Quaker Experiment in Politics, 1682-1756." The booklet is published by the Peace Committee of the Mennonite Church in 3000 copies for general distribution in the church.

— On Sunday evening, February 28, a "Contrast" program was given by the C. E. Society of the First Mennonite Church, Wadsworth, Ohio. The program was in two parts. The first part was an example of a poorly-prepared C. E. meeting. The last part was in the form of a candle-light service. The object of the meeting was to show the difference between a poorly-prepared program and one well prepared.—Celia Barlett.

— The Junior C. E. Society of the Hereford Mennonite Church, Bally, Pennsylvania, rendered a special Easter program on Sunday afternoon, March 21. There are twenty active members in this organization. Friday evening, April 2, a set of slides will be shown by Charles Breed, Headmaster of Blair Academy, Blair, New Jersey, in the Hereford Church. These are color pictures of Norway and Sweden.—Mae Latshaw.

— Brother Ferdinand Voth of the First Church, Newton, Kansas, reports: A Young People's Bible Class, with Brother Ted Claassen as teacher, was recently organized. A large number of the young people have enrolled and take a lively interest in the work. After the Bible study class the Young People's Choir meets for rehearsals with Mrs. Ferd. Voth as organizer and directress. More recently she also organized a Junior Choir with Victor Klassen, Bethel College student, as director. Both of these choirs are working on a combined Easter program.

— Dean J. S. Schultz of Bluffton College has accepted a position on the staff of Juanita College, Huntington, Penn., for the summer term.

— Don Smucker, son of former Prof. B. Smucker, who graduated from Bluffton College last spring and is now attending Yale graduate school, recently won the first prize of sixty dollars in the annual Mersick public speaking contest. Thirteen different schools participated in the contest.

— The Registrar of Bethel College has just finished the scholarship index for the first semester. The results show that the women are quite superior scholastically to the men and that the scholarship in the upper classes is better than that in the lower classes.—The Student Christian Movement, which replaces the Y.W.C.A. and the Y.M.C.A., is doing commendable work. Their work is along the following lines: reinterpretation of religion, family and personal relations, creative leisure, race relations, world cooperation, etc.

— From the Alexanderwohl Church, Kansas, comes the report that Sister (Miss) Katharina Schmidt died the last day of February and was buried in the cemetery there. She had been ill for some time and died as a result of a stroke of paralysis. She had reached the age of 45 years.

— On Palm Sunday the young people of the Mennonite Church at Sugar Creek, Ohio, rendered Elizabeth H. Emerson's Easter play, "The Cloth of Sendony." tion of Miss Kay Thut plans to render the cantata, "The Crucifixion." The pastor Rev. Stauffer announces: "On Easter Sunday we will have special consecration service for children. This is a service in which we solemnly recognize these children as God's children and heirs of the Kingdom of God, and acknowledge our solemn obligation to nurture them in the knowledge of God and in the spirit of Jesus Christ."

— The Spring Rally of the Eastern District C. E. Union will be held at the West Swamp Church on Sunday afternoon, April 25, at 2:30 p.m. Mrs. P. J. Boehr will be the speaker and a sacred concert will be rendered.—Hulda Myers.

— From the First Mennonite Church, 73rd and Laflin Street, Chicago, Illinois, we have this report: "We are progressing here along evangelistic lines, and the Lord is blessing us in the salvation of souls and a renewed and revived interest among our members."

— Dear Friends: As music director of the Lorraine Avenue Mennonite Church of Wichita, Kansas, I wish to cooperate with our neighboring churches and Sunday schools. Our church is building up, and if there are any friends living in Wichita about whom we don't know, please let us know about them and we will invite them to our choir and church. Thanking you, Curt D. Boese, 1115 E. Orme Street, Wichita, Kansas.

— A Mennonite Peace Institute was held at the Eighth Street Mennonite Church, Goshen, Indiana, on Sunday, March 14. The theme of the Institute was "An Effective Peace Testimony." Several Mennonite groups participated in the meeting.

— The Mountain Lake, Minnesota, Observer reports that in that state county boards decline to give any aid to clients who are found guilty of partaking of or purchasing intoxicating or non-intoxicating malt liquors.

— A former Berne, Indiana, boy, Rev. Edison Habegger, and Mrs. Habegger, are still in England, busily engaged in evangelistic work. They have held series of meetings in Portsmouth, Southampton, Christ Church City; and by this time they are probably back in Scotland again. The report is that the Spirit is at work and souls are steadily being saved.

— *What is Communism?* In "Christian Education" we find this startling statement made by the secretary of the Communist Party in America, "What is Communism? The revolutionary tradition is the heart of Americanism. . . . We Communists claim the revolutionary traditions of Americanism. We are the only ones who consciously continue these traditions and apply them to the problems of the day. We are the Americans and Communism is the Americanism of the twentieth century."

— Rev. Lester Hostetler, pastor of First Church at Upland, California, reports that Rev. David Toews who is visiting the Pacific District churches in the interests of Home Missions gave an interesting address on the Mennonites in Canada, and that the collection for the Canadian Book Depository amounts to $50.55.

— The Oratorio Society of this church numbering fifty voices is rendering Dubois' "The Seven Last Words of Christ" on Good Friday evening.

BOOK CHAT

F. J. Wiens

Many books have been written about the Bible—how we got it, who wrote it, when it was writen, what it means to us—books that attack the Bible, books that defend it, and books that explain it. And every year more and more books concerning the Bible pour from the presses of the world.

One is inclined to feel that everything that could be said about the Bible has already been said by somebody and that all books now written contain mere restatements of old truths. To a large extent this is true and it is therefore refreshing to find a new book that fills one of the few gaps that still exist. The book I'm referring to bears the title THE BIBLE IN AMERICA and is written by Dr. P. Marion Simms.

The value of Dr. Simms' new books does not lie in the fact that he deals with new material. Any thorough Bible scholar could with some effort find most of the facts presented by the author. But there has never before been a book that presented all the important facts and treated them in the almost unique way in which they are treated in THE BIBLE IN AMERICA. It is a practical book written in simple language and will be of inestimable value as a reference book in the libraries of churches, Sunday School teachers and ministers.

Dr. Simms spent ten years of his spare time collecting the material and writing the book. His work is scholarly and yet easy to read. It fascinated me as I read it.

In his opening chapters he relates the history of the Bibles of the first colonists, beginning with the Geneva Bible which the Pilgrims brought to New England, and ending with the first Bible published in America, the German translation printed at Germantown in 1743 by Christopher Sauer.

In later chapters Dr. Simms treats some of the first translations of the Bible in America including Eliot's Indian Bible; the strange history of the clandestine Bibles now greatly prized and vainly sought by collectors, and the first Bibles published openly in America.

In his closing chapters he deals with the varied and far-reaching work of the American Bible Society, with representative translations of the last hundred years, with modern speech translations and with translations of an unusual character.

The Mennonites are mentioned seven or eight times. The fascinating chapter on "the Bible for American Indians" devotes nearly a page to Dr. Rodolphe Petter's translation of the Cheyenne New Testament, a translation that represents forty years of painstaking research and is therefore one of the best translations into a language of the North American Indians.

The chapter on "The Influence of the Bible on National Life and Institutions" is very good. The attitude of the Quakers and Mennonites towards slavery is mentioned on page 322.

The author is not an extreme liberal and one feels that he tries to give a fair and unbiased account of such ticklish questions as the authenticity of the various versions and translations. But those who consider the King James Version or any other versions as infallible and verbally inspired will find little comfort in those portions of the book which deals with these subjects. Aside from these few passages there is little that would offend even the most conservative Christian. The sheer mass of facts makes this book so valuable that it would be folly to condemn the whole book for a few portions that do not exactly fit our particular views of the Bible. In my judgment the author has shown great tact in handling debatable questions and at the same time pointing out how the Bible has been misused by certain sects and individuals.

All in all, THE BIBLE IN AMERICA is a narrative of rich and unfailing human interest as well as a reference book of the first class—an indispensable tool for students.

The book is strongly bound in black art, gold stamped. It has twelve illustrations, an excellent bibliography, and a complete index. The bold type is easy to read. The size of the book is 9 by 6 inches. Over 400 pages. Price $3.75. Orders should be sent to the:

MENNONITE BOOK CONCERN,
Berne, Indiana

GIVES TITHE AND PROSPERS

Twenty-two years ago Albert A. Hyde, more recently the richest man in Wichita, Kansas, found himself without money and $50,000 in debt. But with high courage he again started business, and opening his Bible at the twenty-eighth chapter of Genesis, he made a ring around the twenty-second verse. A doctor who had known Mr. Hyde for some time gave him a recipe for an ointment he had used in his private practice, and suggested that he put it on the market as a commercial commodity. This ointment was the mentholatum sold everywhere in the United States at this time. Mr. Hyde has kept his promise and his giving is very much in excess of the tithe. It supports a mission school in India. It contributes largely to the Y.M.C.A. in Wichita. It maintains a missionary steamboat in Africa, supports in full three missionaries in China, one in Japan, one in India, and seven in the United States, besides numerous private philanthropies, which few besides Mr. Hyde himself know about.

Neither is there salvation in any other name under heaven given among men, whereby we must be saved (except the Name Jesus Christ).

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, MARCH 30, 1937 NO. 13

THE ROOT OF THE PEACE PROBLEM

P. H. Richert

(Continued from Feb. 23 issue—Read: I John 3:15; Phil. 1:9)

What knowledge has Paul in mind as helping love?

1. The knowledge of Christ, as he had it, and could say that he considered all else as loss compared with the excellency of the knowledge of Christ.

2. A knowledge of Christ's teaching on war and peace. It is a hopeful sign that non-pacifist denominations study this teaching today more than ever before, and are looking to us for help, because we have studied this for 400 years. Not that we are through with it. No, even we Mennonites have a lesson or two to learn on peace. That this increased study is bearing fruit, is evident on every hand in the literature and conference actions of practically all denominations. More and more they confess the sin of participating in the last war, and resolve not to bless any war in the future. Praise the Lord for this fruit, but it is not yet as "abundant," as Paul prays for it in our text.

3. While the fact that Christ forgives us freely is and will always remain the main spring of our love, because Christ died for us when we were yet enemies, there are other considerations which help to make love easier, especially love of enemies:

a. A proverb says, that our enemies are our helpers, because they find our faults better than we, and so can assist our desire for sanctification. This should make it easier to love them.

b. Many enemies are such out of ignorance, and deserve pity rather than hate.

c. Every enemy is an opportunity to practice our love diligently, which is one condition of growth. "He who hath, to him shall be given." This refers to those servants who *use what they have.* Some Christians claim that the command to love our enemies is not given for our time, but for the millenium, because today it is too hard to do it. But as far as we know, there will then be little or no opportunity to learn to love enemies, because we will have none to disturb our peace. If ever we want to learn to love enemies, we will have to do it now.

d. Love of enemies demands self-denial, which is necessary to follow Christ and to become like him.

e. Enemies are potential friends, and can best be made so by our love. This also should help us to love.

f. Dr. White once said in an address, that he had had difficulty to love a certain man who had wronged him. Then it occurred to him that this enemy was also in God's school, and in the process of becoming what he should be, and some day he would be loveable. And he began to look at him not as he now was, but as he would be when God would be through with him. That helped him to love the man.

g. Christ promises great joy and reward in heaven for the willingness to suffer rather than to kill. This helps love.

h. "He who takes the sword shall perish by the sword," is an appeal to fear which we should not overlook altogether, even if it is not a direct motive for love.

i. "Perfect love casteth out fear." This also should help us, because he wills it and did it himself.

k. "Whatsoever a man soweth, he shall also reap," is also a strong inducement to scatter seeds of love and kindness.

All such knowledge makes love easier, and since an increase of love is the root of the peace problem, may we often pray with Paul for "love to abound in knowledge."

* * *

BELIEVE IN JESUS.—Think of what that means. Many time we say the words, but do we stop and think exactly what we mean? Do we mean enclosed with Jesus? We should.

Coleridge has written "I believe Plato and Socrates. I believe in Jesus." There is a great difference when we add the word "in." We can believe what numerous people say or write, we can accept their statements is correct and plausible. We can agree with their theories and conclusions. But we "Believe in Jesus." We enclose our lives in His Life, we accept His teachings completely and feel secure in the knowledge that He is ours and we are His.

As the little word "in" adds greatly to the meaning of the statement, so we should be careful of a lot of the little things we do. All our actions and thoughts, however small, should reveal to the world the fact that we believe *in* Jesus and His teachings, not that we merely accept them as fine theories. Nothing is too small or insignificant to merit our best effort.—Walter Temple.

* * *

The true way to render ourselves happy is to love our duty and find in it our pleasure.—Mme. de Motteville.

Foreign Missions

January 14, 1937.

Dear Friends in the Homeland:

Greetings in the Name of Him who has redeemed us and called us into a holy calling. How He has showered us with "journeying mercies!" The Lord willing, our boat should reach Colombo, Ceylon by the 25th of January and Bombay by the 30th. We have not yet decided where we will land. By getting off at Colombo and traveling north we can save several days but by getting off at Bombay we will most likely be able to save several dollars. Perhaps there will be a letter from some of our missionaries waiting for us at Singapore and we may have the necessary help in making our decision.

We have had a very good journey so far and are happy that we all escaped sea-sickness. The first boat carried a full load of passengers, due to the strike conditions on the coast. There was much on that boat to make one's heart ache—drinking and carousing around by both men and women. But there were so many missionaries and Christians traveling as tourist passengers that we could have services on Sunday, daily devotional meetings and a real Christmas program on Christmas Eve. We had about 30 children and they were happy to work up a program. Then came the question of a room large enough to have the program. The big smoking room was suggested but it seemed such an unlikely place for a Christmas program. It began to look as though there would again be "no room in the inn". But we finally obtained permission to have it in the large first class dining room. The ship people had put up a huge tree and we used that as the front of the room. The orchestra played the old familiar Christmas carols and we joined in with singing. One thrilled to the dear, familiar story of God's love in sending His Son. As the boat rocked slowly to and fro with the waves, the branches of the Christmas tree rose and fell as though it too, were taking part. Familiar shores were far away and under us the water was very deep but we had Christmas joy.

At Kobe, Japan, we changed to the smaller boat, the Tago Maru, that was to take us the rest of the way. It was New Year season in Japan when everyone is celebrating. When the table boy asked us what we would like for breakfast on New Year's mornig he added, "Tonight New Year's night. Everyone celebrate. Cook maybe drink much sake." I took it the he was warning us that we might not get what we complain of. On New Year's evening a group of friends ordered the next morning. But we had nothing to from the Taiyo came over to have a vesper service in the lounge of our boat. There were so few on the ship so it was a quiet place.

On the 2nd of January, all Japan went to work again and our boat was able to sail at 10 o'clock, in the morning. Since the Taiyo Maru, our first boat, did not sail until noon some of the folks came to see us off. It made it very nice for us. Then we were left alone to take a more leisurely trip through the beautiful Inland Sea of Japan and on. We stopped at Moji, a great coaling port and then at a place called Sakito where our boat took on coal all day. At Moji, it being Sunday, we hunted up a church. We were directed to a little Baptist church where all the services were in Japanese. A young Japanese led and when it came to the Scripture lesson we were able to join in for someone had handed us New Testaments in English. Some of the songs had familiar melodies so we could sing. I thought our children would be bored by the meeting, since they could not understand, but they had enjoyed it. After all, a church is the place to go to on Sunday. This was our fourth Sunday on the trip.

In Shanghai we were able to look up missionaries whom we had learned to know in Glendale. We had the evening meal with them. Lois said, "I like it here. Let's stay." But of course, we had to go on. It was cold at Japan and also at Shanghai and even at Hongkong. But today it has been warm and sticky. This boat took on some deck passengers at Shanghai whose only protection from wind and weather is a canvass awning over them. They huddled together those cold days but since yesterday they are enjoying themselves. The rest of the lower deck space is loaded with huge baskets of cabbages and other vegetables. We have been wondering how edible some of those things will be when they get to Singapore.

It may interest someone to know that this boat was built in 1904 and is now on the 119th journey. There are only a few passengers in the first class, which is like tourist on the other boat, so we have plenty of deck space and since we are all of like tastes it makes the trip very pleasant. Three of the passengers are missionary ladies going to India. They and we work far apart and all use a different language. We have an interesting time making comparisons.

Although the trip is pleasant, yet we are eager to get to our destination. We hope to be able to send you word soon that we have arrived safely, have delivered the greetings to our fellow missionaries and are hard at work. We thank you for your interest in the work which we firmly believe is the Lord's work and we ask a further interest in your prayers.

In the service of the King,
J. R. and Christena Duerksen

A California gentleman once stated that the most benevolent man he had ever known was an aged Israelite of 'Frisco. This old man receives every poor man who comes to his door as if he were Jehovah in disguise; and if a day passes without bringing a case of need, he goes home sad and wondering of God is displeased with him that he should not have visited him that day. Dorcas had this same spirit of benevolence, and her work of charity was a "labor of love."—The Nashville Christian Advocate.

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

THE CHRISTIAN COLLEGE

5. *Recent gifts to church colleges.*—Knox College, Galesburg, Illinois, has begun a campaign for one million dollars to be raised by December, 1937.

J. Howard Pew of Philadelphia recently made a gift of $40,000 to Grove City College, Grove City, Pennsylvania.

Mrs. W. H. T. Dau, of Berkeley, California, wife of the former president of Valparaiso University, in October presented $50,000 to the institution. The money will be used to erect a memorial library.

Tennessee Wesleyan College, at Athens, last spring was the recipient of a gift of $100,000, which is to be used for endowment.

Mount Holyoke College announces a gift of $250,000 for a new chapel with an additional $100,000 for endowment of the chapel.

During the past summer Colby College, Maine, spent more than $200,000 for landscape work on the new Mayflower Hill location, where the college, after completing its building program, is to be transferred.

Wagner College, Grymes Hill, Staten Island, in October opened their drive for a $1,100,000 fund.

MacMurray College for Women, at Jacksonville, will have a new dormitory for women shortly as a result of a gift of approximately $250,000 by James A. MacMurray of Pasadena, California.

The cornerstone of the Chapman Memorial Library of Milwaukee-Downer College, being built at a cost of $250,000, was laid November 9.

BLUFFTON COLLEGE

The Bluffton College Vesper Choir has planned one of its longest tours during the spring vacation season, March 26 - April 7. The tour this year includes appearances in the following states: Indiana, Illinois, Iowa, Missouri, Kansas, and Nebraska. The invitation to come to Kansas has been highly appreciated and the group has been happy to include this visit in its itinerary.

The choir is as usual under the direction of Professor Russel A. Lantz and will be accompanied by Mrs. Lantz. It is hoped that through this tour a message of inspiration will be given, and fellowship deepened between our colleges and our communities. The itinerary is as follows:

Already visited: Normal, Ill., Carlock, Ill., Meadows, Ill., Eureka, Ill., Washington, Ill., Fortuna, Mo., Pretty Prairie, Kan., Halstead, Kan., Hillsboro, Kan., Buhler, Kan.—Mar. 31, Moundridge, Kan.; April 1, Goessel, Kan.; April 2, Newton, Kan.; April 3, Beatrice, Neb.; April 4, Donnelson, Iowa; April 5, Wayland, Iowa; April 6, Goshen, Indiana, and April 7, Nappanee, Ind.

Ralph Y. Blosser, son of Mr. and Mrs. Christ Blosser of Goshen, Ind., has been appointed student solicitor of Bluffton College. He began his new duties on Monday, March 15. Mr. Blosser is an alumnus of the college and was very active in campus activities when in school. During the past three years he has been teaching in the Alvin Drew School, Pine Ridge, Kentucky. He is a member of the Eighth Street Mennonite Church, Goshen, Ind. Mrs. Blosser had also been teaching in the school and will join Mr. Blosser in Bluffton at the close of the school term in May.

The Vesper Service on Sunday afternoon, March 7, was addressed by the Rev. Arnold C. Schultz of Chicago. His very interesting address was on the subject of "Archeology and the Bible." Rev. Mr. Schultz is a candidate for the Ph. D. degree in the University of Chicago in the field of archeology and spent ten and one-half months in Palestine in this type of work. Mr. Schultz is a member of the Defenseless Conference.

A Mennonite Teachers' Meeting

For fifty-one years the General Conference and the Brethren Mennonites of Kansas have annually held teacher's meetings, and for nearly thirty years they have conducted teacher's institutes during the summer. More recently the Old Mennonites have also taken part in the meetings. This year the meeting was held in the spacious Alexanderwohl Church, near Goessel, Kansas, and the attendance, as usual, was good. There were afternoon and evening sessions. The general theme of the addresses was: "THE CHRISTIAN VIEW OF THE CHANGING EDUCATIONAL PRINCIPLES."

In the afternoon the opening devotions were conducted by Dr. H. W. Lohrenz of Tabor College. Reading the parable of the Kingdom of Heaven, he applied this to the teaching profession. Methods of teaching may change, but the spirit of the true teacher must always remain the same.

"Fundamental Viewpoint Underlying Current Educational Principles," was the theme of a splendid address by the chairman of the Association, Prof. Paul Erb of Hesston College. The speaker maintained that (1) education must be integrated to produce an integrated personality. Education is life. A vitalized curriculum emphasizing real living must give due attention to religious life. To know God through Christ is a proper objective in education. (2) A State-controlled education is the servant of the State. The schools are the first institutions to feel the absolutism of the State. The outlook for an unfettered education is not bright. The totalitarian State is on the way. (3) Educational philosophy has provided no substitute for the integrating power of the Christian faith. Our modern education does not seem to make people

happy. It fails to produce moral stamina and character. Christianity is the *one* foundation for right conduct; and in Christ alone will the soul find rest. Teachers who live the Christian life and who are a living example of a true life are needed.

Also in the afternoon President E. G. Kaufman of Bethel College spoke convincingly on *"Possible Christian Contributions to the New Curriculum."* The manner in which education or the curriculum shall be conceived depends upon the end that is to be achieved. One objective of education is to obtain knowledge. The view in education has been that instruction is a means to an end; but a greater view is that Christian education is an intuition—it is creative and social experience. *The end is to be a Christian personality.* Each one must experience the Christian life in himself. Health, vocation, the family, civic, community experiences, and a wise use of leisure time are essential in the molding of character. By cooperation, much sane activity, and sharing, a Christ-centered education may be secured.

Music for the afternoon program was furnished by the choirs of the Halstead and West Zion churches.

In the evening the Tabor College a capella choir gave a fine half-hour musical program. After this followed a very helpful address by President D. M. Edwards of Friends University, Wichita, upon the subject, *"Keeping Education Christian."* Christianity presents a two-fold program: to make man fit to live, fit to die; and to make the world fit to live in. Religion's subjective point of departure reveals the great *"I am,"* and our imperfection; its objective point of departure indicates that any social condition may be improved. In support of the first viewpoint Eph. 4:13, Rom. 8:19, and II Cor. 3:18 were read; in support of the second the following words were quoted: "The Kingdoms of the world shall become the Kingdoms of our Lord and of His Christ"; and "The knowledge of the Lord shall cover the earth as the waters cover the sea." In behalf of the individual, the program of Christianity reveals Christ as the champion of personality, going about training his disciples. In behalf of society, it is a social program as shown in Luke 4:16-19. Individual salvation and salvation of human society need to be emphasized.

Education without Christianity is dangerous. Religion without education loses its touch with life. The union of Christianity and education is to be accomplished by the cooperation of the home, church, and school. Christ is the answer to present-day problems —the problem of social security, the problem of economic justice, and the problem of world peace.

The meeting closed with prayer by Rev. Paul Erb. The officers of the association now are: President, E. L. Harshbarger, Bethel College; Vice-President, D. D. Driver, Hesston College; Minnie Schmidt, Bethel College.

THE MENNONITE

A religious weekly journal. English organ of the General Conference of the Mennonite Church of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

Our Field Secretary's Itinerary Through The Pacifc District

Oraibi, Ariz.	Sun. - Tues.	April 4-6
Los Angeles Calif.	Sun. - Tues.	11-13
Upland	Sun. - Tues.	18-20
Paso Robles	Wed. - Fri.	21-23
San Marcos	Sun. - Tues.	25-27
Shafter	Wed. - Fri.	28-30
Reedley	Sun. - Tues.	May 2-4
Albany, Oregon	Sun. - Tues.	9-11
Dallas	Wed. - Fri.	12-14
Pratum	Sun. - Tues.	16-18
Portland	Sun. - Tues.	23-25
Monroe, Wash.	Wed. - Fri.	26-28
Lind	Sun. - Tues.	May 30-June 1
Colfax (S. S. Convention)	Wed. - Mon.	June 2-7
Newport	Tues. - Wed.	8-9
Deer Park	Thurs. - Fri.	10-11
Aberdeen, Idaho	Sun. - Tues.	13-15

Slight changes in this schedule may be necessary.

WHY HE GAVE SO MUCH

"The people that sat in darkness saw a great light" (Matt. 4:16). An Indian chief who had been converted from heathenism was exceedingly fervent in his prayers and praise during worship, and extremely generous in his kindness and gifts to the missionary and his work. The missionary at length asked the Indian why he was so jubilant in his devotions, and so lavish in his gifts. The convert made this pathetic reply: "Ah! you have never been in the darkness."—The Sunday School Chronicle.

Fourth Quarterly Conference of The Eastern District

Thursday, April 8th, 1937

Afternoon Session, 2:00 p. m.

Devotional Service .... Rev. Elwood Shelly

Welcome to Rev. and Mrs. Olin Krehbiel
..........Rev. F. Swartz, Conference President

"Easter Echoes"
.... .by one of the Deacons from each church

Topic:—What attitude and how much time should be given to Prophetic Preaching, including such points as "signs of the times" and "end times" etc. .... Howard T. Landes

Discussion opened by .... Rev. W. S. Gottshall

The Managers of the Home for the Aged will present plans concerning the revised schedule of entrance fees.

Evening Session 7:30 p. m.

Devotional Service .... Rev. S. M. Grubb

The Church at Work:

(a) In Conference participation.
The standing of the various Treasuries will be given by our Conf. Treas. A. C. Alderfer

(b) Making our Peace Principles known. Report of the Conference with the President
.... Rev. A. J. Neuenschwander

(c) Topic: Preaching and Teaching to awaken the conscience of our people on liquor and related problems Rev. Raymond V. Stubbs

Discussion opened by .... Rev. Sylvan Lehman

Closing prayer .... Rev. Olin Krehbiel

It is the prayer of the Executive Committee, that the Lord might bless His people richly during the Easter Season.

Supper will be furnished at the church

Program For The Ministers' Conference

of the Western District to be held at the Hoffnungsau Church near Inman, Kansas, April 20, 1937

Morning Session 9:30-12:00

1. Introductory Service Rev. A. E. Funk, Chairman
2. Special Music .... Hoffnungsau Church
3. Conference Sermon .... Rev. A. J. Dyck
4. Song by the Audience
5. Theme: "What is the Purpose of the Catechetical Class and How Should It Be Conducted?" ...... Rev. B. W. Harder
6. Special Music .... Hoffnungsau Church
7. Theme: "The Altar Call—Purpose—Possibilities—How and When May it be Used?" .... Rev. J. M. Suderman

NOON

Afternoon Session 1:30-4:30

8. Devotional Service .... Rev. Clyde Dirks
9. Theme: "The Mennonite Seminary" .... Dr. E. G. Kaufman
10. Special Music .... Hoffnungsau Church
11. Contrary Winds in the Life of a Christian—How Shall We Meet Them? Rev. C. Frey
12. Resolutions
13. Invitations
14. Close

Rev. Arnold E. Funk, Chairman
Rev. J. J. Ratzlaff, Secretary

Program for The Ministers' Peace Conference

to be held on April 21, beginning 9:30 A. M.

1. Book Review - "Church and State in Contemporary America" - William Adams Brown, by David C. Wedel (30 Minutes)
   Discussion
2. Papers on "Difficult Scripture Passages about the Use of the Sword"
   by J. H. Epp - Joel 3:9-10; Luke 19:27; Rev. 6:10
   by P. K. Regier - Matt. 10:34; 22:15-22; John 2:15.
   By P. H. Richert - Matt. 18:6; Luke 22:36-38; Rom. 13:1.
   Discussion
3. Papers on "What Activities Should the Church Undertake for Peace?"
   by P. P. Wedel
   by E. L. Harshbarger (20 minute papers)
   Discussion

P. H. Unruh, Pres
Walter Dyck, Sec.

Note: Your Peace Committee, at the request of the executives of the Minister's Conference, is herewith submitting the above program for the second day. A noon meal will be provided on the second day only to ministers, deacons, and teachers of our church schools.

— From "The Worker's Exchange," Pacific District Monthly, we glean the following: A few years ago the brethren at Dallas, Oregon, were in dispair because they had no suitable meeting place, and the Conference was unable to extend financial aid. Today a new spirit has taken possession of the group there. Plans for a church have been drawn, and funds for its erection are coming in beyond expectation.

— The "Church Messenger," Schwenksville, contains this rather notable paragraph: "There is considerable discussion in ministerial circles concerning the relation between Morning Services and Sunday School. There is a feeling that some persons think that one can be substituted for the other. A moments' thought will change this conception. The purpose of worship is to place oneself in a reverential attitude toward God for praise and admonition. The Sunday School purpose is to be taught the things of God and the ways of God. They are two parts of a large while."

likeness by his sin. The likeness was perfectly realized in Christ, the perfect Man.

God gave to man a definite task and responsibility (v. 28). Man, God's crown of creation, is to have dominion over both the earth and living creatures. The earth is the Lord's but man is to properly occupy and use it. God also made provision for the physical and temporal needs of man and all animal creation (vs. 29, 30). The marvelous wisdom of God is revealed by our present-day knowledge of the many essential elements needed in a health diet.

God, the Creator, saw that all He had made was good. Man marred God's good work by his sin. Two great truths of our lesson stand out—(a) God, the Eternal, personal Creator of all things — (b) the dignity of man, created in God's likeness, given dominion over other forms of life.

Golden Text—"In the beginning God created the heaven and the earth" Gen. 1:1.

Practical Truth—God is our Creator, we are responsible to Him and under obligation to obey Him.

Prayer—O, Eternal Father, Thou didst create us in Thy likness. Help us to live in accordance with Thy wishes for us. In Jesus name. Amen.

CORRESPONDENCE

Kai Chow, Hopei, January 1937

Dear Friends in America:

Although it has been some weeks since we left America we still often think of the farewells and partings there and of the many kindnesses extended to us by you. We had a delightful trip on the whole coming out here, but were surprised by the uncomfortably warm and sultry weather in Hawaii, where we are told they have the ideal year 'round climate. Nevertheless it was beautiful and we enjoyed the day spent there immensely, and we could easily persuade ourselves to return there to retire sometime in spite of the transient humidity.

We had just enough stormy, rough weather to add a little zest to our trip. The baby behaved perfectly throughout and the little girls enjoyed it after their initial attack of seasickness, the first afternoon out from San Francisco. We made two stops in modern, efficient Japan, enjoyed a drive through the country around Yokohama and Tokyo, marveled at the number of radio aerials, and continued to Shanghai with a days ride through the Inland Sea. This with its narrow channels, projecting tips of almost submerged mountains, fishing fleets and villages along the nearby shore made a never-to-be-forgotten picture.

Back in China again we feel quite at home. There are many improvements which show progress during the two years we were away. We were able to buy tickets and check baggage through from Shanghai to the railroad station thirty miles from Kai Chow, and in spite of changing trains three times made the trip to Kai Chow including thirty miles by auto in less than two days. We find some good auto roads being made throughout north China and some new equipment on some of the railroads that leaves nothing to be desired. We find air mail service available and air passenger service developing rapidly and radios becoming quite common. In fact, China is much different than it used to be. Our methods change but the message is the same and the results in changing people's lives are the same.

We enjoy meeting our friends again who heartily welcomed us back. Now we are getting to work trying to do the work God has for us out here. We want you all to remember us in your prayers for the work here. There is much to be done.—Dr. and Mrs. C. L. Pannabecker.

First Mennonite Church, Hutchinson, Kan.

Several events of interest have taken place since my last report. The last of them fills our hearts with sorrow because a dear member, Mrs. D. H. Kasper, a young wife and mother, was called to the Great Beyond after a very short illness. One day she was a picture of health; the next, her lips were sealed forever. (See obituary). The large multitude that attended the funeral on March 17 and the many pretty floral offerings showed that she was widely-known and well-liked. Her pastor, Rev. Dirks, used the text, "For me to live is Christ, and to die is gain." Phil. 1:21. He showed that the traits of a Christian are friendliness, thoughtfulness, and serviceability. This was at the Hutchinson Church. At the Buhler Church, Rev. H. Wiebe of Lehigh based his words of comfort on Ps. 103:15-16: "As for man, his days are as grass; as a flower of the field so he flourishes," etc. He pointed out that Mrs. Kasper had been like a flower to all who knew her.

On January 7, we had communion services and installation of officers. On February 18, we had a farewell for Brother and Sister Arthur Plenert, for he was transferred to St. John, Pennsylvania, and they moved there. We miss these active and well-liked members.

Mrs. Herman Schmidt, who had been in the Halstead hospital since October, when she was seriously hurt and her husband killed in an auto accident, was able to return home March 7. With a leg broken in different places, she is not yet able to walk; but she is glad to be with her three boys.

Nearing the end of the quarter, we have had a chance to get acquainted with our own S. S. Quarterly. Some of us had very little confidence in our men, and we were afraid to try these quarterlies. But as loyal Mennonites we felt we ought to cooperate with our leaders in any project they might undertake, for we have very able men. And we have found that this new quarterly is not only worth trying, but we want to keep using it.

Easter is upon us to meditate on the sufferings of a dying Saviour and to rejoice in a risen Lord.—Mrs. J. M. Froese.

First Church, Halstead, Kansas.

On Tuesday, March 7, Miss Ruth Krehbiel, a member of our church, was laid to rest in the local cemetery. Though physically handicapped this dear sister with her sweet nature was able to cheer others. She loved flowers and for years helped to decorate the church for various occasions. She also loved little children, and they loved to come to her home to be entertained. She taught children's S. S. classes and

Sermon Sketch

Daniel J. Unruh

SHOWING THE LORD'S DEATH

(Communion Sermon)

"For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." I Cor. 11:26.

Introduction

Every communion service is a commemoration of the most important event in the ministry of the Lord Jesus Christ. Through it the believer confesses a relation to Christ. Therefore, it is well for us to consider the meaning of this service. What is meant when we say "this is my body" and "this is my blood"?

I. What Happens when the Bread is Consecrated?

No physical or spiritual miracle accompanies the Lord's Supper. The prayer sets it apart and sanctifies it for a sacred purpose, but does not change the substance thereof. The Lord Jesus Christ who bore our sins, rose from the dead, ascended into heaven, and is coming again has consecrated the Lord's Supper far above our poor power to add or to detract.

Experience and Scripture teach us that it is "Not a *real presence* (transubstantiation), but a real absence of Christ as the Son of God made man—that is, a real absence of his *body*."—G. A. Jacob. Therefore, the Supper, reminding us of his body, is to be observed in the church "till he come."

II. What Happens to the One Who Partakes of the Lord's Supper?

Many partake of the Lord's Supper in the belief that it forgives sins. In other words, many who do not believe in a change in the substance believe that the Lord's Supper changes them.

Does it change the one who eats? Is the Lord's Supper a "means of grace" (German, "Gnadenmittel") "to help me on to God"? I am persuaded that it is not and that a person is not spiritually made better because he has taken the Lord's Supper. It serves as a testimonial and a memorial, not as a sacrament.

III. *What is the Real Value and Purpose of the Lord's Supper?*

Two things should be kept in mind—"this do in remembrance of me" and "as oft as ye do it ye do shew the Lord's death till he come."

The Lord's Supper is an ordinance and not a sacrament. Its sacredness is not in itself, but in the authority that ordained it. We observe it because the Lord so ordained. Its impressiveness depends upon the discernment of the participants—discerning the Lord's body, "this is my body broken for you," i. e., his vicarious atoning death; "the new testament in my blood," i. e., his propitiatory sacrifice. I Peter 2:24; Romans 3:25.

The Lord's Supper is a memorial, "in remembrance of me"; it is a testimonial, "ye do shew the Lord's death"; it is anticipatory, "till he come."

By Christ redeemed, in Christ restored,
We keep the memory adored,
And shew the death of our dear Lord
Until He come.—Mennonite Hymnal, No. 310

Sunday School Lesson

A. S. Bechtel

GOD, THE CREATOR

April 4, 1937

Genesis 1:1 to 2:31 Printed: Gen. 1:1-5, 26-31

Our lessons for this quarter will bring us messages from Genesis.

The Eternal God Created the Heavens and the Earth v. 1

The first verse of the Bible gives all the positive information we have about the original creation of the earth and the heavens. God was "in the beginning," before anything and anyone in the universe. He, the uncreated, the eternal One, created the universe. It did not come by chance. The Bible tells us that God alone is eternal and nothing could have produced Him. One eternal God is the great primary teaching of the Bible.

God created—not made—brought into existence the entire universe. He did not use materials at hand. The universe is not God, but His handiwork. He is in the universe, but separate from it, above it. Our personal God, by His free act created the universe and we can be assured that He controls it. All that exists was brought into being by Him and He can control it. We may and can trust Him implicitly.

Science recognizes the existence of the marvelous universe and can find but one explanation for its beginning, its existence—that answer is GOD. God in the beginning of the world's history, of all true science, of all right living and thinking, of every wise undertaking.

God Preparing the Earth for Man. vs. 2-25.

This earth was not, at once, habitable for man, the crown of creation. It was at first in a chaotic condition, "waste and void" (v. 2). No light, only gross darkness, was there. God showed the majesty of His word of power and said, "let there be light," and it was so. God created by His creative Word. Light must come before there can be life and growth to support that which is needful for man. All of creation before man was but preparatory to his creation.

God Creates Man vs. 26-31

Man was the last and highest of all created beings (vs. 26, 27). "God said, Let US make man." Here appears the plural of the Persons of the Godhead. The Eternal Son is one with the Eternal Father, God. Man was created after the likeness of the God head, an intellectual, moral, spiritual likeness — quailities possessed by God Himself. These separate man from all lower forms of life. The power to meditate, weigh motives and make definite choices is man's highest ability and because of this we are responsible for what we do. Man soon blurred, marred this pure, clean organized the first junior mission society forty-five years ago, and it was here where quite a number of the girls received their first incentive to work for missions. Since the time when her health failed, she has lived in the Home for the Aged at Newton. Let us follow her example of a cheerful, useful, God-fearing life which sustained her to the end.

Quite a coincidence occurred at our church March 7, when two missionary brothers, home on furlough, W. F. Unruh, India, and Rudolph Unruh, Africa, gave talks on their fields of labor. The former spoke at the morning service, the later at the C. E. hour. Both gave interesting accounts. W. F. Unruh told of the untouchable movement led by the great Ambedkar. The masses are ready to renounce Hinduism. Now the question is, Will they accept Jesus Christ as their Saviour? The harvest is ready, but few are the reapers. He made an urgent plea for young recruits to examine themselves to see if they might be called to take up the work. Let us all pray that the Lord of harvest may have the workers to save these millions.

Tabor Church, Goessel, Kansas.

We have had a wet year so far, and March seems to go the same way. So we have enough moisture that the wheat may show up, except where it might have been frozen. The winter barley seems to have been killed and the fields are being seeded with oats. The health conditions in this vicinity are good, except for cases of cold, mumps and the flu. We have been able to hold our church services every Sunday this year except two, when the roads were badly drifted. On the third Sunday in January the Inman Male Quartet gave us a very helpful program. Since the Unruh brothers, missionaries from our church, are home on furlough, they have served us with the Word and told us of their experiences; William F. on February 1 and Rudolf, missionary in Africa, previously. When they tell us of their work, we are greatly encouraged to put forth new effort. The field is ripe for harvest, but where are the workers? With greetings—P. A. Unruh.

Zion Mennonite Church, Soudertown, Penna.

On Thursday evening, March 11, the Young People's C. E. Society of our church joined with the Reformed and Lutheran Societies of the same town in sponsoring a presentation of the Passion Play in the High School auditorium in movie form. The program included devotionals and group singing. The affair was planned as a prelude to the activities of Holy Week. About six hundred people from Souderton and nearby towns attended the event.

Despite the March blizzard raging outdoors our church was filled to capacity on Sunday evening, March 14, with a group eager to hear Grace Livingston Hill, author of *Matched Pearls, Beloved Stranger, Crimson Roses, Rainbow Cottage,* and many other novels, speak. The story she told so dramatically was "Life Out of Death."

The address was augmented by two special musical selections—a violin solo by Maurice Faulke and a tenor solo by Carl Harr.

The Young People's C. E. Society planned and carried out the entire program which was the outstanding event in their winter activities.—Mary Hillegass, Corr.

FAMILY CHRONICLE

DEATHS

Katharina Ruth Krehbiel, daughter of John and Katharina (nee Ruth) Krehbiel, was born at Summerfield, Illinois, on August 25, 1869, and died at the Bethel Home at Newton on March 5, 1937, aged 67 years, six months and 10 days.

When Ruth was two years old her father, making a land inspection trip through Missouri, Nebraska and Iowa, died of typhoid fever at Franklin Center, Iowa. A brother and a sister of Ruth died in infancy. As a child she had a bad fall and received a permanent spinal injury. With her mother and brother Adolph she came to Halstead, Kansas, in March, 1879. Here she attended school, and on April 3, 1887 was baptized and became a member of the Halstead Mennonite church where she retained her membership to her death. Her brother died in 1894; and her mother preceded her in 1923; so that Ruth was the last to remain of a family of many sorrows but of an abiding Christian faith.

In December, 1919, her health failed, and since August 10, 1929, she resided at the Bethel Home where the Sisters gave her the loving and understanding care that her delicate mind and body so much craved and required.

Recently it became evident that she was rapidly failing, and on Friday evening, March 5, at 8:20 o'clock she quietly breathed her last.

Love and thoughtful consideration of others—the outstanding characteristics of her unselfish life — were in evidence to the eve of her call to the eternal home.

Funeral services were held on March 9 at the Home for the Aged and at the Halstead Mennonite church, C. E. Krehbiel speaking, and burial took place in the Halstead cemetery, David Wedel officiating.

Menn. Church, Boyertown, Pa.

John Adams Nolf, born June 4, 1887, died December 27, 1936. In his youth, he was a faithful worker in the Sunday School of the Saucon Mennonite Church, near Coopersburg, Pennsylvania. Many of our older Mennonites will remember John's father, Thomas A. Nolf, Deacon for many years at Saucon, and his mother Catherine. He will be sadly missed by his sister, Laura Adams Nolf, member and faithful worker, at Saucon. His Son, George W. Nolf, also survives. John was an active Christian Endeavor expert, a C. E. worker in Pennsylvania, Washington D. C., and California.

Died in San Francisco, California; body shipped to Allentown, Pennsylvania, for burial. Laid to rest in Durham Cemetery, near Riegelsville, Penna., after an impressive funeral service in which the Rev. H. C. Rhoads, Pastor of the Lutheran Wing, and Paul and Andrew Shelly, participated.

Mrs. Amanda Gottschall, widow of the late Milton Gottschall, of Boyertown, Pennsylvania, went to be with the Lord, on February 10th. She was 69 years and 23 days old. Funeral services were held on February 13th, conducted by the Rev. W. S. Gottschal, Dr. E. E. S. Johnson, and the Rev. E. S. Shelly. Faithful member of the Menno Simons Mennonite Church, of Boyertown. Survivers: Two sons, one daughter, two sisters, one brother.—Sara Kait, Correspondent.

Miss Amanda Ruth—Born December 6th, 1875, at Summerfield, Illinois. Died Thursday morning, March 18th, 1937, in Winnipeg, Manitoba, at the age of 61 years, 3 months, 12 days.—Funeral Saturday afternoon, March 20th in Winnipeg. The dear deceased was a very kind, loving, faithful and helping soul. Formally her home was at Halstead, Kansas, but since the last 34 years it has been with her sister and brother-in-law, Rev. and Mrs. Benjamin Ewert, Winnipeg, Manitoba. She will be missed by all her relatives and many friends in the U. S. A. and in Canada; most of all though by the Ewert family.

Katherine M. Ediger Kasper, daughter of David J. and Annie Ediger, was born near Buhler, Kansas, on November 14, 1905, where most of her life was spent. At the age of sixteen she accepted Christ as her personal Saviour, was baptized, and joined the Bruderthal Church at Meade, Kansas. In the year 1936, she transferred her membership to the K. M. B. Church of Springfield, Lehigh, Kansas, and on January 4, 1931 to the First Mennonite Church of Hutchinson, Kansas, where she was a faithful and active member until her departure.

On September 19, 1926 she was united in marriage to David H. Kasper. This union was one blessed by our Heavenly Father and consequently resulted in a happy married life lasting 10 years, 5 months, and 25 days. A son, Arlo Dean, was born two years ago.

She enjoyed her Christian experience, as Christ had become the vital center and source of her life. She was never so satisfied as when she could be active in the carrying out of some Christian duty and privilege. She sought always to be considerate of others, was a very devoted wife, and took a great interest in the welfare of her only son for whom she would have sacrificed her all. Likewise, the welfare of her parents was also upon her heart, and she often felt that she could not do enough for them. Daily she prayed for her sister and her brothers, for she confidently believed in the power and influence of prayer.

She enjoyed good health until 1928, when she underwent a rib operation. In March, 1930, she underwent another very serious operation, including appendicitis and other organs. From this she recovered satisfactorily, after which she worked in the store and was able to endure hard work uncomplainingly and joyfully. But on Saturday evening, March 13, 1937, at 6:20 p. m., she was suddenly taken ill. At first this was not thought serious by the physician. However, at 11:30, she was rushed to the hospital for an operation from which she never regained consciousness. She passed to her eternal home at 10:50 a. m. on March 14, 1937, at the age of 31 years and 4 months.

She leaves to mourn her early departure, her husband and her only son, her parents, one sister, eight brothers, one grandmother, one step-grandmother, and a host of relatives and friends.

Services were conducted by Rev. C. H. Dirks, assisted by Rev. Henry Wiebe who spoke in the German language. Services were held at the First Mennonite Church of Hutchinson at 1:00 p. m. and also at the Buhler Mennonite Church at 2:30 p. m.

* * *

THREE KINDS OF GIVERS

Some witty person once said: "Three are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."—London Christian.

* * *

JUDGE NOT.—Have you ever felt the depressing effect upon your own soul when a fault-finder converses with you? Have you tried to estimate the damaging effects that such a spirit has upon the one who thus lives? This word *judge* means censoriousness, not the use of good sense.

I once heard a butcher who tried to purchase a good beef from a farmer who had a splendid herd, except one scrubby steer. For every word the farmer would say about his nice flock, the butcher would add, "Yes, but look at the scrubby steer!" Once the writer visited with a minister who at one time preached in the Church of the Brethren. The latter spent most of his time calling attention to the scrubby preachers in our church. I tried to show him the good ones. I said, "You will not find one of our preachers who smokes cigarettes." He admitted he knew none.

I hope he will find none, for he will surely be back again to tell me about it if he does. I gave him a long list of those who do wonderful work. I said that human nature abounds everywhere, that he should not take us for a group of wings. I assured him he would not find more devout men anywhere. But he kept on pelting me with, "Look at the scrubbs!" Brethren, we have a high calling. Our lives tell for Christ or send others downward by what we live, not by what we say. Let Christ rule in our lives, to his glory.—Ezra Flory, in Gospel Messenger.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andreas

Sponsored by
the Young People's
Committee of the
General Conference

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A High School Teacher Enjoys A Book And Says So

The quest of the ages has ever been for victorious life. The people of Babylon feverishly erected a tower; the Samaritan woman questioned Jesus at the well; the dying thief plead for mercy on the cross. All were hoping for more abundant life.

And today the search has not yet ended. Divorce-crazed women restlessly trade old husbands for new models. Bismark and Mussolini madly pursue power. Social reformers zealously try to change humanity.

Youth must wander through this maze. How does he do it? Impetuously, he follows one alley after another. Disillusioned, he abandons each to see if perhaps the next one may be the right one to lead to satisfaction. First, he leaves the trivialities of endless rounds of social engagements. Then some man or woman accidentally touches his delicate spring of idealism and beckons Youth to follow. Radiantly, Youth dashes forward and one day finds a barrier in the road that seemed so spacious. His idol is after all only a human being, subject to mistakes.

But Youth is not long baffled. Soon he gives his all to some great social movement, thinking there to find that vital Something which makes life worth while. Gladly he fights for his cause because its aims are vast and good. But suddenly he finds that even here is corruption from within, that the purposes presented for the world to read are merely camouflaging the greedy, selfish nucleus of the whole foul business.

Again Youth cries, "How can I find eternal life?"

Many are offering to answer the question for Youth. To answer it well and wisely, a man must himself have tapped the source of eternal life and he must understand Youth's efforts to find it.

Few are better qualified to do this than E. Stanley Jones. He is familiar with the world's religions, acquainted with religious and secular leaders, knows the Orient with its fierce longings, and he feels the struggles of Youth. In his latest book, VICTORIOUS LIVING, he sincerely, simply offers a guide for daily meditations.

The dynamic sincerity surging through his volume gives the student a burning desire to probe deeper until he reaches the source of that man's strength. He is led to feel the calm power of the man to be deeply rooted in his experience of Christ.

Gently, firmly, E. Stanley Jones, leads Youth to listen to the voice of Jesus. From the woman at the well He turns to twentieth century Youth and gives the same answer, "Whosoever drinketh of the water that I shall give him shall become in him a well springing up unto eternal life." (John 4:13b-14)

—Dorthea Epp, Reviewer.

THE GOOD CHURCH MEMBER IS WORLD-VISIONED

Young People's Topic, April 18

I John 3:17; 4:20

Meditation

M., April 12. Luke 4:16-19. "The Spirit . . . hath anonited me to preach the gospel to the poor; . . . to heal the brokenhearted . . . the captives . . . the blind . . . the bruised."

T., April 13. Acts 6:1-8. The early church especially selected men whose duty it would be to take care of those to whom life had dealt less generously.

W., April 14. I Thess. 1:1-10. The early church was not a self-satisfied church, but one whose enthusiasm spread far and wide.

T., April 15. 1 Cor. 1:23-31. Perhaps if we would look strictly to the Word of God, and through it learn to be led by the Spirit, we would find the solution to some of our social problems in simple, ordinary relations.

F., April 16. Eph. 5:1, 2. To "walk in love" is a mighty challenge to Christians in a loveless world.

S., April 17. Tit. 3:1-8. " . . . after that the kindness and love of God our Saviour . . . " appears in a man, government ceases to be *repression* of evil, and becomes *expression* of the good will towards the larger group (community) in which a man works and lives and enjoys.

Problems and projects

1. Have a committee appointed well ahead of time, list every institution in the community which deals with the public, and which, one way or another,

May my thoughts and actions be such as shall keep me friendly with myself molds the ideals of the community: the church, the school, the movie, the clubs, etc. Then, in your meeting, evaluate what influences go out from these "sharpers" of public thinking.

2. Indicate ways in your discussion in which individuals and groups can change these institutions for good. Get down to concrete things and plans; don't be "up in the clouds" with discussions which are never to end in action. Make plans, be they ever so simple, which you earnestly intend to carry out. Remember—Christianity was not brought about by fine speeches, but by a cross.

3. Mark the following questons *true* or *false*:

a. The best way to build a good community is for everyone to mind his own busines first of all.

b. The church and the school are the only institutions which definitely mold the thinking of a community.

c. The church is not interested in the recreation program in a community.

d. A community consisting of conflicting groups is not a community.

e. Politics is dirty business. A church had better stay out of it entirely.

f. "Boost for your home town," and the spirit mentioned in Luke 4:16-19 mean the same thing.

g. A business man who claims to be a good community booster has no business selling cheap magazines to young people.

h. If young folks really want good clean movies there is a way to get them.

i. One way to develop community consciousness is to promote projects in a community in which all Christ-minded church members can cooperate regardles of church membership (examples: hospitals, song festivals, special joint services, community chest drives, etc.)

FREEMAN College finds new leaders for the Y. W. C. A. and Y. M. C. A. At recent elections, Evelyn Schultz was elected president; Adeline Berg, vice-pres.; Gladys Graber, secretary; Della Graber, treasurer, of the Y. W. C. A. New leaders for the coming year in the Y. M. C. A. are: Henry Becker, president; Reuben Goertz, vice president; Palmer Graber, secretary; Peter Graber, treasurer. Looks like the Grabers are in the majority for next year.

BLUFFTON students, in keeping with current fads, decided to change their Supreme Court. Has someone an axe to grind, that the old Student Senate and the Student Tribunal should be abolished? At any rate, the new Student Council, as elected by student vote, is: Ray Heiks, chairman; Hiram Hilty, Emma Detweiler, Christine Miller, James Miller, Harold Kaufman, Max Egeland, and Wilbur Lauer.

BETHEL students are learning speeches and whatnot over their Easter vacation, to be given here, there, everywhere in a spirited effort to secure funds for the new Semi-centennial Memorial Building.

And so, on a united, progressive front—Mennonite Education MOVES ON!

FORGIVE AS GOD FORGIVES

Intermediate C. E. Topic, April 11, 1937

For Your Quiet Hour

Apr. 5. God, the Forgiver. Ps. 103:1-6
Apr. 6. Repentance and forgiveness. Luke 24:45-48.
Apr. 7. Remorse is not repentance. Matt. 27:3-8
Apr. 8. A case of forgiveness. Gen. 45:1-8
Apr. 9. Supreme forgiveness. Luke 23:34
Apr. 10. Divine magnanimity. Acts 7:54-60
Apr. 11. Topic—Forgiving others as God forgives us. Eph. 4:25-32; Matt. 6:12-15

Preprayer Circle

If you have never had a preprayer circle, begin one now. Officers, leader and others interested meet 15 minutes early. Read Mark 11:25, 26 as one of the requirements for answered prayer. Pray for the right spirit in the meeting and among your members. Suggest other subjects for prayer.

Room Decoration

From now on the assembly room should always be beautified with the flowers of the season. After the meeting let the missionary committee use the flowers in bringing cheer to someone. Remember the pastor, the janitor, the sick and shut-ins.

A Plan for Your Meeting

I. Praise Service

Suggested songs: "What a Friend"; "Christ Receiveth Sinful Men"; "What a Wonderful Saviour"

II. Announcements

(the president goes to the front of the room and takes charge

III. Quiet Worship

"More Love to Thee, O Christ" Stanza, 1 and 2.

Announce the topic. Speak of the loving kindness of God which is like that of Jesus, who was always ready to forgive. Explain the responsive reading that is to follow.

Responsive reading: Ps. 136:1-9; 23-26 (The leader reads the first part of the verse then pauses for the society to answer with, "For his mercy endureth forever)

Quartet: "In the Hour of Trial"

Scripture reading: Eph. 4:25-32; Matt. 6:12-15, by two Intermediates

Silent directed prayer, by the superintendent

Offering: "Freely ye have received, freely give." Consecration prayer by the leader at the close.

IV. Topic Discussion

a. How does God forgive? (Ask this question with each passage) Ps. 103:11, 12; Is. 1:18; Is. 43:25

b. How does Jesus illustrate it? Luke 15:11-24

c. What are the conditions for receiving such forgiveness?

    1. We must forgive to receive forgiveness. Matt. 18:23-35
    2. We must confess our sins. I John 1:9

d. Must everyone ask God for forgiveness? Rom. 3:23

e. Does God's willingness to forgive mean that we can go on sinning? John 5:14. How can we live victoriously? I Cor. 15:57

f. Questions

    1. Does forgiveness always mean escape from punishment for our sin?
    2. How can we prove that our repentance is genuine?
    3. Would most people want God to forgive as they forgive others? Why not?
    4. What wrongs do you find hardest to forgive? Why? Is there anything we should not be willing to forgive?

V. Closing Moments

The Superintendent's Five Minutes. Summing up.
Hymn: 'Whiter than Snow"
Unison: The Lord's Prayer. (Call attention to the phrase on forgiveness, before repeating it)
Benediction verse. Ps. 19:14

For the Blackboard

The F. and F. Club. Draw a heart on the blackboard and print an F in each of the lobes with a cross bearing the word "and" between them. Tell the members you are launching a new club and to be good Endeavorers each one will be expected to join. Then in your talk develop the following acrostics, one on each side of the heart, writing the words as you speak of them. Freely, Often, Readily, Gently, Inwardly, Valiantly, Earnestly, Fully, Outwardly, Repeatedly, Graciously, Entirely, Truly. The Forgive and Forget Club. Matt. 18:21, 22.—Adapted from the Holdcraft Chalk Talks.

* * *

"JESUS BIDS US SHINE WITH A CLEAR AND PURE LIGHT"

Junior Suggestions for April 11, 1937

Drawing Near

1. Prelude using "I Love to Steal Awhile Away"
2. The message of the prelude spoken by a junior
3. Is God Near? Answered by responsive reading: Psalm 139:1-12, 17, 18, 23, 24
4. Prayer. In unison sing verses 1 and 2 of "Nearer Still Nearer"
5. How Can My Walk Be Closer God with Thee? Answered by a junior with Psalm 24:3b and 4a.
6. O for a Closer Walk with God. Prayer spoken by a junior using the words of this song

Study Period. Aim: to show how sin spots our life and makes the light more dim

1. Introductory remarks as at topic—junior chairman
2. Sing in unison "Jesus Bids Us Shine"
3. "Ye Are the Light of the World." It was my privilege to listen to an object lesson on this truth presented by the superintendent of our post office, Mr. C. L. Merriam. Those of our endeavors in the vicinity of Newton would profit by a personal visit of Mr. Merriam to your group. He is willing to give this object lesson upon your asking. It is from him that I borrow the thought of this program. A picture lantern would work best for this object lesson. If you should have no access to one, then take a strong flashlight and fasten it securely into something that will keep it stationary with the light toward the group.

Lesson one: The unlighted lantern representing our life which fails in its purpose if it fails to admit light. Turn to the group with the question: "How shall we get light?" Give them the reference in John 8:12 and allow them to find the answer.

Lesson two: The lighted lantern can now serve its purpose. It had to open to admit light (here the flashlight would serve better). Turn to the group with the question: "Can Jesus Do that to Us?" Let them find the answer in reading John 1:4 and 9

Lesson three: What dims the light? It doesn't need to be anything very big. Drape pieces of dark pieces of dark sewing thread over the light until the light is quite dim. Remove them with the statement "it is much beter if these threads were not there." Turn to the group with the question "What dims our light?" Let them find the answer in Isa. 59:2(a); Isa. 30:1. Distribute among the group slips of paper each bearing a verse pertaining to a particular sin. From these slips let a piece of thread hang down. Let each one of these slips be read and allow each junior to drape his thread over the light. The following threads could be prepared:

1. Anger—Prov. 16:32
2. Disobedience to God—Deut. 28:15
3. Disobedience to parents—Col. 3:20
4. Lying—Ps. 63:11; Rev. 21:8
5. Pride—Psalm 101:5; James 4:6
6. Selfishness—Phil. 2:4; Prov. 28:27
7. Speaking evil—Psalm 34:13; James 4:11a
8. Jealousy—Songs of Solomon 8:6
9. Stealing—Ex. 20:15

Lesson four—Doing all of these sins once, will not darken the light much. Show what happens when we do these over again and again (put more and more threads on)

Lesson five—If you are using a projecting lantern then remove threads and, applying them one by one, show how the sins also affect those with whom we come in contact just as this screen is affected by the threads

Lesson six—Turn to the group with the question: "How can we get rid of these sins?" Give out these references one by one: I John 1:9; Isa. 1:18; Isa. 43:25; Isa. 38:17; John 1:29. At the close of this object lesson, leave the light on for closing meditation

4. Repeat in unison verse of the month
5. Sing in unison "Whiter than Snow"
6. Poem spoken by a junior

> Thy beauty steals into every heart,
> "Light of the world,
> And glorifies with duty
> Life's poorest, humblest part;
> Thou robest in Thy splendor
> The simple ways of men,
> And helpest them to render
> Light back to Thee again.
>
> Light of the world, illumine
> This darkened earth of Thine,
> Till everything that's human
> Be filled with what's divine;
> Till every tongue and nation,
> From sins dominion free,
> Rise in the new creation
> Which springs from love and Thee."

7. Special music (instrumental): "Let the Lower Lights Be Burning"
8. Sing in unison "The Light of the World." Verses 1 and 2
9. Closing prayer by leader

FOREIGN MISSION RECEIPTS FOR FEBRUARY

Christian Church, Moundridge, Kans.	$ 161.30
Christian S. S., Moundridge, Kans.	31.50
Hoffnungsau Church, Buhler, Kans.	16.37
Gerhard Thiessen, Scudder, Ont.	10.00
Thru W. F. Unruh, Newton, Kans.	12.00
Ebenezer Church, Gotebo, Okla.	4.00
S. S. Class, Emmaus Ch., Whitewater, Kans.	30.06
Ebenezer S. S., Gotebo, Okla.	45.00
Brudertal Church, Hillsboro, Kans.	25.00
Bergtal Church, Pawnee Rock, Kans.	24.01
Rev. J. E. Entz, Newton, Kans.	20.00
Menn. S. S., Buhler, Kans.	20.00
Young People's C. E., Los Angeles, Calif.	15.00
Bethel C. E. Soc., Inman, Kans.	8.75
Bethel S. S., Inman, Kans.	33.59
Y. Men's S. S. Class, Medford, Okla.	15.00
Henry Bestvater, Newton, Kans.	10.00
Marie Pauls, Pt. Legacy	200.00
Mrs. Renry Riesen, Hillsboro, Kans.	100.00
Bethel S. S., Lustre, Mont.	21.36
First Menn. S. S., Bluffton, Ohio	100.00
Menn. S. S., Inman, Kans.	30.00
East Swamp Church, Quakertown Pa.	25.00
Bergtal Sew. Soc., Altona, Man.	27.50
Bergtal C. E. Soc., St. Peters, Man.	1.84
Bergtal Hilfsverein, Gretna, Man.	12.00
Bergtal S. S., Edenburg, Man.	2.37
Bergtal S. S., Plum Coulee, Man.,	6.00
Bethel College Church, Newton, Kans.	37.63
A. M. Church, Milford, Nebr.	25.00
Refund	20.05
Gnadenberg Church, Whitewater, Kans.	17.30
Menn. Church, Pratum, Oregon	45.28
West Zion Church, Moundridge, Kans.	45.00
First Menn. Church, Halstead, Kans.	38.63
Eden Church, Inola, Okla.	16.75
Grace S. S., Pandora, Okla.	16.32
Ezra Funk, Drake, Sask.	13.00
Menn. Church and S. S., Lehigh, Kans.	9.11
First Menn. Church, Geary, Okla.	7.00
Bethel C. E. Soc., Mt. Lake, Minn.	30.00
Young People's Committee of Gen. Conf.	25.50
Hebron Church, Buhler, Kans.	21.50
Menn. C. E. Soc., Rosthern, Sask.	30.00
Agnes Dueck, Rosthern, Sask.	25.00
Bethany Church, Kingman, Kans.	17.32
Friends, Inola, Okla.	10.00
M. C. Congregation, Herbert, Sask.	2.00
Refund	44.28
Bethesda Church, Henderson, Nebr.	109.68
W. H. Entz, Elbing, Kans.	100.00
Christian Church, Moundridge, Kans.	70.25
Brudertal S. S., Hillsboro, Kans.	59.54
First Menn. Church, Berne, Ind.	687.32
S. S. Class No. 31, Berne, Ind.	15.00
Louise Regier, Elbing, Kans.	100.00
Alvie R. Schrag, Odessa, Wash.	75.00
First Menn. Church, Mt. Lake, Minn.	28.23
Grace Church, Albany, Oregon	10.13
Paul Suderman, Newton, Kans.	30.00
Salem C. E. Soc., Munich, N. Dak.	13.00
Menn. Church, Herbert, Sask.	7.00
Miss Johnson, Palacca, Ariz.	2.25
Sam J. Goering, Bethel College, Kans.	1000.00
First Menn. Church, Paso Robles, Calif.	13.10
First Menn. Church, Newport, Wash.	7.20
Emma Decker, Wolf Point, Mont.	5.00
Emmaus Church, Whitewater, Kans.	531.94
Int. and Rents	277.37
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas.	419.51
Total	$5065.84

Balance in Bank, February 1, 1937		3732.96
Gifts for General	$3119.84	
Gifts for Special Support	615.81	
Int. and Rent	227.37	
Pension Fund	37.82	
Sundries	1015.00	5065.84
		$8798.80
Paid out on orders		8105.19
Balance in Bank, March 1, 1937		$ 693.61

Respectfully submitted
J. E. Regier, Treasurer

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR FEBRUARY, 1937

Foreign Mission General Treasury:

Int. Mission Band, Berne, Ind.	$ 25.00
Sew. Soc. Menn. Church, Buhler, Kansas	50.13
"Mission Friends", Menn. Ch.. Buhler, Kans.	25.00
Bergtal Sew. Soc., Corn, Okla.	10.00
Total	$110.13

Home Missions:

Sew. Soc. Menn. Church, Buhler, Kans. Home Miss. General Treas.	$ 25.06
"Mission Friends", Menn. Ch., Buhler, Kans. Girls Home, Vancouver, B. C.	10.00
Newhopedale Sew. Soc., Meno, Okla. Girls Home, Vancouver, B. C.	10.00
Newhopedale Sew. Soc., Meno, Okla., Girls Home, Winnipeg, Man.	10.00
"Mission Friends," Menn. Church, Buhler, Kans., Girls Home, Winnipeg, Man.	5.00
"Mission Friends", Ch. Debt, Saskatoon, Sask.	10.00
Bethel Sew. Soc., Mt. Lake, Minn., Home Mission Work, Canada	30.00
Sew. Soc. Menn. Church, Buhler, Kans., Home Mission Work, West. Dist. Conf.	25.06
Int. Miss. Band, Berne Ind., Girls Home and Church, Saskatoon, Sask	10.00
Total	$135.12

Flood Relief in U. S.:

Truth Seekers S. S. Class, Medford, Okla.	10.00
Mission Circle, Meno, Okla.	28.26
Miss. Sew. Soc., Pretty Prairie, Kans.	10.00
Jr. Fund, Johannestal Sew. Soc., Hillsboro, Ks.	15.00
Newhopedale Sew. Soc., Meno, Okla.	10.00
Miss. Soc., Deer Creek, Okla.	31.50
Johannestal Sew Soc., Hillsboro, Kans.	10.00
Total	$114.76

For India

Rosenort Sew. Soc., Rosthern, Sask., Orphan	$ 30.00
Miss. Soc. Reedley, Calif., Two Orphans	60.00
Int. Miss. Board, Berne, Ind., Orphan	30.00
Bethany Miss. Soc., Freeman, S. D., Teacher	20.00
Miss. Soc., Dallas, Oreg., Champa Hospital	9.00
Worthwhile Circle, Reedley, Calif., Champa Hospital	3.00
Miss. Soc., Aberdeen, Idaho, Champa Hosp..	10.00
Immanuel Sew. Soc., Los Angeles, Calif., Champa Hospital	10.00
Miss. Soc., Lind, Wash., Champa Hospital	5.00
Sew. Soc., First Church, Paso Robles, Calif. Champa Hospital	10.00
Mary Martha Circle, Los Angeles, Calif., Champa Hospital	3.00
Miss. Soc., Albany, Oreg., Champa Hospital	6.50
Miss. Soc., Upland, Calif., Champa Hospital	25.00
Bethel Miss. Soc., Mt. Lake, Minn., Champa Hospital	25.00
Jr. Fund, Johannestal Sew Soc., Hillsboro, Kans., Charity Fund, Hospitals	15.00
Friend, Man. (Per Mrs. J. R. Duerksen), Basna Hospital	7.00
West Zion Sew. Soc., Moundridge, Kans. Basna Hospital	10.00
Sew. Soc. First Ch., Beatrice, Nebr., Basna Hospital	20.00
Dorcas Soc., Grace Church, Pandora, Ohio, Janjgir Station where needed	35.00
Sew. Soc. First Church, Beatrice, Nebr., Janjgir Station, Touring Tents	10.00
Sew. Soc. First Church, Beatrice, Nebr., Birra Station, Yarn	20.00
Bethesda Sr. Sew. Soc., Henderson, Nebr., Basna Station for clothes	6.00
Miss. Soc., Perkasie, Pa., Korba Station for clothes,	5.00
Busy Mission Workers, Chr. Menn. Church, Moundridge, Kans., Korba St. for clothes	10.00
Total	$384.50

For China:

Bethel Sew. Soc., Mountain Lake, Minn. Evangelist	$ 90.00
Int. Miss. Band, Berne, Ind., Biblewoman,	10.00
Tabor Sew. Soc., Goessel, Kans., Biblewoman	30.00
Miss. Soc. First Ch., Bluffton, Ohio, Prenatal Clinics	7.50
"Mission Friends," Menn. Ch., Buhler, Kan. Prenatal Clinics	25.00
Johannestal Sew. Soc., Hillsboro, Kans., Prenatal Clinics	10.00
Newhopedale Sew. Soc., Meno, Okla. Prenatal Clinics	10.00
Oakleaf Miss. Soc. Mountain Lake, Minn., Prenatal Clinics	10.00
Friend, Calif. (per Mrs. J. R. Duerksen), Prenatal Clinics	1.00
Friend, Pretty Prairie, Kans., Prenatal Clinics	5.00
Jr. Fund, Johannestal Sew. Soc., Hillsboro, Kans. Sick Children	15.00
Total	$213.50

Expenses of Ex. Com. and "Miss. News and Notes":

Miss. Soc., First Ch.., Bluffton, Ohio	$ 10.00
Sew. Soc., First Ch., Beatrice, Nebr.	6.00
Chr. Menn. Sew. Soc., Moundridge, Kans.	.60
Miss. Soc., Reedley, Calif.	5.00
Bethel Miss. Soc., Perkasie, Pa.	.20
Bergtal Sew. Soc., Plum Coulee, Man.	.50
Bethany Miss. Soc., Freeman, S. D.	2.00
Bergtal Sew. Soc., Corn, Okla.	2.00
Sew. Soc., Wisner, Nebr.	1.00
Ladies' Aid., Alsen, N. D.	2.20
Mrs. Henry Leisy, Newton, Kans.	1.00
Miss Clara Vogt, Los Angeles, Calif.	.50
Mrs. P. H. Klassen, Newton, Kans.	.25
Mrs. J. E. Baughman, Pulaski, Iowa	.25
Total	$ 31.50

Miscellaneous:

Sew. Soc., Menn. Ch., Buhler, Kans., Pension Fund	$ 22.80
Miss. Soc., First Ch., Bluffton, Ohio, Pension Fund	50.00
Miss. Soc., First Ch., Bluffton, Ohio, Busby,	

Mont. St., Work where needed	35.00
Dorcas Soc., Wayland, Iowa, Busby St., for clothes,	20.00
Miss. Soc., Deer Creek, Okla., Hotevilla St., Arizona, for clothes	10.00
Sew. Soc., Wisner, Nebr. Biblewoman, Lame Deer, Mont. Sta.	5.00
Total	$142.80
Grand Total	$1,132.31

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

Report of The Home Mission Board Treasury for February, 1937

Income

Paid direct into Canadian Treasury, Rev. David Toews, Rosthern, Saskatchewan

Mrs. Jacob Froese, Tompkins, Sask.	$ 3.70
H. P. Lepp, Reeser, Ontario	4.00
Truax group, through Is. Tiessen, Brookings S. D.	1.95
Jac. J. Friesen, Eyebrow, Sask.	1.00
In General Treasury	
S. S. First, Mountain Lake, Minn.	50.00
Dividend, Liquidation, The Bank of Trenton, Ohio	16.61
Bergtal, Pawnee Rock, Kansas	14.60
East Swamp, Quakertown, Pa.	25.00
Gradenberg, Whitewater, Kansas	18.48
Aleta and Mattie Krehbiel, Tonawanda, N. Y.	40.00
First, Monroe, Washington	5.21
S. S. Bethel, Lustre, Montana	4.93
Eastern District Sunday School Union Mission Project. To help build churches in British Columbia, Canada	100.00
Ex. Committee of Mission Societies	451.02
Grace, Pandora, Ohio	11.48
New Hopedale, Meno, Oklahoma	32.85
C. E. Society, Tabor, Goessel, Kansas	25.00
Tabor, Goessel, Kansas	25.10
First, Mountain Lake, Minn.	35.35
First, Berne, Indiana	226.03
Transportation refund	5.00
New Hopedale, Ringwood, Oklahoma	5.25
First, Paso Robles, California	11.70
Emma Decker, R. N. Wolf Point, Montana	5.00
Total	$1,108.61
Total disbursements, salaries, rents, etc.,	1,529.40
Tax on 15 checks	.30

These gifts were received with gratitude and our prayer is that the Lord might compensate every giver richly.

A. J. Neuenschwander, Trea., Quakertown, Pa.

« « JOTTINGS » »

—Rev. J. C. Kaufman, Marion Junction, South Dakota, reports that they are moving to Kansas and that their address will be McPherson, Kansas, by April 1. He remarks that the work of sorting and packing is a new experience in their lives. They really never expected to leave good old South Dakota, even though the bread-basket has been hanging high the last few years. Rev. Kaufman has accepted a call to the pastorate of the Hoffnungsfeld Church.

—From Alsen, North Dakota, comes the report that Brother Gerhard Spenst, who had undergone a serious appendicitis operation in February, is now almost recovered. Sister David Bartel, however, had to be taken to the hospital at Grand Forks for a rather critical operation. It is hoped though that God will help through.

—Rev. E. S. Mullett of Nappanee, Indiana, has temporarily accepted the appointment of field secretary of Bluffton College. Mr. Mullet will begin his duties in connection with the college on Monday, March 29. He will carry on this work for the college until the Rev. Mr. Soldner is able to resume his active duties in this position.

—The "Weekly" of the First Church at Hutchinson, Kansas, Rev. C. H. Dirks pastor, reports that they have taken a collection for the Canadian book store, passes a compliment on THE MENNONITE, continuing as follows: "It should be in the home of everyone, for it will help you to become acquainted with the work of our Conference and will keep you in touch with the many activities of our work. Thus is will help you to pray for the work more intelligently. So while you are buying your new Easter outfit, why not include in it a subscription to *The Mennonite?*"

—From the Immanuel Church, Prattum, Oregon, comes this report: "Rev. David Toews has visited our church to present to us the need of our brethren in Canada. An offering to help establish a book depository in that needy field was taken. May God bless the brother as he continues in behalf of his great work. We have united with our neighboring Methodist church in pre-Easter services. May the Easter season find us with an enlarged vision and appreciation of Calvary and the resurrection of our Lord and Savior.—Mrs. Merryman.

—The March "Messenger" of the Grace Mennonite Church, Lansdale, Pa., brings, among other interesting things, worthwhile articles from two young ministers, one from its new pastor, Olin Krehbiel, entitled "The Voice of Spring," the other, entitled "Easter Thought," from Erland Waltner of Freeman, S. D., a student at the Hartford Theological Seminary. Wish we had space to publish these beautiful Easter sentiments! The Rev. Krehbiel family have now taken up their work at Landsdale.

—We seem to have somewhat overlooked the Church Bulletin from the Germantown, Pa., church, which shows that this church, though small in number, 31, has a definite program and a vision under the leadership of Rev. Howard Landes. For the new year he urges his flock *to go on* to more Christian knowledge, to richer Christian experiences, to higher attainments, and to larger usefulness.

—"News Letter," from the Salem Menn. Church, Freeman, S. D., says among other good things: Tomato plants are said to have attained a length of twenty-five feet, with fruit over the entire length. But still, the LIFE that is in these plants is an unexplained mystery, pointing to the power and wisdom of the Creator.—When we remember that all life is a deep mystery, we become more willing to trust the risen, victorious Christ.—As Creator He is the *one* source of earthly life. As Redeemer He is our *only* but all-sufficient soure of spiritual life.

—The Y. P. C. E. of the Los Angeles church recently gave a program at the Union Rescue Mission for Men. The building was packed with men and a number of them accepted Christ. After the service those 325 men were given a meal in the basement. "What a sight!" says the reporter. "To see so many hard faced men in one group, and then to hear the testimonies of some of them is a tonic every Christian should have occasionally."

—Rev. J. J. Plenert, First Church, Philadelphia, has the following interesting paragraph in one of his Sunday bulletins: This year (1937) will mark the 37th year of service for Rev. P. A. Penner in India. In the book, "Twenty-five Years with God in India," Brother Penner says, . . . "There was nothing here (then)—not a bungelow, not a village school, not a boarding school, not a Leper Home, not a Christian, nothing, and now? There are 1200 living baptized Christians, a Christian community of 2000, five stations, and the future looming large. Surely this is the Lord's doing, and it is marvelous in our eyes."

—Two brethren from Hutterite colonies in Manitoba, the Reverends Michael Waldner and David Hofer, have gone to Europe to see what can be done to transplant a colony of their brethren in Germany to England. These people are certainly to be commended for their effort to escape military service, in which attempt they are ready to sacrifice almost everything they have.

—The Mountain Lake (Minnesota) Community Chorus, largely made up of Mennonites, presents a sacred concert at the high school auditorium Easter Sunday evening,. The chorus numbers seventy voices.

—The senior class of Bethel College recently gave their annual play, "The Enemy" in the Newton City Auditorium before a large audience. The story of the play concerns the plight of an Austrian family group during and immediately following the World War. It is a story with a very wholesome lesson.

—Dr. E. Guy Cutshall, chancellor of Nebraska Wesleyan University, Lincoln, Nebraska, will give the commencement address at the 44th annual commencement of Bethel College.

CALIFORNIA MENNONITE S. S. AND C. E. CONVENTION

to be held in the Imman Church, Los Angeles, April 2-4, with David Schultz, President, in charge. Dr. J. H. Langenwalter and Rev. Lester Hostetler are among the speakers, while Dr. Howard Fagen of Los Angeles is to give the main addresses of the convention.

A Check List of Standard BIBLE STUDY HELPS

Bible Atlases

Collins Illustrated Bible Geography and Atlas	$ .35
Rand McNally's Bible Atlas	3.50

Bible Concordances

Walker's New Comprehensive Concordance	3.00
Cruden's Complete Concordance (Winston Edition)	2.00
Young's Analytical Concordance	7.50
Strong's Exhausitve Concordance	7.50
Hazard's Complete Concordance to the American Standard Bible	5.00
Oxford Pocket Concordance	1.25

Combined Dictionary and Concordances

Collins Bible Reader's Encyclopedia and Concordance	1.00
Oxford Helps to the Study of the Bible	3.00
National Key to the Bible	1.00
Holman's Inclusive Dictionary-Concordance	1.00
Hurlbut's Handy Bible Encyclopedia	1.00

Bible Dictionaries

Davis Dictionary of the Bible	3.00
Peloubet's Bible Dictionary	2.00
Smith's Bible Dictionary	2.00
Funk & Wagnalls New Standard Bible Dictionary	7.50
Holman Vest Pocket Bible Dictionary	.35

Bible Commentaries

Winston's International Bible Commentary	2.00
Gray's Christian Worker's Commentary	3.00
Dummelow's Commentary on the Holy Bible	2.50
Abingdon Bible Commentary	5.00
Jamieson, Fausset and Brown: Commentary Critical and Explanatory on the Whole Bible. Formerly $7.50). Erdman's Authorized edition	2.95
Zondervan's new large type edition	4.95
Matthew Henry's Commentary (6 volumes) per set	15.00
The Expositor's Bible	12.50
Expositions on Holy Scripture by Alexander Maclaren	15.00
Handfuls on Purpose	17.50

Questions and Answers

Holman's Four Thousand Questions and Answers on the Old and New Testaments	.35
Special Low price edition—per doz.	1.50

Prices on other Bible helps gladly furnished upon request

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The MENNONITE BOOK CONCERN

Berne, - - - - - Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, APRIL 6, 1937 NO. 14

God and Country

In an article under this caption Msgr. Fulton J. Sheen of the Catholic University of America gives the following significant facts:

"The only schools that are building constructive Americanism are those that take a practical cognizance of the existence of God. It is the non-religious schools which are out of the tradition of Americanism; they are on the defensive. In the beginning of our national life practically all of our schools and colleges were religious schools. It was assumed by our Constitution and by its spirit that they would be religious. The reason was abvious. If human dignity and liberty come from God, then it follows that loss of faith in Him means loss of faith in those liberties which we derive from Him. If we wish to have the light we must keep the sun; if we wish to keep our perfumes we must keep our flowers; and if we wish to be more than slaves of a state, but free men with free rights, then we must keep God. It is just as vain to try and keep triangles without keeping three-sided figures, as to try and keep liberty without the spirit which makes man independent of matter and therefore free.

"We Catholics are taking religion so seriously in relation to our country that rather than see God perish out of our national life, we conduct 7,950 elementary schools and 2,175 public schools, employing 58,000 and 15,000 teachers respectively. These two schools represent an investment of $750,000,000 for elementary schools, and $575,000,000 for high schools. To keep the system going we spend $58,000,000 a year on elementary schools and $10,000,000 a year on high schools, and figuring on the basis of public school costs, we save the taxpayers of the country $139,600,000 a year. Every cent of this money comes out of the pockets of Catholics, and why? Because we believe that the 2,177,000 children in elementary schools and 285,000 in high schools have a right to know the truth which makes them free. In other words, we take very seriously the Declaration of Independence which derives the rights of man from God.—Christian Education.

* * *

He that studies only men will get the body of knowledge without the soul, and he that studies only books, the soul without the body.—Colton.

Christian Teachers for our Schools

While the Catholics, and to some extent also the Lutherans, are providing their own schools for their children at great financial sacrifices, we Mennonites are giving up our Bible academies, or Christian "Fortbildungsschulen" (continuation schools) in the middle west. Only a very few are left now. That is sad. But the explanation is that it can't be helped. The public high schools are simply crowding them out. But may not the time come when we, too, in order to give our children a really Christian foundation which will fortify them against the onslaught of the steadily increasing evil influences in the world, will have to ponder seriously the need of providing our own system of schooling somewhat similar to that of the Catholics. Some of our grade schools are far from being Christian, and many of our high schools are tending to become play houses, where sports and all sorts of extra-curricular activities are encroaching upon the real studies. Some one has jokingly marked the situation thus: Formerly the dog was wagging the tail, now the tail is wagging the dog. What used to be chapel exercises in high school, with at least a semblance of devotion, has come to be the so-called assembly period, where stunts and other light entertainments are favored. Large numbers of boys and girls do not attend high school from a desire for an education. They go or are sent there because it is good fashion. In order to draw children into high school, school men have lowered the bars to such an extent that almost anybody can get in, run the hurdles, and graduate with a minimum of effort.

Under such conditions the question naturally arises, what can we do to stem the tide? Perhaps not much at this time, except to do all in our power to induce our school boards and school administrators to place genuinely Christian teachers into our schools. Here in the middle west in a number of Mennonite and other strongly Christian communities this is being done. Not only that, but our week-day Bible schools, in connection with the grade schools, are increasing, and in a good many high schools Bible courses are given; and the States are gracious enough to give credit for such work. May our people everywhere do their utmost to make their influence in this direction felt!

Foreign Missions

P. H. Richert

The Hem of His Garment

By J. P. Suderman, Oraibi, Ariz.

Mr. and Mrs. Seba James own one of the better of the Hopi homes in Oraibi. They are the parents of ten children, all of whom are living. The oldest daughter is married and has a baby about one and a half years old. Edith Helen, the youngest child of the family, is about one year and three months old. Mrs. James (Effie we call her) is a Christian but her husband is not. She had been a Christian before she was married, but became a backslider and lived apart from the Lord for nearly nineteen years. Three years ago she came back into fellowship and is quite faithful now.

Last year in spring, she was seriously ill with the flu. She was taken to the government hospital thirty miles from Oraibi. There they placed her in a large ward with a number of other sick Indian women. One day it was believed she was dying; so the nurses took the baby from her side. She was heard praying, "But Lord, I have so many children; but Lord, I have so many children."

Then she became unconscious. She kept on fingering the hem of the bedsheet and repeated over again and again, "And she only touched the hem of His garment; she only touched the hem of His garment. . . ."

When she revived, the other sick women told her what she had said, asking her what she had meant by it. She, of course, knew not that she had talked, but she then told the other women about Jesus and how He had healed that woman who touched the hem of His garment. Effie was now on the way to recovery, though slowly. Ever since then the song "The Hem of His Garment" has become very precious to some of the Hopi Christians.

Effie's home is one-half mile from the church but she comes Sunday morning and often in the evening, carrying the youngest child in her shawl on her back, and by her side are a little boy and three of her girls. One evening as I expresed to her my joy at seeing her do that, she remarked, "yes, I brought half of my family to church tonight."

Could the Lord give Effie any greater joy than that her husband might soon be saved and together with the boys join her and the daughters on the way to church? Pray the Lord to save the whole family.

Prayer Requests

1. That men and boys might come to hear God's Word.
2. That there might be manifested a spirit of repentance and a turning unto God in the hearts of unbelievers.
3. That the Hopi Christians may be more firmly established in the abiding life in Christ Jesus.
4. "That utterance may be given unto us to make known with boldness the mystery of the gospel."

WHO'S WHO AMONG THE MENNONITES

The "Who's Who Among the Mennonites"—first book of its type—is to be printed within the next few months. Part I will contain about 400 sketches of Mennonites in responsible positions.

Part II will contain a classified directory of all Mennonite establishments and organizations as far as we were able to get them: schools, hospitals, homes for the aged, orphanages, banks, publishing houses, periodicals, insurance companies, milling companies, factories, relief organizations, etc.

Since it is easy to overlook some valuable information in a list like this we would be very grateful to Managers and Superintendents of all Mennonite organizations and firms if they would send the exact name of their firms to the "Who's Who Among the Mennonites", A. Warkentin, Editor, P. O. Bethel College, near Newton, Kansas.

DR. H. H. KUNG AND HIS FAITH

The Release of Chiang Kai-shek

On the Christmas morning, Dr. Kung was saying his prayers as on any other day, says a writer in "The North-China Daily News." When he opened his Bible, a thick volume of almost 2,000 pages, he found chapter 16 of the Acts of the Apostles which tells of the release of St. Paul. The page which he opened at begins with verse 35 which reads: And when it was day, the magistrates sent the sergeants, saying, Let those men go.

Dr. Kung continued reading the verses which were as follows:

And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go; now therefore depart, and go in peace.

But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out.

And the sergeants told these words unto the magistrates and they feared, when they heard that they were Romans.

And they came and besought them, and brought them out, and desired them to depart out of the city.

And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

After reading the verses, Dr. Kung marvelled at their appropriateness and felt strangely comforted at their message. He then told his friends of his conviction that the Generalissimo would be released. The same afternoon, news of General Chiang's freedom reached the Finance Minister.

It is learned that General Chiang, a devoted Christian, asked for a Bible only, when he was approached by his captors regarding his requirements.

—*Elizabeth Goertz*

THE NEXT GREAT STEP---UNITE

by E. Stanley Jones

(This is the farewell message of the distinguished missionary and evangelist, at a meeting under the auspices of the Federal Council of the Churches of Christ in America on March 9, prior to his sailing for India on midnight of the same day.)

The next great step within Christendom is for the Christians to unite. In view of the world demands and in view of conditions within the denominations themselves brought about by division, the churches must get together. "If they do not," said a very prominent churchman, "within ten years, there won't be any churches to unite." This is an overstatement, but it should shock us to action.

But one of the difficulties in getting together is the underlying feeling that our particular denomination has been raised up to preserve and propagate a special phase of truth in Christianity. We do not want to lose that truth. There is a fact underlying this feeling. It is true that almost every one of our separate denominations has come into being as a result of some special forgotten truth. How can we have unity with that background of an apparent God-inspired separativeness? We are asked to repent of sinful divisions and yet it is not easy to do so, because the divisions came not from sin but from a new vision. I cannot honestly feel sinful on account of the rise of Methodism. I rather glory in it and so does many another in regard to his own particular group.

And yet with all that loyalty to the past, we do feel that this is inadequate. Times have changed, new world demands are being laid upon us that cannot be met by us as separate denominations. We simply must get together. A divided Church has little moral authority in a divided world. But how can we get together? Here is where we throw up our hands. We have the feeling that if we wait till we can get together on some agreed church polity or government, then we will wait till doomsday. I don't believe it is possible to get an agreement in church government that will take the High Episcopalian on the one hand and the Quaker on the other—and I could not leave out either one. I don't believe that unity is possible along that line. It would end in so many compromises that the union would be grey and colorless and command no one's enthusiasm.

Some Great Underlying Facts

I think we must go at it from another angle. We must look at certain facts that underlie the situation. Three outstanding facts have arisen out of the situation as I have listened in to hundreds of round-table conferences across the years. One is that when the Christians drop down beneath the level of organization and church polity to the level of experience, there they are the most united body on earth. They are united in the deepest thing in life, namely, in life itself. They share a common life in Christ. The Christian Church is at once the most united and the most divided body on earth—united at the center and divided at the margin. But the central thing to hold in mind is the fact that we are one. We do not have to seek for unity—we have it, fundamentally and centrally.

The second thing we have discovered is that the saints are about equally distributed among all the denominations. If you were to ask me where I thought they were most thickly congregated, for the life of me I couldn't tell you. There is no denomination that has a corner on the saints. God works through the denominations, sometimes in spite of them but never exclusively or particularly in any one of them. If this hurts our denominational pride, it may help our Christian humility! The idea that any one denomination is the exclusive or particular channel of God's grace is as dead as Queen Anne. Only some people don't know it! The second thing we have as an underlying fact is equality.

The third fact that emerges is that there is a very great diversity in expressing this underlying unity, a diversity as widely expressed as the High Churchman on the one side and the Quaker on the other, with great diversity between.

Three facts, then, emerge—unity, equality, and diversity. Any approach to unity must take account of these underlying facts and build upon them. I would therefore suggest the following as an immediate practical plan upon which all the churches could come together.

Practical Plan for Coming Together

Since we are inwardly one, I would suggest that we outwardly express that fact. Since we are all belonging to Christ, I would suggest that we all belong to "The Church of Christ." But since we are in America, I would suggest as the name, "THE CHURCH OF CHRIST IN AMERICA." We would all drop our denominational names as separate churches and belong to the one church—"The Church of Christ in America." But under this central unity we would have branches—"The Baptist Branch of the Church of Christ in America", the "Epsicopalian Branch", "The Friends' Branch". In these branches we would have local self-government in much the same way that we give states' rights in the United States. If a branch has bishops they could keep them and look on them as they like, but they wouldn't force them on the rest as the price of unity. In the same way, if any branch held to adult baptism they could continue to do so, but they would not compel the rest to adhere to it. Each branch could make any conditions or no conditions for transfer into membership or ministry they may desire to make. Nine-tenths of the denominations would probably straight off make no conditions whatever either for transfer of ministry or membership. Moreover, nine-tenths of them would have intercommunion straight off. The other one-tenth would put themselves into a stream of influence that in the end would make for the dropping of all barriers. In the meantime we would be patient, leaving to time and the Spirit of God the righting of exclusiveness.

There were two ways these United States might have attempted unity—one was to wipe out all state lines and state names and rule everything from Washington. Had we tried this, we would have been waiting yet for unity. The other way was to allow local expression in the states and bind the whole into a central unity. We took that way and achieved unity. But in the beginning there was a very strong state consciousness and a very weak central unity. The first decision of the United States Supreme Court was flouted by the State of Georgia. In the original draft of the Constitution of the United States, the word "United" was in small letters, it was an adjective. But that word, "United" is now a proper name and getting more proper all the time! In the beginning our branch consciousness would be strong but the unity consciousness would grow and one day completely grip us. On our letterheads, we would have "The Church of Christ in America" in large letters overarching all and down the corner in small letters would be "Presbyterian Branch". The next time we printed them, the letters might be smaller! And some day they might fade out altogether—I don't know! We would leave that to time.

Over these branches, we would have the "General Assembly of the Church of Christ in America" made up of delegates on a pro-rata basis, with a minimum number guaranteeing representation of the smaller bodies. This body would have to do with the matters of general interest to the whole Church. District assemblies would deal with local matters such as overlapping and duplication.

We would no longer tolerate competition or duplication for we would then be on the cooperative basis instead of the competitive, as now. That would mean that the weakness of one would be the weakness of all, and the strength of one would be the strength of all. The essential thing would be that we would be on a new basis in reference to each other—*the cooperative.*

Each nation might have its own national expression of Christianity—"The Church of Christ in Great Britain", "The Church of Christ in India", etc. Out of these national expressions would be a "World Assembly of the Church of Christ" made up of delegates from the national churches. This World Assembly would speak in the name of a United Christendom. It could give guidance to a distracted and confused world. We would not want to dominate the world through priestcraft, but we would guide it by moral convictions that would be inescapable.

But What of the Doctrine

In regard to the doctrinal basis on which this unity would be founded, I would suggest that that basis be simple—as simple and yet as profound as Christ made it. He founded His Church on the confession that He was the Christ, the Son of the Living God. That is the Rock upon which it was founded. That is the Rock beneath us all. Any group that would confess that confession could be recognized as a branch. That is sufficiently definite to hold us to the essential, and sufficiently indefinite to give freedom for marginal differences.

THE MENNONITE

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But are the demoninations willing to look on themselves and others as branches? If not, then if any denomination wants unity with other denominations and yet is not willing to recognize itself as a branch and others as branches, then the matter is plain—it does not want unity; it wants absorption. And I'm not interested in absorption on the part of any group.

Nor, will it ever happen! Any group that hopes that it will happen in regard to their group is hoping for the moon. It would impoverish Christianity to jam it into one denominational mold.

Take Down the Wall that Bankrupts

This plan would not ask any denomination to give up any truth it may possess. It would not have to give it up—it would give it to the rest of us. And each needs the others' truth, for all of us are but partial expressions of the Truth. Out of these pooled emphases there would grow a fuller expression of Christianity, more nearly approximately the Kingdom of God. For none of us are the Kingdom—we are only approximations. We are all poorer for our divisions. A mission compound in India was above the average and I asked the missionary how they were able to get hold of such lovely property and the reply was, "The man who had the property built such huge walls around it that he went bankrupt building walls and was not able to complete the building, so he had to sell it". He went bankrupt building walls! The separate denominationalism has almost gone bankrupt building walls of separation between themselves and others and keeping them in repair. The time has now come for us to take down those walls, and use the material to build a mighty temple of God.

But we are not only bankrupting ourselves, we are bankrupting the world by our divisions. In South India, the Ezhayas, numbering 850,000, a very intelligent caste, decided after many years of debate to accept Christianity. After the momentous decision had been made, a lawyer arose in the caste conference and said, "Now that you have decided to adopt Christianity, may I ask you, 'Which Christianity?' If you live here, you will be 'Church of England'; if there, then 'Baptist'; if the other place, 'Salvation Army'. Now you are united as a caste; then you'll be divided as denominations." This held up the whole movement and still holds it up. Many a thing is held up by our divisions.

Under this plan, amalgamation of separate branches could go on, if desirable. It would simply mean that we would have that many fewer branches.

Many of our enterprises as the missionary enterprise, could be conducted as a unit throughout the world. And with what an impact it would come, presenting a united front to the world need.

But let it be noted that this plan is more than a federation. In a federation the constituent bodies are left intact. In this plan they are not intact. There are no more separate churches—there are branches of one Church. The churches have faded out, there is but one Church.

The figure that would perhaps express it would be a tree with its many differing branches, all of them different but forming a symmetrical whole by those very differences. Those branches adhere in the central trunk, "The Church of Christ in America" and that trunk in turn would adhere in the root—Christ, the root of us all—and the root would adhere in the sustaining soil—God, the sustenance of us all.

One Christian House—Many Rooms

Or, to change the figure again. In Calcutta, I stayed with the Metropolitan of India, at "The Bishop's House". In this house are many rooms named after different bishops. I stayed in the "Heber Room". When people asked me on the outside where I was staying, I told them I was staying at "The Bishop's House"; but when those on the inside asked me where I was staying, I would reply that I was staying in "The Heber Room". But, the point was that, even though there were different names over our doors, we were all under one roof, and belonged to one family. Now we are under separate roofs with dividing walls between us. Now and then we come together in some joint enterprise, but the central thing is not our togetherness. Then the central thing would be our unity and the marginal thing our separateness.

In the foothills of the Himalayas, the fire-flies are very numerous in the rainy season and become interesting points of light in the darkness. But one night I saw a fire-fly convention—there must have been tens of thousands of them in one great tree and there must have been a cheer-leader for they put their light on and off in unison. As they put them on together, they lighted up the whole countryside. Our separate denominations are interesting points of light as they shine in the darkness, but let them pool their lights and they will lighten the world.

One of the advantages of this plan is that it could be put into operation now, without years of backing and filling and compromising. And it would set our faces in the direction of complete unity at once.

Christians of America, unite! You have nothing to lose except your dividing walls!

:-:

Thou Shalt Not Covet

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. Exodus 20:17.

To covet means to want something very much. When a person has such a strong and selfish desire for something, or for some person, that he does not care for the rights of God nor for the rights of his fellowmen, but thinks only of his own gratification then he is covetous. In other words, such a person thinks more of his desire than he does of God and His Word; that is why covetousness is called idolatry. Col. 3:5. Covetousness is at the bottom of idolatry, of adultery, of all uncleanness and just about every sin that can be mentioned. Covetousness or lust, as it is called sometimes, made Paul realize that he needed a Savior. For the law showed him that he was a sinner and so condemned him. He writes about this in Romans the seventh chapter and especially in the seventh verse.

There is nothing wrong in coveting or desiring to have something that is good which we try to obtain in a right way. Paul writes: "Covet earnestly the best gifts." 1 Cor. 12:31. And again: "Follow after charity and desire spiritual gifts." 1 Cor. 14:1.

Ordinarily we understand by covetousness that strong desire which thinks more of self than it does of God or fellowman and that is why it is called idolatry. Covetousnes or lust was at the bottom of the first sin in the Garden of Eden and in one way or another it is at the bottom of every sin. "Thou shalt not covet."—"Messenger", Clinton, Okla.

* * *

History tells us that Louis XI "executed a solemn deed of ownership," conveying to the Virgin Mary the whole country of Boulogne in France; but reserved for himself all the revenues thereof. How much like this "solemn deed" is our repentance! We may say we are sorry, but if we reserve for ourself the control of our actions, how deep is that sorrow? God measures our repentance not by our "exceeding" sorrow, but by the revenues of our lives that flow into his treasury.—Record of Christian Work.

Sunday School Lesson

A. S. Bechtel

THE SIN OF ADAM AND EVE

April 11, 1937

Genesis 3:1 to 4:26 Printed, 3:1-15

When God created man He provided abundantly for all his needs. He might eat freely of the fruit of all trees of the garden excepting one (Gen. 2:16, 17) which was forbidden. God's command was a test of their readiness to obey even though they did not see His reason.

The Temptation vs 1:1-5

Satan, the real tempter, appeared in the garden in the form of a serpent. He revealed a high form of intelligence. His conversation indicated that he was a fallen moral being.

Satan paved the way for disobedience by suggesting a doubt of God's love (v. 1) and of His truthfulness (v. 4). Criticism of God's word opens the door to disobedience to His will. Satan approached Eve when she was alone and probably weakest—a favorite way of his today. He secured her attention and aroused her curiosity by his question in v. 1. Eve starts to talk and he seizes the opportunity to lead her on. When we begin to parley with the tempter, we likely end by yielding to him.

Satan boldly told Eve a plain falsehood and persuaded her to believe it (v. 4). He further makes it appear that God wishes them to remain ignorant and not become like Himself v. 5). Eating the forbidden fruit, he declares, will give them wisdom and opened eyes.

The Fall vs. 6-15.

Eve listened to Satan's insinuations about God, then she looked at the forbidden tree and its fruit, she lusted for it, she took and ate and gave to her husband (v. 6). Sin loves company, desires to lead others into sin. The temptation appealed to her appetite as well as to her desire for knowledge. It appealed to three lusts—lust of the flesh ("good for food"), lust of the eyes ("pleasant to the eyes"), and the vainglory of life ("to be desired to make one wise"). Temptation came first through the eyes. Looking at sin opens many hearts to its entrance.

Bitter disappointment quickly followed (v. 7). Their eyes were opened but they were not "as gods." Instead of wisdom, there came the consciousness of their nakedness and guilt. Sin leads to shame and fear. They were afraid of God (v 10), they hid themselves when they heard God's voice (v. 8). The man conscious of his sins, hides from God. Adam and Eve could not hide from God, neither can the sinner do it now. Adam and Eve tried making excuses for their sin, but in vain. We are held responsible for our willful sinning. By eating the fruit of one forbidden tree, they lost the whole garden.

The first curse was pronounced upon the serpent (vs. 14, 15), but the others did not escape (vs 16-19). Man is a fallen being. Sin is a fact of universal experience.

Adam and Eve believed it better for them to disobey God and as the result all mankind is tainted with sin. Satan gets many people to believe this today. God is pushed into the background. Sin is an intruder but man invites it as his guest, he takes sin to his bosom because he loves it.

Adam and Eve's sin was a personal choice and intentional, with the knowledge of its consequences (2:17). Their punishment was brought on by themselves. Men damn themselves and with open eyes because love for sin lures them on.

Golden Text—"The soul that sinneth, it shall die." Ezek. 18:4.

Prayer—Dear Father help us to be obedient to thy will and wishes that no sense of fear of Thee may possess our hearts. In Jesus name. Amen.

Sermon Sketch

J. N. Smucker

HERODS AND THE MASTER

Luke 23:11

Herod Antipas is one of the pathetic figures of the New Ttestament. Jesus, who knew men, once called him "The Fox," for he was cruel, cunning and crafty. He had some religious feelings; he called John to his court to hear him preach. But John was too out-spoken and rebuked Herod for his sins. Herod's wife raged and John was put in prison. But Herod feared him, kept him safe, and was much perplexed because of him. Then came the great feast, the foolish oath and the beheading of John. Later, Herod was disturbed by reports of the work of Jesus. He was haunted by the thought that John was risen to life. Still later Jesus is sent to him for trial. But it is Herod that is on trial rather than Jesus. There seems to be no conscience left in Herod. He is glad that he may be thrilled and amused by some miracle. He classes Jesus as just another court entertainer. Herod has become the typical worldling. But Jesus "answered him nothing."

The tragedy of a soul's decent

We may well note the downward steps of a soul. Herod hears gladly at first but does nothing about it. God's voice speaks plainly but is not obeyed. Next the Voice is put into the dungeon and sin allowed to go free. The next step is the killing of the Voices and giving sin right of way. Then follow feeble hauntings of a guilty conscience that is still alive, but no action taken. Finally there is no answer from Christ, the conscience is dead. It is a dark downward descent made step by step. The first step is disobedience to the clear conviction of duty and voice of God. From there on the step is rapid;—and deadly.

Mocking the Master

When Herod heard that Jesus was being brought to him, he was glad, for he thought, here was some new form of amusement, some new thrill to entertain. Would that he had been the last to so think of Jesus and His cause! But there are still people who use religion as just another means of being amused.

They enjoy having their emotions stirred because it gives them a pleasurable sensation. It is a terrible thing to come to church just to be amused and stirred with no thought of doing anything more about it! It is a terrible thing for a church to seek merely to amuse and gain favor with its people! To both such Jesus remains silent! Jesus might have saved himself before Herod but then He could not have saved others. The church may save itself embarrassment and hardship, but it does not thus save the world. *The church must never forget that it is not just another entertaining club but a life-saving station.*

Herod and his men of war further mocked Jesus by dressing Him up in something He was not. There is danger today of dressing Him up in something different than He really is and thereby mocking Him. Business dresses Him up as a shrewd business man to give the sanction of religion to their methods. Capitalists and labor leaders do the same for their cause. Even the tobacco and liquor interests try the same mockery. But perhaps always the worst offenders have been the "men of war." Constantine began it and it has continued down to this day. In the World War He was dresed in kakhi by the "men of war" and sent into the trenches. The Saviour of men to be a killer of men; the friend of all to be the enemy; the lover of mankind to become a hater; He who healed and soothed pain to run a bayonet into another; what terrible mockery!

But the Church has not been entirely guiltless. It, too, has soometimes dressed Jesus up into something different. Some scientists had said they could not hold to the supernatural, so some churches have been tempted to dress Him up to explain away the supernatural. But now scientists are beginning to believe in miracles. Some psychologists had their own explanations of religious experiences, so the church was tempted to dress Him to fit their ideas, now psychologists are speaking of the return to religion. May God forgive us for toning down and thinning out the life-giving truths of the Master by causing Him to appear different than He really is! It is to be noted that Jesus wore His own clothes when making His way to the cross. So always.

The Master's majestic silence

Why was Jesus silent? Surely not because of disgust and disdain of Herod. He who gave His life for all also loved Herod. He may have been silent because He knew they did not speak the same language; one spoke the language of intrigue and amusement and bloodshed,—the other the language of love and sacrifice and the cross. If the Master seems silent to us it may be because we are not attuned to His spirit Our dials may not be set to the proper wave-length.

Again Jesus may have been silent because His silence would probe the soul of Herod deeper than argument. Jesus won Peter back with a look and He may have wished to win Herod by silence. "Be still, and know that I am God." We may be sure that if we come before Him in the proper attitude, and are silent before Him, He will reveal unto us His wonderful words of Life.

PUBLICATION

The Book Depository for Canada

Bro. David Toews has now visited a good many of the churches of the Eastern, Middle, Western, and Pacific Districts in the interests of home missions and the book depository for Canada, which belongs in the category of home missions. If the readers will turn to the report of the treasurer of the Board of Publication, on page 13 of this paper, they will find that the total of the gifts for the depository received thus far is slowly approaching the sum needed, $1,500. If the churches who have promised to give their share, but have not yet done so, together with those of the Northern District which the Brother plans to visit shortly, will do what they can, the goal can easily be reached. Then the churches in Canada are to be solicited to add their quota. Thus another one of our united Conference projects will be taken care of.

Our Printing Plant

For over fifty years our Conference has acted the Boarder by hiring its printing done instead of establishing and using its own printing plant. That this has not always spelled economy, anyone who has some knowledge of the printing business can readily figure out. Since the Conference is now past three-quarters of a century old, it would seem as though we might all want to make some sacrifices to come in possession of our own printing plant or to acquire a controlling interest in one already established. To do this the Board of Publication needs $10,000. With the splendid example already set by Brother and Sister Ledig who recently donated $1000 to help build up a printing plant fund and with what the churches have already given for the purpose, only a little over $8,000 is yet needed to reach the required sum. Wouldn't it be wonderful if the churches could see their way clear to make up this budget by the time the next Conference meets? If each church member would give for this purpose thirteen cents this year and twelve cents next year, the sum could be realized.

If the churches would support the Board of Publication in this, we think we could work out and propose a plan to the Conference at its next meeting which would mean a decided forward step in our publication work and a new day for our churches and for our Conference activities.

We have a standing Conference resolution to the effect that churches take at least one collection a year for the work of publication, and the Board of Publication has voted that every penny so given is to go into the printing plant fund.

May we ask the pastors and church Boards to consider this matter prayerfully and to do what they can to induce churches to give liberally to this cause.

The Board of Publication heartily thanks all those who have remembered our work with their contributions. May God bless the givers and the gifts.

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

THE CHRISTIAN COLLEGE

6. *How the federal income tax law favors gifts to church colleges.*—Friends of church colleges will do well to study the following table which shows how the federal income tax law favors gifts to church colleges to the effect of tax exemptions up to 15 per cent deduction of net income allowed in one year for gifts to such colleges. It applies either to outright gifts or to installment payments made during the year on larger total subscriptions extended over a period of more than one year. In computing these figures an exemption of $2,500 for a married man has been allowed, and it is presumed that up to the maximum of $14,000 allowed is earned income.

Net Income Before Deducting Gift	GIFT COSTS								
	$1,000	$2,000	$5,000	$7,500	$10,000	$20,000	$60,000	$75,000	$100,000
$ 10,000	$ 914								
15,000	885	$1,779							
20,000	850	1,710							
35,000	760	1,530							
50,000	690	1,380	$3,495	$5,295					
70,000	600	1,200	3,000	4,560	$ 6,135				
100,000	460	920	2,300	4,050	4,600				
150,000	440	880	2,200	3,300	4,400	8,800			
200,000	430	860	2,150	3,225	4,300	8,600			
400,000	410	820	2,050	3,075	4,100	8,200	$24,600		
500,000	400	800	2,000	3,000	4,000	8,000	24,000	$30,000	
700,000	390	780	1,950	2,925	3,900	7,800	23,400	29,250	$ 39,000
1,000,000	380	760	1,900	2,850	3,800	7,600	22,800	28,500	38,000

Memorials

"Now Absolom in his lifetime had taken and reared up for himself a pillar, . . . and he called the pillar after his own name." 2 Sam. 18:18. Absolom did not want to be forgotten by posterity. Nobody does. But we often sense an unpleasant taste in these self-erected memorials. Most memorials, although just as useless as Absolom's, are erected by friends in loving remembrance of dear ones. We desire to express our affection and we want others to know it.

Do you know something about the price of tombstones? Go to your cemetery and see how much money has been invested at the graveyard. What kind of returns does this investment bring? Would not a *useful* memorial oftentimes be more expressive of the spirit of the one we desire to honor?

I like to think of one of our India missionaries, Anna Funk, who lost her life on the ill-fated Titanic. Her many mission friends desired to erect a memorial in her honor, and they built a Girls' School in India. As long as that building will stand it will do justice and honor to the one thus remembered.

In schools and hospitals you will sometimes find plaques in memory of certain donors to that institution. They will always be remembered for the service they rendered. Such is no "Absolom's Pillar." In fact, these could sooner be compared to "Jacob's Well," to which people came 2000 years later to quench their thirst. Why not place neat though inexpensive markers on the graves of our loved ones and then erect, or help erect, a useful memorial in which their names can be commemorated.

A Memorial Hall is to be erected on the Bethel College Campus in memory of persons who have rendered worth-while service. Here opportunity will be given to donors or groups of donors, to have names of loved ones engraved on stones or tablets. A complete list of all contributors will be placed into the corner stone.

This Memorial Hall will be no "Absolom's Pillar"; no useless stone. It will be a "Jacob's Well," which we trust will help quench the thirst for knowledge and spiritual convictions of countless thousands of young men and young women. In the years to come larger numbers of people will have occasion to read the names of those memorialized, than would be the case in the average cemetary.

Why does not your family get together and decide to honor your father and mother in helping erect a much needed Memorial? And while you thus honor your loved ones, you will at the same time render a very distinct service to Bethel College, to the large number of future leaders, the Christian ministers, missionaries, teachers, doctors, nurses, business men, and home makers of tomorrow.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
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Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andreas

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THE MAIL BAG

(Editor's Note: If it weren't for the correspondence with the readers, the joys of being an editor might be limited. But the daily mail—that makes up for it. Some of these letters are just too good to go into the files. Here's a chance to read someone else's mail.)

Cookies, please

Dear Mr. Bargen:

......But in regard to your gentle request of me to contribute to the columns of THE MENNONITE, I would like to quote your motto on your "Our Youth Says" page, in one of the January issues, namely: "Blessed are they that expect nothing, for they shall not be disappointed." I cannot say that I liked this one at first. It grated something inside of me, and I wished that I could "wash the head" of the inventor of it. (Thank goodness, it's not my head—Editor.) But considering where it came from, it made me read that paper and the succeeding ones with more attention.

As a rule I cherish those mottoes very much. They are the "cookie jar" of the page to me. So often I do not have the time to read the paper, when it first reaches my hands, and if I then can snatch a thought in a glimpse, and digest and enjoy it, or anticipate the rest of the page, while I continue my duties, I feel like a boy munching a cookie grabbed from his mother's pantry shelf......

Roommate for Sale, Almost

Dear Mr. Bargen:

......asking that I write to you for the C. E. Page of THE MENNONITE, telling why I think Christianity is a vital help today.

I have recently had a little experience in this connection which has helped me. Most of us at some time or another have met some person (or persons) who have just simply tried our patience to the breaking point. It seems that no matter how hard we try to overcome our dislike for them they just seem to "stroke us the wrong way." Such an experience has recently been mine.

When I thought of writing this letter to you, I immediately knew that I couldn't honestly write of a Christian experience while in such a state of mind. I began to feel "Oh, what's the use? Where's this experience of victory in Christ, of which we hear so much? This is all just a part of life, and I can't seem to take it. Why do I have to stand for this girl's unbearable silliness and everlasting hanging on to me?" Perhaps the reader can appreciate my state of mind.

I knew that I was being mean to the girls and sinning, but I couldn't seem to help myself, so I prayed God to help me overcome. Then this thought came to me: "Why, this is all a part of life—the Christian life. If I want to learn to be loving and patient, I just *have* to expect to meet people whom I just can't stand." God can't teach me patience without giving me something on which I may try myself out. This is all a part of His plan for life.

I remembered, too, an exposition of Romans 5:3—"tribulation worketh patience"—that I had heard once, and also a line of a poem by Annie Johnson Flint, I believe:

"In ways that I know and know not
I have the help of the Lord."

I believe that thinking along this line has put me into the right state of mind, and that God will use this to better help me meet my problem in the future.....

Getting Started

by John E. Fretz

"And Jesus answering said, Were there not ten cleansed? but where are the nine?" Luke 17:17.

This little note is written for the most part to that far too large group of our Mennonite young folk, who having come forth to dedicate their lives and fortunes to the cause of our Lord Jesus Christ, are standing idly by, during these precious morning hours; asking, often most earnestly, "What is there for me to do? Where does my Sunday School, C. E. or the congregation itself, offer to me an opportunity to do something for Him?"

While such earnest questions demand the most prayerful attention of pastor and laymen as leaders,

The Cookie Jar

A ripple of laughter is worth a flood of tears.

we turn, rather, to the young people themselves.

First, last and always, is it not to the Master Himself that we should turn for direction as to What He would have us do? In doing this, please remember that we ourselves must be determined and willing, as well as fully yielded to do His bidding. The smallest and least thing must not be considered unimportant or beneath our dignity.

If we are not faithful in these little things, whatever they may be, how can He give us the more important work to do? David was an obscure but faithful shepherd lad, before he was called upon to become a mighty king. God is still looking for faithful hearts and willing hands, rather than great "ready-made" minds and magnificent ability. This is our own opportunity! Countless numbers of young Christians just like you and I, have turned back at this point, right on the threshold of a useful Christian life.

Rest assured that He who called you to do the task is well able, and also willing to help you to perform that work.

"Let none hear you idly saying,
There is nothing I can do,
While the souls of men are dying,
And the Master calls for you!"

By all means, pray! Ben Franklin made it his rule to seek God's guidance daily? Did Franklin lack opportunity to be useful? Was he not an example of one who made the most out of what he had in hand at the moment? Often we literally stumble over one opportunity after another, blindly, while racing madly for our selfish goals, whereas these opportunities are the very steps by which God seeks to prepare us to do that greater work.

Our missionaries, colleges, and Christian workers are asking us to intercede for them before the Throne of Grace. When have you last set aside a definite time for a period of prayer; for the pastor, or for a definite work of the church or the college or perhaps some fellow member in trouble? Even if one-tenth of us were to dare to be courageous enough to make use of what God is offering us in His promises through prayer, who would venture to predict the results in far-reaching influence in our congregations and the community? The active growing church is a praying church. Help make your's that very thing by purposeful prayer.

Among your privileges is that of regular attendance at worship services. You are important in that service, even though you are not an officer, don't forget that.

It is from the "mountain top" and "desert place" that we go forth into the world to serve. Neither is sufficient without the other, and never more so than with young ambitious blood.

Have you joined others in visiting those spiritually as well as physically sick? Would you assist in giving programs in hospitals, rescue missions or to the shut-in? How about visiting and encouraging that struggling group or that new work at some out-of-the-way place or byway? Simple duties, yes, but how sadly neglected! There is great joy in store for you when you participate in such activities. If you don't think so, try it?

You are reading our official publication now. Are you using it as you should? Is it helping you to live a constructive Christ-like life? Jot down or clip from these pages those items of interest, for future use. Some make scrap books of missionary news and needs, or the outlines for your C. E. program. Knowing and keeping these needs before us helps us do effective work quickly.

Beyond these few there is such a vast field of things waiting to be done that we dare not touch upon it now, nor does it matter; the point is this, are you ready to begin where you are?

Most of our congregations are blessed with good pastors and leaders sympathetic to our young people and their problems. Generally they are delighted and honored when you come and volunteer for work to be done. This is always encouraging. Take advantage of this opportunity and either alone or with a group, visit with them, bringing your problems with you. I know of one such small group who have done real constructive work in just this way. It's worth trying. Other opportunities will follow. It has been well said that "a small opening may lead to a large place".

Let each one of us consider these thoughts prayerfully with the hope that many may be provoked and stirred to conclude with the writer of the verse:

"Take the task He gives you gladly
Let His work your pleasure be,
Answer quickly when He calleth,
Here am I, send me, send me!"

The Good Church Member Is World-Visioned

Young People's Topic, April 25

Matt. 28:16-20; John 4:35

Meditation

M., Apr. 19. Acts 4:12. Make a brief list of some other names by which some people think they can be saved.

T., Apr. 20. John 10:16-18. In what sense do you and I also have the power to "take it up, or lay life down;" or did these words apply to Jesus only?

W., Apr. 21. Acts:13-15. Paul's enthusiasm swept away all boundaries, all class distinctions. True salvation makes man love inclusively

T., Apr. 22. John 4:19-26. Do my thoughts rise to heights of nobility, as Jesus' did, when next to me is one who lives constantly in the grossest sin?

F., Apr. 23. John 20:19-23. What does Jesus give you and me in place of the "fear of the Jews," mentioned in v. 19? (Don't forget it: every life, somewhere, either overcomes, or is overcome by a "fear of the Jews.")

S., Apr. 24. Phil. 2:5-11. A difficult passage, but one that holds a blessing for you, if you will work through it. It contains a secret of a happy life—can you find it?

Problems and projects

1. Was Jesus patriotic? Give scriptural evidence that Jesus loved his country. Rank the interests of Jesus in order of importance: The out-of-doors, a crowd, men, good times, church
2. Did Jesus deny nationalism or transcend it?
3. How many different nationalities of men can you find in the Bible who personally contacted Jesus?
4. More Bibles are sold in China than in America. This fact proves, 1. The Chinese are more religious than Americans; 2. China is waking up to spiritual things; 3. America needs missionaries more than China does; 4. Nothing
5. Do the roots of war lie in the attitudes of non-Christians, or in the interpretation of Christianity by professing Christians? Discuss
6. Would a "world-vision" change the way you treat the garbage man? the fruit vendor? the cobbler? the merchant?
7. Do you think that it is a part of the task of the church to interest young people in what is going on in Germany and Russia, to help them to work for permanent peace?
8. What is the function of the Institutes of International Relations, such as are sponsored by the American Friends Service Committee?
9. Have you ever personally invited someone of another race to accompany you to church? Why not?
10. Supposing after having read the books, and heard the radio addresses of a missionary whom you had learned to love and respect, you should suddenly discover that this missionary was a Negro. Would that make any particular difference in your thinking?

A RIDDLE FOR YOU

If reading one issue of the MENNONITE gives you one hour of inspiration, ten items of information, five bits of news, one moment of self-correction, how many hours of inspiration, how many items of information, how many bits of news, how many moments of self-correction will SOME YOUNG MENNONITE get who is not now reading it, if you would only TELL HIM ABOUT IT?

God's Kind of World

Intermediate C. E. Topic, April 18, 1937

For Your Quiet Hour

Apr. 12 The World to be. Isa. 11:1-10
Apr. 13 When Jesus reigns. Isa. 9:1-7
Apr. 14 Lighting the world. Matt. 5:14-16
Apr. 15 Transforming the minds of men. Rom. 12:1-2
Apr. 16 Men that made history. Acts 9:1-16
Apr. 17 The Bible in the new age. 2 Tim. 3:14-17
Apr. 18 The kind of world God would like this to be. Matt. 5:1-12

Setting

At this meeting the group should be made very conscious of the physical world in which we live. If it is impossible to hold the meeting in some imposing outdoor spot, do the next best thing—bring the world indoors. Set a globe in a prominent place in the front of the room. Hang pictures on the walls, showing a variety of beauty spote in the world. These may be cut from old calendars. A poster announcing the meeting and topic can be made showing a beautiful scene

A Suggested Plan

1. Pre-prayer Circle
   Think for a few moments about John 3:17 in connection with the topic before prayer. Direct the prayers especially towards those who do not know Christ
2. Memory Hymn Sing
   Use the first ten minutes to sing a number of songs and choruses that the group knows by memory. The leader and pianist should each have a list beforehand and lead off in the singing
3. Announcements. Making announcements of events that are to come and brief reports of things that have been done is one of the best ways to stimulate interest in the activities of the society
4. Quiet Worship
   1. Leader announces the topic of the meeting. Speak distinctly
   2. Piano, "Day is Dying"
   3. Leader, "In the beginning God created the heavens and the earth. And God saw everything that he had made, and, behold, it was very good"
   4. Hymn: "For the Beauty of the Earth"
   5. Scripture reading: Matt. 5:1-12
   6. Special number: "More Holiness Give Me" Pause for sentence prayers after each stanza. Ask someone to be prepared to lead each time. Let the leader offer a closing prayer after the last stanza
   7. Offering
      "All good things come from Thee, O Lord,
      And of Thine own have we given to Thee."
5. The Topic Presented
   1. The leader's part. Why discuss this topic. We need to see the difference between the World as God would have it be and the World men have made it. This means the physical and the moral world. What can we do to make it more God-like?
   2. Topics and questions
   3. Report, "A Christian World in Miniature" Chr. Herald, Jan. 1937
6. Closing Moments

Hymn: "Christ for the World We Sing"
Benediction: Ps. 19:14

For Your Discussion

1. In Genesis we read that God's creation was very good. What are some of the wonders of creation in the physical world?
2. In what ways has man been guilty of marring the beauty of God's physical creation? Do you think billboards, bridges, telephone lines, fences, and dumping grounds detract from the landscape? Why?
3. In the Beatitudes Jesus gives us a picture of the social world as God would have it be. What difference would it make in the world today if people lived according to them. Use the discussion in the C. E. World Quarterly to bring out the meaning of each
4. What can we do to bring about the kind of world Jesus talks about in the Beatitudes?

A Christian World in Miniature

A most remarkable story is told about Kusaie, one of the South Sea Islands. Eighty-four years age the first missionaries went there. Today it is a model of what a Christian world might be. They are led in this Christian spirit by several gentle missionaries who live the Christ-like life among them. Everyone goes to church on Sunday. There is no drunkeness, no crime and no jail. Divorce is unknown and poverty is not allowed to exist. Love and service are the dominant notes in this Christian community. For the detailed account see Christian Herald, January, 1937

The Bearer of Much Light

Junior Topic for April 18, 1937

Walking with God when sorrow is rife
Calm and serene in the midst of earth's strife;
Walking with Him I am free from all dread,
Filled with His spirit, His light to spread.

Walking with God, O fellowship sweet!
Thus to know God, in Him be complete.
Walking with Him where the world cannot know
O it is sweet through life thus to go.

Walking with God: O may my life be
Such that the Lord can walk always with me.
Walking with Him, I shall know day by day
He is my Father, and leads all the way.

Opening service

1. Song service using hymns with mission theme
2. Scripture: Gem verses from Paul's eqistles quoted by groups
3. Sing in unison "Great Is Thy Faithfulness'
4. Prayer spoken by a junior using the hymn "Spirit of God descend upon my heart"

Study period. Aim: to strengthen the child's desire to become a bearer of Christ's light through the study of the Apostle Paul, the chosen light bearer to the Gentile world

1. Introductory remarks by chairman
2. Sing in unison "Jesus Bids Us Shine"
3. Orders of Jesus to light bearers—by 3 juniors reading the given scripture and offering an explanation
   a. Matthew 5:14
   b. Matthew 5:15
   c. Matthew 5:16
4. One Who Obeyed These Orders—chairman introducing the study of Paul and then calls on those who are to retell these experiences of Paul
   a. Paul, the bearer of darkness. Acts 7:1; 8:1; 9:1; 22:4-5
   b. Paul changed to a bearer of light. Acts 9:1-22 Special music following talk: "Have Thine Own Way"
   c. Paul lets the light shine. An outline map could be prepared for this on which the stations used during these talks could be designated. Each junior, then, places a gold star at the place of "his station"
      1) The first tour. Let one junior briefly trace the first missionary journey telling events of importance. Acts 13 and 14
      2) Carrying light into prison. Acts 16:11-34
      3) Carrying light into a big city of idols. Acts 17:16-34
      4) Carrying light to a king and queen and other high officials. Acts 25:23; 26:1-31
      5) The light in the prison cell. Acts 28:16-31
      Special music following talk: "I Would Be True to Thee, Lord"
   d. God watches over His light bearer—a junior citing incidents of God's protection in the life of Paul
      1. God protects from enemies. Acts 23:10-24
      2. God protects in a storm. Acts 27
      3. God protects from a snake. Acts 28:1-6
      4. God provides needs and protects from want. Acts 28:7-10
5. Sing in unison one verse of "God Will Take Care of You"
6. Heart-talk: The Heart of the Light Bearer. In a three minute talk let the children see the joy and satisfaction that streams from the heart of Paul because he gave himself completely for a vessel of light
7. In unison quote verse of month. Psalm 27:1
8. Sing in unison "Trust and Obey"
9. Poem: "Walking with God"—by a junior
10. Closing prayer

It's what you learn after you know it all that counts.

CORRESPONDENCE

Bethany Church, Freeman, South Dakota

Greetings from Freeman! So far we have been able to meet regularly this winter for our church services. Some country churches were not able to meet because of the high snow drifts. Some people are so used to regular attendance that they feel unhappy if they have to miss even once. I sometimes wonder if the benefits and blessings of a church service are after all not dependent largely on our personal attitude towards God instead of on what we hear and see and do in church. Some Sunday School lessons are not as interesting as others; some C. E. meetings are not especially educational; not all sermons are alike inspirational; some singing is unharmonious; some praying is unemotional; but a true Christian will be benefited by every attendance of church service in which Christ is honored. A few weeks ago one of our church members, a young woman eighteen years old who was a true picture of health and beauty, died after a short illness. What a sermon such a death preaches to our young people! What a warning to them to remember their Creator and Saviour while they are still young and tender-hearted! It is said that one-half of our human race dies before the adult age.

Our Women's Missionary Society has made about fifteen quilts during the long evening hours of the last few months. This is better than playing bridge for prizes.

Our pastor has resigned his work here and has accepted a call from the Eden Church at Moundridge, Kansas. This was Rev. Walter Gering's maiden pastorate. He served us faithfully and efficiently for five years. Although young in years, he was the Elder or, as we say in German, "Aeltester" (the Oldest). What a misnomer! Our Mennonite church should select a better and more truthful name for its preachers. Brother Gering was born and raised in the shadow of our church. Who says that a child of a church cannot become its leader? Surely Christ's words are often misinterpreted to convey this false idea. If a congregation is spiritual it is, for one out of its own midst, the best group of people to work with; but if the congregation is worldly-minded, it will seldom tolerate a faithful worker, arising out of its on midst—S. P. Preheim.

Richfield Mennonite Church, Richfield, Pa.

On Sunday evening, March 14, the young people of our church held a special missionary service. The congregation was honored by having Mr. Walter Temple of Wilkes-Barre as the guest speaker. A chorus and the Swanger children of near-by towns rendered special music during the evening. The local society gave a missionary play, several missionary readings, and also the devotions.

The outstanding thought brought out during the entire program was "What we can do as missionaries." Mr. Temple stressed the different missionary projects that the Eastern District Conference has planned for the year and the importance of each individual's help in reaching the goal.

The president of the society, Mr. Ernest Leitzel, presided during the meeting.

Miram Losch, corr.

Donors to the Canadian Book Depository Fund

Wayland Church, Wayland, Iowa	$ 25.00
St. John's Church, Pandora, Ohio	7.77
H. Mueller, Halstead, Kansas	70.00
Eicher Emanuel Shurch, Wayland Iowa	7.02
Bruderthal & Hillsboro Churches of Kansas	17.00
Ebenezer Church, Bluffton, Ohio	35.00
Zion Church, Elbing, Kansas	32.00
Salem Church, Dalton, Ohio	25.00
Emmaus Church, Whitewater, Kansas	72.50
Grace Church, Pandora, Ohio	68.00
Mennonite Church, Partridge, Kansas	38.44
Eden Mennonite Church, Moundridge, Kan.	76.20
Bethany Menn. Church, Kingman, Kan.	10.18
Second Menn. Church, Beatrice, Nebraska	10.77
Bethel Church, Inman, Kansas	14.50
First Menn. S. S., Wadsworth, Ohio	13.25
Zion Mennonite Church, Kingman, Kansas	2.50
A Friend, Wadsworth, Ohio	1.00
Gnadenberg Church, Whitewater, Kansas	16.00
Sister Linda Penner, Newton, Kansas	10.00
First Mennonite Church, Beatrice, Neb.	53.96
Dr. S. K. Mosiman's Men's Class	8.25
Bethel College Church, Bethel College, Kan.	50.00
Zoar Menn. Church, Goltry, Okla.	6.32
Philathea S. S. Class, Menn. Ch. Wayland, Ia.	10.00
Eastern District Conference, A. C. Alderfer, Treasurer	136.62
Mennonite Church, Medford, Okla.	3.40
Mennonite Church, Lehigh, Kansas	4.90
Christian Church, Moundridge, Kansas	47.00
Johannesthal Sewing Society, Hillsboro, Kan.	42.22
Ladies' Missionary Society, Trenton, Ohio	12.50
Bergthal Church, Pawnee Rock, Kansas	35.00
Tabor Church, Goessel, Kansas	12.99
Mrs. Rudolph Riesen	5.00
Pretty Prairie Menn. Ch. Pretty Prairie, Kan.	21.26
First Menn. Church, Upland Calif.	50.55
San Marcos Menn. Ch., Paso Robles, Calif.	37.32
First Mennonite Church, Paso Robles, Calif.	20.30
First Menn. Ch., Reedley, Calif.	82.50
Albany Grace Mennonite Church, Ore.	7.34
Dr. I. D. Bartel, Dallas, Ore.	2.00
Jacob Janzen, Dallas, Ore.	1.00
D. D. Peters, Dallas, Ore.	5.00
Anonymous, Dallas, Ore.	15.00
C. R. Widmer, Albany, Ore.	25.00
	$1280.56

Praying that God may bless the givers and the gift, we gratefully acknowledge the above donations.

Will not the other churches which have promised to do something for this cause kindly do so soon?

E. W. Baumgartner,
Treas. Bd. of Publication.

FAMILY CHRONICLE

Daniel E. Baer, son of Jacob and Anna Elizabeth Baer, was born in Madison County, Illinois, on September 29, 1863. On May 20, 1877, he was baptized by Rev. Christian Krehbiel and united with the First Mennonite Church of Summerfield of which he remained a faithful and active member until his death. For many years he served as teacher and Sunday School superintendent and was also instrumental in organizing the Christian Endeavor society in 1890. On November 4, 1894, he was united in marriage with Anna Dahlem. This union was blessed with a son and a daughter. They lived on the home place until 1925 when they moved to town where he has been living since.

He had been suffering from high blood pressure and hardening of the arteries for some time; but since January his health began to fail very noticeably, and he gradually became weaker until he was called home to be with his Lord on March 20, 1937, at the age of 73 years, 5 months, and 21 days.

He leaves to mourn his departure his beloved wife, one son, one daughter, one daughter-in-law, and two grandchildren. He is also survived by one sister, two brothers, many other relatives, and friends.

Funeral services were held on Tuesday afternoon from the Mennonite Church. The services were conducted by the pastor. He spoke upon "The Blessed Dead" from Rev. 14.13. Interment was made in the Summerfield cemetery.

Walace B. Grubb, son of Rev. N. B. Grubb, departed this life in his home in Brooklyn, New York, Sunday, March 14. He was 53 years of age, and is survived by his wife, Mary, his son, Dr. Thomas Grubb, his aged father, Rev. N. B. Grubb, and two brothers, Rev. S. M. and Rev. William H. Grubb. The latter resides at Dwight, Illinois. Services were held at his late residence. The burial took place at Niantic, Pennsylvania.

Mrs. Helena Amstutz, daughter of Peter P. and Elizabeth (Lugibihl) Steiner, was born on a farm near Pandora, Ohio, and died at her late home in Pandora, Ohio, March 25, 1937, having attained the age of 68 years, 10 months, and 24 days. On October 15, 1891, she was united in holy matrimony with Peter D. Amstutz who preceded her in death eleven years ago. Three children were born to this union, all of whom survive. They are Richard M., Mrs. Elmer Burry, and Hilda Winifred. In early girlhood she was baptized on confession of faith by Rev. John Moser and united with the Swiss Mennonite Church near Pandora, Ohio. Later when the Grace Mennonite Church was organized, she transferred her membership to this church of which she was a faithful member to the time of her death. Funeral services were conducted at the Grace Church on March 27, 1937, by her pastor, Rev. Paul E. Whitmer, assisted by Rev. Walter Schutz, and Rev. D. J. Unruh.

EMERGENCY RELIEF TREASURER'S REPORT

For month of February

Tabor Menn. Ch., by H. B. Schmidt, Goessel, Kansas	$ 82.10
Arthur Schroeder, Goessel, Kansas	2.00
Mrs. Jacob J. Schroeder, Goessel, Kans.	2.00
Medford Menn. Church, by P. W. Friesen, Medford, Okla.	5.00
Daniel Duerksen, Canton, Kansas	3.50
Tabor Menn. Ch., by P. H. Richert, Goessel, Kansas	5.12
John Schroeder, Moundridge, Kansas	2.00
A Friend, Goessel, Kansas	1.02
Herman S. Voth, Goessel Kansas	5.00
Children of Herman S. Voth, Goessel, Kanses	3.80
Anna A. Buller, Goessel, Kansas	3.00
F. H. Banmann, Canton, Kansas	3.00
A Friend, Hillsboro, Kansas	10.00
Menn. Ch., Medford, Okla., by P. W. Friesen	17.47
C. R. Voth, Canton, Kansas	5.00
Mrs. D. J. Regier, Hesston, Kansas	2.00
Alexanderwohl Menn. Ch., by H. J. Reimer, Canton, Kansas	316.67
Henry Schmidt, Newton, Kansas	2.00
C. C. Koehn, Peabody, Kansas	5.00
Jacob J. Enns, Canton, Kansas	5.00
Ernst J. Schmidt, Canton, Kansas	15.00
Rudolph Duerksen, Canton, Kansas	3.00
Miss Lena Neiman, Buhler, Kansas	5.00
Mrs. H. J. Duerksen, Hillsboro, Kansas	20.00
Ferd Duerksen, Hillsboro, Kansas	11.00
Eicher Menn. Ch., Crawfordsville, Ia., by Albert Graber	13.00
John J. Voth, Canton, Kansas	10.00
John J. Voth's Children, Canton, Kansas	5.00
Elizabeth Richert, Goessel, Kansas	5.00
H. C. Ewert, Avon, S. Dakota	3.00
Sara Boese, Canton, Kansas	1.00
F. H. Goertz, Walton, Kans.	2.00
P. J. Harms, White Water, Kansas	1.00
D. L. Schmidt, Goessel, Kansas	5.00
Summerfield Menn. Ch., Summerfield, Ill., by G. N. Ruth	25.00
Adult S. S., Menn. Ch., Summerfield, Ill., by G. N. Ruth	4.18
P. D. Voth, Montezuma, Kansas	5.00
J. M. Pankratz, Hillsboro, Kansas	5.00
Friends, Canton, Kansas	15.00
Aganetha Duerksen, Canton, Kansas	10.00
Jacob Pankratz, Munich, N. Dakota	5.00
Peter J. S. Hefer, Dolton, S. D.	5.00
Jacob Quiring, Newton, Kansas	1.00
Dr. J. R. Thierstein, Bethel College, Kansas	5.00
Rev. and Mrs. G. A. Lincheid, Canton, Okla.	5.00
First Menn. Ch., Pretty Prairie, Kansas, by Jacob Graber	156.80
P. H. Krehbiel, Moundridge, Kansas	5.00
J. W. Wedel, Goessel, Kansas	2.79
A Friend, Goessel, Kansas	5.00
J. M. Pankratz, Hillsboro, Kansas	20.00
Lehigh Menn. Ch., by D. J. Auernheimer, Lehigh, Kansas	11.27
Hopedale Menn. Ch., Meno, Okla., by H. D. Koehn	44.65

Ebenezer Menn. Ch., Mt. View, Okla., by P. G. Kliewer	21.00
C. F. Claassen, Newton, Kansas	20.00
P. S. Neufeld, Inman, Kansas	3.00
J. P. Claassen, Newton, Kansas	5.00
Eden Menn. Ch., Inola, Okla., G. J. Voth	18.00
G. J. Voth, Inola, Okla	29.50
Garden Twsp. Menn. Ch., Paul E. Vogt, Hesston, Kansas	51.25
Zion Menn. Ch., Elbing, Kans, J. P. Janzen	78.14
Mrs. H. J. A. Voth, Goessel, Kansas	7.00
Eden Sew. Soc., P. V. Unrau, Inola, Okla	10.00
Mrs. H. P. Unruh, Wichita, Kansas	5.00
Bergthal Menn. Ch., Pawnee Rock, Kans. by H. C. Schultz	45.03
Elizabeth Schmidt, Oraibi, Arizona	5.00
Justina Warkentin, Home, Goessel, Kansas	2.00
Margaret Richert, Home, Goessel, Kansas	1.00
R. C. Reimer, Madrid, Nebr. Menn. Church	20.55
A Friend, Hillsboro, Kansas	1.00
Mrs. P. S. Unrau, Goessel, Kansas	2.00
J. D. Regier, Moundridge, Kans	1.00
Cornelius Epp, Canton, Kansas	1.00
Friedensthal Menn. Ch., by Ben. B. Jantz, Tampa, Kansas	42.53
Burrton Menn. Ch., J. V. Regier, Burrton, Ks.	12.78
Bruderthal Menn. Ch. by F. N. Funk, Marion, Kansas	81.53
Christian Menn. Ch. by J. B. Stucky, Moundridge, Kansas	58.00
Ransom Menn. Ch., A. L. Janzen, Ransom, Ks	15.03
Goessel Menn. Ch., I. B. Fast, Goessel, Kans.	126.50
Emanuel Menn. Ch., F. C. Wedel, Galva, Ks.	34.00
Deer Creek, Menn. Ch., Deer Creek, Okla. by W. O. Moyer	18.50
Alfred Wiebe, Upland, Calif.	25.00
Johannesthal Menn. Ch., H. J. Enns, Hillsboro, Kansas	60.00
Eicher Emanuel Church by Albert Graber Crawfordsville, Iowa.	2.00
C. E. Pretty Prairie Menn. Church by Miss Selma Vogt, Pretty Prairie, Ks.	8.87
P. A. Schwartz, S. S. Class, Pretty Prairie, Ks.	2.77
Peter J. Schroeder, Deer Park, Wash.	10.00
Delft Menn. Church, by Rev. Abr. A. Wiebe, Delft, Minn.	38.15
D. D. Lorenz and Sisters, Butterfield, Minn.	5.00
Christians Oraibi, Ariz., Rev. J. P. Sudermann	10.68
Salem Zion Ch., Marion, S. D., Albert Schwarz	53.42
Mrs. Henry Hiebert, Home, Goessel, Kansas	1.00

Received for General Fund:

Bethel Menn. Ch., Fortuna, Mo., S. J. Moser	10.16
D. W. Friesen, Altona, Man., Canada	1.00
Menn. Ch., Aberdeen, Idaho, Dora Haury	10.00
Bergthal Menn. Ch., H. C. Schultz, Pawnee Rock, Kansas	13.38
Hoffnungsau Menn. Ch., Inman, Kansas by A. B. Reimer	24.79

Received for Russia:

P. M. Claassen, Newton, Kansas	15.00
Edward Esau, Whitewater, Kansas	5.00
John J. Schmidt, Canton, Kansas	5.00

Received for Canada:

Mrs. Henry Riesen, Hillsboro, Kansas	50.00
Aganetha Duerksen, Hillsboro, Kansas	5.00

Summary:

Receipts

Received for Flood Sufferers	1855.22
Received for General Fund	59.33
Received for Russia	25.00
Received for Canada	69.85
Received for South America	25.00
Total	$2034.40

Remittances

To Red Cross for Flood Sufferers	1391.52
To C. S. Altmann for Germany	35.30
To Daniel P. Enns, Rosthern, Sec'y-Treas.	114.85
To Russia	24.10
To Mennonite General Committee	225.00
To North American Relief	4.13
To Expense Acct., Mcc. Meeting, Telph., etc.	44.46
Total	$1815.26

Respectfully submitted,
Peter H. Unruh,
Goessel, Kansas

« « JOTTINGS » »

WE REJOICE!

—The Boards of Education and Publication are happy to report that *twelve thousand* CHRISTIAN SUNDAY SCHOOL QUARTERLIES have been ordered by our Sunday Schools for the second quarter. We heartily thank the schools and churches for this splendid cooperation in the use of this new publication.

—In addition to the Vesper Choir on a tour of the mid-western States, another group is representing Bluffton College among its constituency during this vacation period. A men's gospel team, consisting of Albert Bohrer, Normal, Illinois; Donald Gundy, Meadows, Illinois; Harleigh Rosenberger, Souderton, Pennsylvania; Andrew Shelly, Pennsburg, Pennsylvania; and Stanley Fretz, Lansdale, Pennsylvania, is visiting a number of Pennsylvania communities.

—Harold Kaufman of Hudson, Illinois, and Emma Detwiler of Normal, Illinois, have been elected presidents respectively of the Y.M.C.A. and Y.W.C.A. at Bluffton College for the coming year.

—Arnold C. Schultz of Chicago who has spent the past year studying in Jerusalem conducted meetings in Bethel Church, Mountain Lake, Minnesota, every night of the week following with Easter Sunday. He also spoke at the Sunrise Service Sunday morning and occupied the pulpit for the Easter morning service.—Mrs. E. H.

—Members of the General Conference who know Rev. J. E. Entz, beloved elder of the First Mennonite Church, Newton, Kansas, will be saddened to hear of the death of his sixteen year old daughter Ruth who suddenly passed away at the Montrose Girls' School, Montrose, Pa. Only three years ago Brother Entz lost his companion, and now with Ruth, their only and adopted child, also gone he is left alone in his rural home. May God be his strength and comforter! An obituary is soon to follow.

—*F. J. Wiens, manager of our Book Concern, reports that the Senior Catechism, which has undergone a revision is now off the press and orders can be filled promptly.* The old edition had been practically exhausted and, farther than that, contained a number of typographical and textual errors that needed correction, which the Board of Publication asked Dr. S. K. Mosiman, President Emeritus of Bluffton College, to make. The copy was then submitted to several other brethren for approval. The Board of Publication is very grateful to Brother Mosiman, in particular, and to these other brethren also for their work and the interest taken in the revision. May the book prove a help and a blessing to our children and young folks!

—Sunday, March 28, the Bluffton College Vesper Choir was the guest of the Bethel College Church during morning worship. It favored the audience with some well-rendered anthems. The group stayed on the campus the night previous and was served breakfast by the campus folks and dinner by the church, at the College dining hall.

—The Men's Chorus of Hesston College and Bible School under the able direction of the Dean, Rev. Paul Erb, is making a spring tour through the Central West.

—*College Life.* School life is a happy life because it is a busy one. Idleness brings despair and grief; busyness brings happiness and hope. Youth wants to be busy. His zeal and courage urge him on to do something....Students enjoy school because of the many activities: The Y.W.C.A., Y.M.C.A., Mission Band, and the College Choir. The hours spent together in Christian fellowship and service fill the student's heart with joy....College life is enjoyable because it is a period of growth. Man rejoices in victory. The added knowledge, faith, and courage that he gets create joy and hope in the heart of the zealous student....School life has a challenge for youth. The many duties, the activities, the new strength and victories, and the urge to make the most of oneself form the rainbow and the silver lining in student life.—Tabor College Bulletin.

—Ed. Liechty, our former student, now the efficient editor of the splendid "Berne Witness," believes in wholesome community mixers, as is shown by the following clipping, "Children of Berne and community Saturday enjoyed the annual Berne Witness egg hunt at Lehman Park despite the cold weather and snow-covered ground. About two hundred children braved the cold, many of them accompanied by their parents. The Berne high school band led the parade to the park. Thirty dozen gaily colored easter eggs were distributed throu the park by Witness carriers, who enjoyed a luncheon at the Swiss Cafe prior to the job of hiding the eggs."

—Rev. B. H. Janzen of Kingman, Kansas, has accepted a call to and is already serving the Mennonite Church at Lehigh, Kansas, as their pastor. But the family will not move there until after the close of school.

—Compulsory military training has been abolished in the state-supported educational institutions of North Dakota by a law enacted during the current session of the Legislature. This will mean that the R.O.T.C. units at the North Dakota Agricultural College and at the University of North Dakota will be put on a voluntary enrollment basis. Before signing the bill Governor William A. Langer, of North Dakota, made a radio speech in which he said that the "Agricultural College and the State University were not founded to train men to fight. They were chartered for specific purposes—among others, to provide an education . . . Certainly it should not be necessary to require that young men take military drill before they can receive an academic degree. In adhering to the business of education these schools serve the state best."

—The Ohio Pastors' Convention has adopted the following resolution on the situation of military training in Ohio: "We state our deep concern over conditions at Ohio State University. By repeatedly coercing Christian conscience and enforcing military training upon its students it violates the right of religious freedom. The administration and the Board of Truestees refuse to make military training optional or to allow students to take alternate courses. It, therefore, leaves us no alternative. We shall do all in our power, as religious leaders, to influence our young people to attend other educational institutions where freedom of conscience is allowed."

—*Food and the Swedish Birth Rate.* On account of the falling birth rate in Sweden the government last year appointed a committee to examine the cause and to suggest remedies. The committee, according to special correspondence of the New York *Times,* found that the birth rate is about 30 per cent below that needed to maintain a stationary population. About on-half of the total number of families have only one child or none. At the present rate of marriage this number should be reduced from one-half to one-third while the other two-thirds should have at least four children per family in order to keep the population stationary. The committee found that 40 per cent of the urban families have more than three children and over one-half of the working-class families having more than three children live in standardized tenements of one room and kitchen.

—To aid mothers in getting material for devotional reading in the home with children under twelve, Mrs. L. Hostetler, Upland, Calif., gives a list and a brief survey of books suitable for that purpose. They are: "THOUGHTS OF GOD FOR BOYS AND GIRLS," by Edna M. Baxter and Ruth I. Conant; "JUNIOR BIBLE," a collection of Bible stories for boys and girls, by Edgar J. Goodspeed; "THE BIBLE IN GRADED STORY," Bible stories for younger children in three volumes, by Edna Dean Baker and Clara Belle Baker. All of these books can be ordered through the Mennonite Book Concern, Berne, Ind.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, APRIL 13, 1937 NO. 15

EDITORIALS

Trees

I think that I shall never see
A poem lovely as a tree,
A tree whose hungry mouth is pressed
Against the earth's sweet-flowing breast;
A tree that looks at God all day
And lifts her leafy arm to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

FUN IN THE HOME

A fine old lady, gray-haired and with a sympathetic smile, tried to tell me that she never played. But I caught her quilting on one of the loveliest pieces of home handwork I have ever seen. In a few minutes she quietly confessed that she loved to quilt and did it to quiet her nerves. I left without telling her that she was playing, and entering into one of the finest recreations I know, for one who loves to quilt. Here is fun in the home, but it is personal fun.

Family fun is a little different. It not only takes in personal fun in the home, but includes the elements of play and fellowship together as a whole family and also as sections or smaller groups of the family, father and mother together, or perhaps the two younger boys are together. Anyway, family fun must somehow take in all and it is often wise for the entire family to play together as well as work together, and we suggest also to worship together.

There are some fundamental things we ought to understand about play.

1. Play is inevitable, everyone plays.
2. Play for the child is life itself, creation.
3. Play for the adult is the rebuilding of life, re-creation.
4. Play for youth is creation at one time and re-creation the next moment, and youth changing on this issue is hard to understand.
5. Playing together helps to build a unit. So does work and worship. Never neglect any of these.
6. Parents face the task of creating a happy home, so play can not be neglected.
7. Play activities and techniques can be acquired.
8. In worship and meditation character is formed. It is refined in play and tempered in work.—Robert W. Tully in "The Gospel Messenger"

RELIGIOUS EDUCATION VS. EVANGELISM

There are good, well-intentioned Christians that thoroughly believe in evangelism, but have very little, if any, use for Christian education. This may be due to a lack of understanding or ignorance of the real meaning and function of one or both terms. In their essence the two tend to strive toward the same goal, namely, to bring people to a knowledge of Jesus Christ and the acceptance of Him as their personal Saviour. But they differ considerably in method and modes of operation. Of course, it cannot be denied that there has been, and probably still is, a type of religious education based upon materialistic philosophy and behavioristic psychology. But that is not the religious nurture that the Mennonite Church has been advocating and practicing. In the type of religious education that we believe in and foster we want to kindle the mind and heart of the individual with a glowing desire to know the truth as it is revealed in God's word, so that he may learn to know the plan of salvation and his personal need of a Saviour and take Him into his life, and to train him for consecrated service in Christ's kingdom.

With us it has not really been evangelism vs. religious education, but evangelism *through* the process of religious education or, perhaps we had better say, Christian education; for the terms religious and religion have quite a varied meaning. Christian education, nurture, is a process which, normally pursued, extends through years. It has its beginning, its foundation in the home, in the cradle, on mother's knees, in Christian worship, is continued in Sunday school, the week-day or vacation Bible school, the church, the Bible school, and the Christian college. If properly featured, it is the best and most thorough way of bringing the soul into fellowship with Christ and into a new life with Him. Where this plan of bringing the individual into a vital relation with Christ has not been used or has not availed, direct evangelistic efforts are resorted to and the conversion is likely to be more difficult, is apt to involve greater struggles, and, not infrequently, involves deep perturbations of the soul.

Foreign Missions

P. H. Richert

Taming, Hoping Prov., N. China
February 25, 1937

It is interesting to recall the first impressions on entering a country, whether that be our own country or the country of our choice of labor.

At our annual church meeting here at Taming, I was surprised to find a lady presiding and the audience, men and women alike, giving her due respect in all deliberations. She did it very efficiently and didn't seem to feel out of place at all.

Then I discovered a busy missionary society meeting made up entirely of new personnel, as it were, for they were mostly young women with more or less education, second generation Christians some, some even with normal school training. And I realized that we had moved forward.

Furthermore, I discovered a mother's club intelligently discussing intellectual questions on the management of the home, the training of children, sanitation, hygiene, and the like, following the reading of a book. Here, too, I noticed a new set of women, a change of scene, if you please.

It was just a few days after I arrived here, while I was cleaning my home, that the lady principal of the Provincial Girls' Normal School called at my place, urgently inviting me to come to the Normal School for a Welcome Reception. A very up-to-date and first-class dinner was served with eight of the leading teachers present. Furthermore I received a hearty invitation to come and live and eat in the school until my quarters were put in order. I was given a standing invitation to come and stay at any time for recreation and week-end rests.

Just now China's New Year is upon us. It is the time of feasting, China's Sabbatical month, as I prefer to call it. Days before in happy anticipation and in reverence to their gods firecrackers were fired off. The night of the New Year large firecrackers were booming all night. Days before there is a bustling and hustling, new clothes, if at all possible, must be made, or the old ones cleaned up; the house must be cleaned, the various foods must be prepared to last at least a couple of weeks. New Year's inscriptions must be put on door lintels, gates and walls. Hundreds upon hundreds of gods are sold on the streets days before.

This is also the time when the daughter-in-law is supposed to receive due consideration. All through the year she is tied down to cooking, sewing, patching, washing and the like, and now for two weeks she can rest and play and be at liberty to a certain extent.

Then there is kite flying. Kites are in evidence everywhere, way up in the air until they appear like little specks, though they are really quite large. We see them in all forms. There is the "Ba Kua" (eight diagram), the dragon, the bat, figures of human beings, birds, butterflies, fishes, turtles, and ever the modern airplane is not missing. Swings are also set up over the streets, and children and grown-up men have a merry time swinging and jostling each other. Little tots get a great deal of pleasure carrying little decorated lanterns through the streets.

Gambling at this time is "all the go," as we would say. And even drunken cases are reported. A son, about forty-five years old, who had beaten his father and mother in a drunken state and had done so before, was brought before the magistrate, where he was given a good flogging, after which he was chained to a pillar in the public street.

This is also an opportune time for our Christian forces to make Christ known to these folks who are at leisure to listen. So special evangelistic campaigns are planned. The Taming Church went out in five bands with a total of seventy-two people, students and children also participating. In picture, songs, talks, pamphlets, tracts and through the sale of Scripture portions the message of the gospel was presented. Final reports show that 2558 people listened to the messengers, and 66 places were visited, 2209 tracts and Scripture portions were distributed or sold. And as a result twenty-one listed their names as inquirers after the truth. Also there have been several who have definitely expressed their desire to follow Christ.

Our earnest plea is, send us more workers. Return the old ones and send us new ones, *and that soon.* Just a few days ago I read in the church papers a request from the India field for more workers. If they, among a population of 500,000, with a staff of twenty-four foreign workers, feel so much the need of more help, how much more should we stress it, who in one county alone have 590,000 people and, including the other two counties in the northern half of our field, have only three foreign missionaries to work this vast area. And the demand so great!

Are you looking at the financial difficulties? Please read the article in the first number of the 1937 *Mennonite,* "Comparison" by Rev. J. J. Balzer, which is a great eye-opener, and thought-provoking as well.—Aganetha Fast.

INVITATION

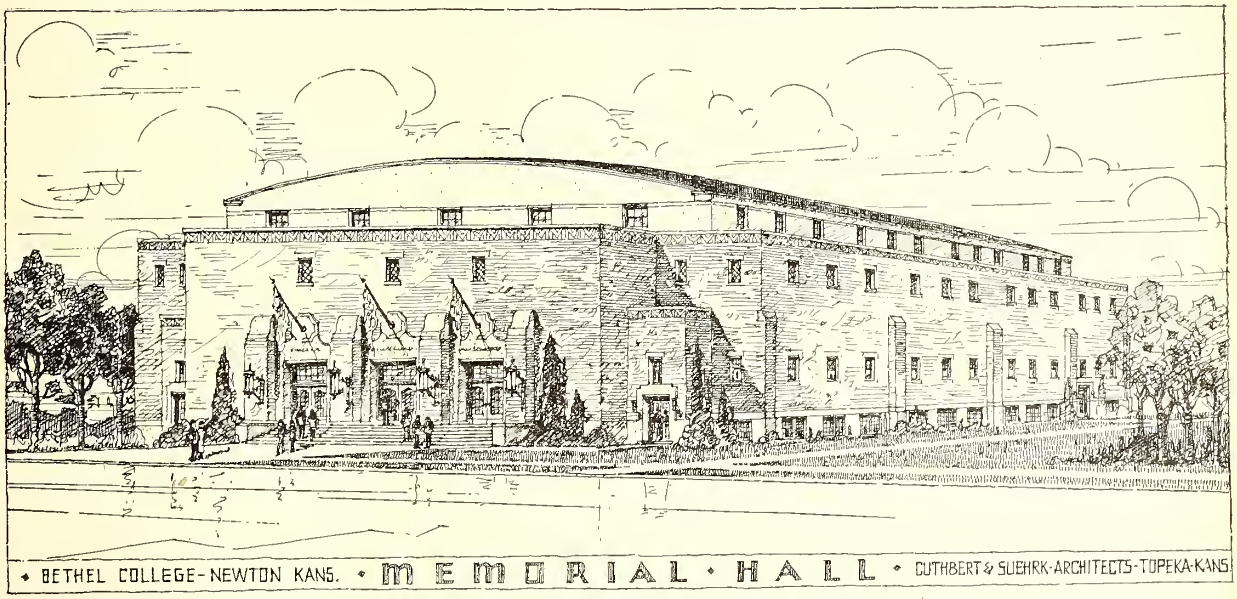
The Hoffnungsau church hereby extends a hearty invitation to all ministers, deacons and church boards of the Western District for THE MINISTER'S CONFERENCE and PEACE CONFERENCE, which, God willing, will take place in their church, April 20 and 21, 1937.—C. J. Voth.

Readers will find the programs for the above named MINISTERS' CONFERENCE on Tuesday, April 20, and for the MINISTERS' PEACE CONFERENCE, April 21, in *The Mennonite of March 30,* on page 5.

. . . And they said, "Let us rise up and Build." So they strengthened their hands for the work.

Nehemiah 2:18

OUR TESTIMONY TO THE FAITH OF OUR FATHERS
OUR LEGACY FOR THE UPLIFT OF OUR POSTERITY


◆ BETHEL COLLEGE-NEWTON KANS. ◆ MEMORIAL ◆ HALL ◆ CUTHBERT & SUEHRK-ARCHITECTS-TOPEKA-KANS.

The Christian college was the pioneer in higher Education in America. Christian education is an essential to the Christian religion. It is the source of trained leadership. On these points authorities agree without exception.

In October, 1938, Bethel College of Newton will have completed fifty years of service. It is a monument to unselfish devotion, to education and enlightenment. Its history is one of struggle and occomplishment, and today it stands on the threshold of a greater future for good.

Bethel College admits selected students from foreign lands and from more than a dozen states with no discriminations because of race, creed, or station in life. All students are expected to recognize the purpose and spirit of the College as indicated in its history and its tradition.

There is a wide-spread desire to commemorate the fifty years of Bethel College history in October, 1938, and to combine with it a memorial to the earlier period of Kansas history which contains the story of the old Santa Fe Trail, the founding of Newton, the coming of the Santa Fe Railroad and the immigration of the Mennonite pioneers into Kansas just sixty-five years ago. It will also provide an unusually fine opportunity for friends near and far to memorialize loved ones in a way that will prove most useful to posterity.

This Memorial will take the form of a building designed to be a common meeting ground for faculty, alumni, former students, undergraduate students, and other friends of the school.

Among other features it will provide an auditorium with a seating capacity of approximately 3,000, large enough to take care of the annual commencement (now held off the campus because of lack of room), of all student functions, conventions of the churches, and reunions of supporters and friends of the College. It will also contain a dining hall for all students and facilities for physical education and development of social life of the students. There is no such building on the campus at present.

It is the policy of the Board of Directors of Bethel College not to incur a burdensome debt on this building. The building will cost approximately $100,000. The objective of the present campaign is $150,000, which when it is reached, will fully pay for the building and take care of current budgetary needs.

Provisions will be made for certain memorial tablets and plaques, and the names of all contributors to the Building Fund will be enrolled in a Book of Remembrance and placed within the Corner Stone. This building will be erected, furnished, and dedicated by October, 1938—

If we have the will as we have the power.

This will be the only building owned by Mennonites that can house the sessions of the General Conference.

Sermon Sketch

Phil A. Wedel

"Bring forth the best robe and put it on," Luke 15:22.

We find the words of our text in the story of the Prodigal Son. In the story the Father is the Lord God. And there is nothing too good for Him. Nothing but the best is good for God. When the prodigal son returned, the Father ordered that the "best robe be put on." Let us consider other robes in their relationship to this robe and see what our Lord has meant by this interesting statement.

1. *The robe is best because it is free.* The Father gave this robe freely. All other robes must be bought. Some robes are quite expensive. The robes that kings and queens wear are very costly. But the robe that the Lord gives is the robe of righteousness. It was given free to the prodigal son. He did not have to buy it. In fact no one can purchase this robe. It is a free gift of God. The righteousness of God cannot be purchased, it is free. Isaiah 61:10, "I will greatly rejoice in the Lord . . . my soul shall be joyful in my God for he hath clothed me with the garment of salvation . . . he hath covered me with the robe of righteousness."

2. *It is the best robe because it can be worn beyond the grave.* All other robes must be left behind. However, one robe accompanies our loved ones. All the others must be left behind. Friends or relatives may use them if they wish. But the best robe, the believer wears through life, through death, and through eternity. It is the right kind of a robe for the royal court of glory. In the parable of Jesus recorded in Matthew 22, only those who had the best robe on were permitted to sit at the banquet with the King. The robe of righteousness qualifies us to be in God's presence.

3. *It is the best robe because it is always in style.* People wear different kinds of clothing. The Oriental and the Caucasian peoples wear different styles of clothing. Missionaries have shown us how the people in India or China dress. To dress in such a manner in America would be unreasonable. There was a day when the hoop-skirts were worn by society women. But who wants a hoop-skirt now? Balloon skirts were once the height of fashion, but who would wear them now? Styles, fashions, change with generations, and forms of dress change in the various parts of the world, but the best robe never changes. It was worn in Paul's day, in the days of John, it was worn in the days of John Knox and Dwight L. Moody. And saved men and women of God are wearing this robe of salvation and righteousness today. It has not changed. It is always in style.

4. *It is the best robe because it always fits.* Other robes may be changed with the coming years. Baby dresses give way to larger ones as the child grows. Slender people need a different sort of a garment from those who are heavy-set. However, this lovely robe of righteousness needs no alterations. It may be worn in youth, and worn till the hairs are gray. The robe always fits, no matter what other changes take place.

THE MENNONITE

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

5. *It is the best robe because it never needs repairs.* Most garments show the wear and tear of daily use. The collar becomes soiled, and worn, the buttonholes become ravelled. The garment wears through at the places where it is most used. The cloth becomes tender with age and hard service. It is not so with the best robe. It comes from Heaven and it is maintained by Heaven. Those wear it best who love it most. Much prayer, much Bible study, and Christian fellowship keep it bright and neat and fresh. It is the best robe.

6. *It is the best robe because it is always suitable for the occasion.* A divers suit would not be suitable for the race track. A bathing suit would be out of place in the pulpit. A wedding dress would hardly be in style for a funeral occasion. About 25 years ago in the State of Kansas there lived a girl who was about to be married. The date for her marriage was set and the wedding clothes were purchased. Suddenly she became ill before that time and died. And so she wore the wedding dress in her coffin. That was her shroud. However, ordinarily, it is out of place for living human beings to wear wedding garments at funerals. But the best robe can be worn at the beach, at the courts of law, on the farm, and in the business place. It should be worn every place and on every occasion.

7. *It is the best robe because of its great cost.* All robes of human manufacturers are produced at a great price. But this robe of righteousness is priceless. Most

other robes are obtained without suffering. But the best robe has come from the terrible sufferings of Christ. It pleased the Lord to bruise Him. He bore your sins on his own body. It cost him the throne of glory. It could not be bought with silver or gold but by the blood of the Crucified One. And through His sacrifice we may obtain the best robe.

8. It is the best robe because no one can take it from you. Sisters borrow each others dresses. Brothers borrow each others suits. Just when you want your best garment for the party some member of the family has taken it for some other social function. But no one can take this robe from you. You can wear it day and night. It is your own to have and to hold forever. It is your sacred treasure.

9. It is the best robe because it is always becoming. Some folks cannot wear red, others cannot wear blue. Some prefer green. Whoever you are, whatever the color of your hair may be, or your eyes, this robe will beautify you. Your body may not be attractive, but it matters not. This robe of righteousness will be exactly the right robe for you. If you will wear that robe, you are a member of the Invisible Church of Jesus Christ. And when that Church shall be taken home you will be accepted. Rev. 19:8, "And to her was granted that she should be arrayed in fine linen clean and white for the fine linen is the righteousness of the Saints." The best robe will qualify us before God. The time will come when God shall review us all and they who will be attired with the best robe will be acceptable in His sight. The robe of good works, the robes of wisdom and knowledge, will not be sufficient. But the robe of righteousness will sustain you and me for eternity. Put on the best robe. The Father offers it to you free. Love and cherish it. Put on the best robe with this pledge upon your lips:

Lord I will work for thee
Lord I will love thee
Lord I will serve thee,
Till in the snowy dress
Of Thy redeemed I stand,
Faultless and stainless
Safe in that Happy Land.

A clergyman in West Africa asked his hearers to bring the next Sunday what they could give to send the good news to those places where God's love was yet unknown. Next Sunday saw a motley collection of things available for turning into money. At last a little black girl walked up and offered — herself. The missionary smiled. "Not yet, dear child," he said; "some day, I hope, but at present you are too young to teach." "But massa not understand," said she; "I have sold myself to missus. She will give you the money." Does not this true story put us lukewarm Christians to shame?—The Sunday School Times.

An Argument For Peace

J. J. Balzer

The so-called Kellogg-pact is known the world over, and all nations have signed it, thereby calling war a crime. Still those same nations are preparing for war as never before. There is surely urgent need to proclaim peace to the fearful saint as well as to God's enemies.

Our church papers had articles in every issue for the past year or so, and I often wondered whether much knowledge has been gathered from them. Let me give my viewpoint of it in a few brief notes.

We as Christians are ambassadors, ambassadors of Christ. This title alone gives a clue both to our message and to our behavior. It is the policy of ambassadors at all time to avoid giving offense. This is especially the case when relations are strained and the home government is for peace and conciliation. God, at this time, is for peace, and it behooves His servants to conduct themselves accordingly.

Elijah called down fire from heaven which consumed the captain and his fifty men who were sent against him. The disciples suggested a similar course in the case of the Samaritans who would not receive Elijah's Master simply because He wended His way towards Jerusalem. But He rebuked his disciples, saying, "Ye know not what manner of spirit ye are of." They had an illustrious example and the Scriptures as a basis for their suggestion, but they failed to apprehend the spirit of the times. How little does the restless host of Christendom know the manner of spirit which it should show. Actual warfare with weapons of steel is its resort and all of Europe—calling themselves Christians—are just burning for the battlefield against a peaceful neighbor. What blasphemy on the name of Christ!

It is nothing to be at peace in the midst of friends and comforts and popularity. But in adversity and trials, in calamity and want, when all men and everything seems against us, by act as well as words, there is opportunity to express and work for conciliation.

An ambassador must be prepared for dishonor as well as recognition, for defamation as well as acclamation; and in any and every case he is acknowledged to be true, and he rejoices in all his sorrows, dispenses many a fortune, and knows that everything he does is to honor his government. How marvelous is such a ministry!

One more thought. The moment war is declared between two countries the ambassadors are withdrawn. Before God, who pleads for conciliation at this time, begins His strange work in the great day of His wrath He will take us—His ambassadors—out of this scene. Our presence here is and should always be a true token of peace, which must continue until we are called home. May God help us to be true ambassadors who have endurance to the end!

Sunday School Lesson

A. S. Bechtel

April 18, 1937

THE EFFECT OF ALCOHOLIC BEVERAGES.

Topic: The Scientific Basis of Temperance

Many of the outward effects of alcoholic drinks have been apparent from ancient times. In recent years chemical and medical science have taught us to understand how these are produced. Ethyl alcohol, used in intoxicating beverages, has always been a great enemy of the human race. It is a poison and when absorbed into the blood, interferes with the proper operation of the bodily organs. Taken in sufficient quantities, it produces death.

Destruction, the Price of God's Broken Laws
Gen. 13:13, 19:23-25

One of history's most appalling records is the destruction of Sodom and Gomorrah (vs 24,25). This was God's punishment, visited on these cities, because of their exceeding sinfulness. It is a frightful warning against unrestrained sin today. It presents very forcibly the fact that overwhelming judgment must overtake those who are deliberately wicked. It is a graphic picture of that which alcohol does to the body, mind and soul. The inevitable price of God's broken law—physical, moral and spiritual—is destruction and death.

Grapes of Gall—Poison of Asps Deut. 32:31-33

Nothing good can come from a people corrupt at heart. The fruit of such—here represented as a vine —is as bitter grapes producing poisonous wine. Alcoholic drinks are a poison to the body and the mental and spiritual nature of man. Alcohol, physicians and scientists tell us, is a narcotic poison pure and simple, containing no food nor medicinal value whatever. The poison of alcohol is as deadly as that of a venomous asp. It causes degeneracy in all living things. It destroys mind, body and soul. In the end its punishment is the same as that of the wicked.

The most marked effect of alcohol is upon the nerves, chiefly the brain. It numbs the brain, deadens the nerves, lessens the sense of responsibility, causes a loss of self-control.

Six Awful Evils, Results of Indulgence
Prov. 23:29-32

Solomon's vivid picture (v29) of the baneful results of alcoholic indulgence is alarmingly true today and increasingly so since the advent of the post-repeal saloon. "Woe", literally intense pain that leads to the cry "oh". "Sorrow", deep-seated grief; "contention", "babbling" or complaining; "wounds without cause", unnecessary, easily could be avoided; and "redness of the eyes", nature's signal light easily read by all. Nothing good can be said of alcoholic drink. Why should any Christian indulge in it? There can be but one reason, that he likes it.

Take the only wise attitude vs 31,32

Look not upon alcoholic drink—total abstinence. It may look inviting—it IS treacherous. Looking leads to desire to taste. Tasting easily leads to "tarrying long at the wine". All drinkers began that way. Eve looked at the forbidden fruit, then ate. Wisdom shuns the dangerous and deceiving.

Verse 32 pictures the bitter end. "At the last", three very significant words. The beginning of drinking may be pleasant, wine sparkling, going down smoothly, but the ending is biting, stinging-death to will-power, to the highest and best of Christian sensibilities.

Practical Truth

The evil effects of alcohol upon the body, mind and soul should cause every cautious and wise person to abstain entirely from its use.

Prayer

Oh God, guard the youth of our land against the sin of indulging in alcoholic drink. In Christ's name. Amen.

"KNEE-ACTION"

What a thrill came to the motor-going public when the latest development in the automobile came out, namely, that of "knee-action." Here was something that had long been looked forward to; for how needful it has been to have something that would take up the jars and jolts, and permit the occupants of the car to ride in comfort, regardless of bumps and ruts in the road. It is indeed a great addition.

In the Christian life, also, "knee-action" may be and should be applied to great advantage.

"Knee-action?" Yes, the Master often used it. Read through the Gospels and note the many times that Jesus went into a solitary place to bend the knee in prayer to the Heavenly Father. After a busy day when the masses had surged about Him for healing and for counsel, how often He retired to a solitary place for rest and communion. Again, when great issues were at stake, such as we read of in Matthew 26:36-44, He retired to the Garden in prayer; in fact, much of His time was spent on His knees.

We, also, in these days and times, need this "knee-action" to help us over the jolts of the depression, when men's hearts fail within them because of the uncertainty of things.

"To your knees," might well be a motto which Christians should ever keep.

In the early morning before the tasks of the day have begun, to gain strength to meet each problem; and at eventide when weariness presses the soul; and perhaps, most needful, at the noontime, when the press of duties makes the going hard, when unwarranted criticism is hurled, and trials beset on every hand; how needful indeed to slip to one's knees in prayer and then tell our Heavenly Father everything. —Sel.

Doctrinal and Devotional

POST-MILLENNIALISM

J. J. Friesen

Here are some thoughts that came from the pen of a converted Indian:

"Some of the Mennonites have gotten off the path of the truth, for there are many post-milliennialists. Nearly every one of the missionaries that came to us from the Mennonite Church was a post-milliennialist until he attended a Bible conference here. All of them are now strongly pre-millennial in their Bible teachings. And I can assure you that our people are happy when they are once converted to pre-millennialism. The church will undoubtedly have to face difficult problems before the coming of Christ will take place. The only safe solution of these difficult problems is the coming of our Lord and Saviour. So we must prepare to meet Him. This can only be done by being deeply grounded in the truths of God's word. I am quite sure that such a time will draw all Christians to the Lord."

Strange, is it not, that so many Mennonites are post-millennialists? The Bible plainly teaches that there will be a pre-millennial return of the Lord and in like manner as His disciples saw Him ascend. "The Lord shall descent with voice of archangel, the dead in Christ shall rise first and the living believers shall be caught up together in the clouds to meet the Lord in the air." "Blessed is he that hath part in the first resurrection." The other dead do not rise until a thousand years later. Christ will reign; Satan will be bound. The beast and the false prophet will be cast into the lake of fire. The nations will be judged. Satan will be turned loose for a short time. The last battle will take place. Satan will be cast into the lake of fire and have company with the beast and the false prophet forever and ever. The second resurrection will take place. Then will be the judgment before the Great White Throne; and the dead, great and small, will stand before God. The books—also the Book of Life—will be opened. The dead will be judged by the things written in the books, according to their works. "And whosoever was not found written in the book of life was cast into the lake of fire."

These are some of the events that will take place at Christ's return, according to Scripture.

We have often wondered how the post-millennialist harmonizes these facts with his beliefs.

YOUNG HAMLIN'S SELF-DENIAL

When Cyrus Hamlin was ten years old, his mother gave him seven cents to celebrate a great holiday. The money was for gingerbread, buns, etc. "Perhaps, Cyrus," said she, "you will put a cent or two in the missionary box at Mrs. Farrar's." As he trudged along he began to ask: "Shall I put in one cent or two? I wish she had not said one *or* two." He decided on two. Then conscience said: "What, five cents for your stomach and two for the heathen! Five for gingerbread and two for souls!" So he said, four for gingerbread and three four souls. But presently he felt it must be three for gingerbread and four for the souls. When he came to the box he dumped in the whole seven to have no more bother about it. When he went home, hungry as a bear, he explained to his mother his unreasonable hunger. And, smiling through tears, she gave him an overflowing bowl of bread and milk. And he pathetically asks: "What was the meaning of mother's tears?"—The Epworth Herald.

PUBLICATION

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FAMILY CHRONICLE

Marriage

Awkland-Dietz: On March 14 Miss Pearl Dietz, a very active worker in the East Swamp Church, became the bride of Mr. Horace Awkland, another active member and president of the Y.P.C.E. Ralph Dietz, brother of the bride, and Miss Esther Awkland, sister of the groom, accompanied the couple. The choir sang, "Living for Jesus," and Miss Lillian Landis sang a solo. The pastor, Rev. W. S. Gottshall, officiated.

Jones-Long: On March 20 Miss Mildred Jones and Mr. Charles Long, also of the East Swamp Church, were united in marriage by Rev. W. S. Gottshall at his home in Quakertown.

——:-:——

Deaths

Mervin Paul Shelly, a promising young man, member of the 1937 graduation class of the Quakertown High School, left our midst to return to his Maker. He attained the age of 18 years, 6 months, and 21 days. It was hard to see so young a member of our church depart so early in life, but the Lord had other plans for him. He was the first to be buried from the new part of the church. The pastor, Rev. Gottshall, was in charge of the service.—Correspondent.

Mrs. Clara Ruth (nee Eymann) died at her home at Reedley, California, on March 25, 1937, at the age of 89 years, 5 months, and 15 days. She was born at Ashland, Ohio. When she was 4 years old her parents moved to Lee County, Iowa. Here she was received into the Mennonite Church on her confession of faith by the rite of baptism. On November 20, 1870, she was united in marriage with John A. Ruth; and the Lord blessed their union with nine children, two of whom preceded her to eternity. Her husband preceded her in death on August 19, 1919. After their marriage, they moved to a farm near Summerfield, Illinois. In 1885 they moved to Halstead, Kansas, and in the spring of 1915 they moved to Reedley, California. The highest ambition of her life was to bring up her children in the nurture and admonition of the Lord that they might become useful Christian men and women, and her efforts in this direction were crowned with admirable results. She enjoyed good health almost to the end of her life, for which she was constantly thankful. On the morning of March 25 she had a stroke and passed away peacefully that evening.

Funeral services were held in the Reedley Mennonite Church on March 29. Rev. H. J. Krehbiel spoke words of comfort, basing his remarks on Job 5:26, and Rev. J. H. Langenwalter based his remarks on Psalm 92. She leaves to mourn her departure five sons, two daughters, eighteen grandchildren, fourteen great-grandchildren, and many friends; but we do not sorrow as such who have no hope.—Corr.

Mrs. Anna Buller Funk, 69 years old, Rogers County, Inola, Oklahoma, resident, died at her home, February 17 of a heart attack.

Mrs. Funk was born in Russia and came to the United States with her parents when she was six years of age. She was married in 1898 to Abraham Funk and moved to Inola, Oklahoma in 1914 from Canton, Kansas.

She is survived by her husband and seven children who are Mrs. Sara Janzen, of Medford, Okla., Mrs. Anna Schmidt, Mrs. Elizabeth Hiebert, Otto, John, Waldo and Arnold Funk all of Inola.

Funeral services were held Saturday afternoon at 2:00 o'clock from the Eden Mennonite Church. Words of comfort were spoken by Rev. G. B. Regier and Rev. Sol. Mouttet.—Corr.

Ruth Elizabeth Entz, daughter of Rev. and Mrs. J. E. Entz of Newton, Kansas, was born November 28, 1920, and died at Montrose, Pennsylvania, March 24, 1937, at the age of 16 years, 3 months, and 20 days. "When five years of age," her father writes, "we took her into our home and heart, adopting her as our child. From the first day on she brought much joy and sunshine into our life. She was of a cheerful, happy disposition and highly gifted. Although at the time she did not know one word of the German language, she learned to talk it fluently in eight months. After finishing the grades, she had the special opportunity of attending, for two years, the Hesston Academy and Bible School; and this year she had the unusual privilege of attending the Montrose School for Girls, a school located in beautiful north-eastern Pennsylvania, in the Blue Ridge of the Allegheny Mountains. The institution is a College Preparatory Boarding School with special emphasis on Bible teaching."

Three years ago Ruth had the misfortune to lose her mother which made her lot the more sad because, as the only child in the family, she was now left alone with her father. In May, 1936, she was baptized on confession of her faith in Jesus and was received into the First Mennonite Church. Among her many gifts she had a beautiful voice. She greatly enjoyed singing in church, at the Bethel Home for the Aged, and wherever occasion presented itself. She often sat at the piano singing for hours. At the school which she attended, Ruth definitely rededicated herself and her life to Jesus, as is evident from these words in a letter from the school's pastor: "These lines are written to assure you that we have concrete evidence that our dear Ruth has gone to be with the Lord, 'which is far better.' "

Her parting, though all too early and too sudden, was beautiful. On the night of March 23, at a largely-attended evangelistic meeting, conducted by the well-known radio preacher, Rev. Percy Crawford, Ruth was among those who publicly vowed to accept Christ and to serve Him. And on her way from the church, she uttered these words, which were the last she spoke, to a girl companion: "I did it tonight." On the following morning, she passed away as a result of heart failure.

As land is improved by sowing it with various seed, so is the mind by exercising it with different studies.—Melmoth.

"A UNITED MENNONITE YOUTH IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andreas

Sponsored by
the Young People's
Committee of the
General Conference

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Sanger, Calif.

A Young Mennonite Medic Looks At Missions

By Rudolf T. Unruh, M. D.

A challenge, if presented clearly, will be a challenge still to those who have a place in their hearts for their fellowmen. Youth is still interested in foreign missions. We have faith in the superiority of our western philosophy as interpreted in the Christ. His views of life are still our guide. Other people, especially the more primitive, have their own philosophy of how to meet life's situations; how to remain calm and unperturbed in the face of the realities of life. Many flounder about, tossed here and there by their own unsteady theories that have no firmness nor consolation.

In his student days it was "Rudy." Now it's Doctor Rudolph T. Unruh.

He went from his college days to medical school, and through the difficult years of study held high the ideal of Christian service through medicine. On to graduate work in London, and then for years into the fastnesses of Africa, as a medical missionary. Having lived, labored, and suffered among the natives, he speaks with experience.

"Rudy" is back in America now, carrying special studies in surgery in the Halstead Hospital (Kansas), under the famed Doctor Hertzler.

Some hope and console themselves in the prefection that supposedly comes through the transmigration of the soul; others have faith in their man-made images that shall pilot them safely over the rapids; still others hope that close adherence to old traditions of sun- and moon-worship shall help weather the typhoons and floods of life. They continue to trust and put out to sea when their theories and images have long proven unseaworthy. Their ignorance builds them until clear vision for them is impossible in the face of glaring evidence of the fallacy of their conclusions drawn from life's experiment.

Our present day youth demands proof for everything, and rightly so. They too have run the gauntlet of life's experiment and the results of this experiment are out and published, and there is but one right conclusion. Our youth has diagnosed it finally and correctly. Youth today believes in applying proven hypotheses. They have seen the Christ, they have themselves experienced Him, they know what it means and they would and will pass it on. Missions to them is a challenge, and the challenge will not go unheeded.

The law of supply and demand always tends to equalize itself in all phases of life. Just why this law is so slow in adjusting itself in the field of medical missions is a strange phenomenon. Perhaps the need or the demand is not clearly presented to the Christian youth today. Perhaps we are not striving with sufficient determination to inform ourselves about the condition of the world. No doubt, if the Christian youth of today knew the truth about the deplorable hygienic conditions and the superstitious fear under which primitive people are agonizing, to say nothing of the physical suffering, they would with even greater effort than heretofore come to the aid of ignorant humanity. We neglect our duty if we do not acquaint ourselves with her needs.

If we draw into our own shell and keep out the needs of those who know not how to help themselves, their ignorance and suffering becomes our condemning evidence before the Court of Humanization. The true pancosmic spirit of Christ reveals itself forging out and seeking the needy and not waiting for the needs to force themselves grotesquely upon us. In ignorance of the needs of the human race we live contentedly and happily by ourselves.

But the supply is not equal to the demand. In our own selfish shell we have one physician to every 500-1000 population, while among many primitive

THE COOKIE JAR

No real friendships are found on a one-way street.

people 50,000-100,000 are thrust upon one qualified medical man. Not many can obtain aid under such conditions. Not only that, but these under-privileged specimens of humanity don't know that there is help at hand.

We must demonstrate and give them relief. The Christian youth of today certainly has faith in the civilized advancement of science to the extent that they would and will shoulder risks and deny themselves to bring comfort of body and soul to those to whom fate has been less favorable and kind, who have had fewer opportunties and potentialities, in order that their lives might be more abundant and more enjoyable here and in the life to come.

One thing remains, and I deem that youth realizes it. Christian youth should know the truth of the conditions of the primitive races of the world.

How I Propose To Make My Vocation Christian

Young People's Topic, May 2

Col. 3:17, 22-25; 1 Cor. 15:10

Meditation

M.. April 26. Rom. 12:1, 2. . . . By presenting myself a living sacrifice to the God-appointed task at hand.

T., April 27. Rom. 14:19-23. . . . By thinking and planning those things which will make peace, seeking constantly to enlarge the conscience of those about me, without "offending" them.

W., Apr. 28. Gen. 13:1-12. . . . By recognizing, when there is a disagreement with others about me, that God's mind is over us all, and in that spirit I may safely let the other take his choice.

T., April 29. 1 Cor. 13:1-7. . . . By watching carefully the motives from which I act, knowing that God measures values in terms of "units of love expended."

F., April 30. Rom. 12:11. . . . By being diligent, "not slothful," in business; by enthusiastically entering upon my tasks, as though *God* were my employer.

S., May 1. Eph. 4:25-32. . . .By recognizing that all men are fundamentally ONE; and that, therefore, to lie, to short-change, to steal, to speak evil, or to allow myself to become bitter, contentious, argumentative is merely, in the long run, to hinder my own spiritual progress.

Problems and projects

1. A young man, desirous of being an out-and-out Christian, and knowing his employer practised many shady methods, made it a special point to tell his boss he was a crook. Presently he found himself fired. Suggest methods by which a young man in such a position can correct conditions without necessarily incurring the wrath of his employer.

2. Why is it, that some men who are otherwise good, faithful church members, will immediately try to find a loophole in a new law by which they may circumvent the tax requirements or the penalty thereof? In connection, discuss the attitude of the modern lawyer whose guiding motto is: I must *get* all I can, *under the law,* for my client. Is it possible to be RIGHT at law, yet WRONG morally and spiritually. Prove your case.

3. Make a list of modern advertising slogans. Mimeograph these and place them in the hands of members as they come in. At the meeting discuss the outright or implied lies and misrepresentations in most of these slogans. On the same sheet, make a list of practices of modern business, often supported by law, which are designed to protect businessmen and consumers in the interest of Christian practice.

MENNONITE EDUCATION MARCHES ON!

FREEMAN! The College was host to the annual Preachers' Conference on March 29. The principal speakers were Rev. John C. Kaufman, and Rev. Walter Gering, who will leave Freeman this spring to take pastorates in Kansas.

BLUFFTON: While the Vesper Choir of fifty voices, under the direction of Professor Russel Lantz, tours Kansas, other students at home will have to be satisfied with having had a part in the music festival held at Ada, February 22. Representing Bluffton College in this annual, spring contest were: Helen Breese, Venedotia; Christine Miller, Bluffton; Gladys Conrad, Sterling, Illinois; Herbert Jones, Venedotia; Clark Eberle, Defiance; Harold Karuman, Normal, Illinois; John Maidlow, Ottowa; Gordon Hilty and Paul Geiser, Bluffton.

BETHEL: The East not only met the West this week; they fairly embraced! The much postponed clean-up day, when the oracles of the classroom become plain, overalled gardeners, and the students, hired-hands, came none too soon; for the Bluffton Choir was due the following day. What with short classes, over-time chapels, double concerts, teas, luncheons, introductions and speeches it was a treat such as this staid old mid-western Mennonitism will long remember.

Clean Speech

Intermediate C. E. Topic, April 25, 1937

For Your Quiet Hour

April 19. Taming the tongue. Jas. 3:1-10
April 20. The evil of cursing. 2 Sam. 16:5-14
April 21. Guarding the tongue. Eph. 4:29
April 22. Speech reveals the heart. Matt. 12:31-37
April 23. The foul heart. Rom. 3:9-18
April 24. "Speak not evil." Jas. 4:11
April 25. Clean speech. Matt. 5:21,22, 33-37

Pre-prayer Circle

Use Ps. 51:10 for a moment of meditation before prayer. Speak of the need for a clean heart if our speech is to be clean. Encourage each one to take part in prayer

A Clean Speech Month

As an outgrowth of this meeting the society might observe a "Clean Speech Month." Make a small offering box for each member. On the outside print Ps. 19:14. Ask them to put a penny into the box each time an unclean or unchristian word passes over their lips during the next month. Each one will act as his own judge and the benefit of this project to the members will depend on how conscientious they are. Have the boxes brought to the June consecration meeting. Devote the proceeds to beautifying your assembly room with a picture or motto that will remind them to watch their speech

A Suggested Plan

1. Praise in Song
   "I Would Be Like Jesus", "More like the Master"
2. Society Announcements
3. Quiet Worship
   1. Leader: "Follow the Christ, the King, live pure, speak true, right, wrong, follow the king, else, Wherefore born?"
   2. Hymn: "I Would Be True"
   3. Scripture: Matt. 5:21,22, 33-37
   4. Sentence prayers
   5. Special Music: "Just for Today"
   6. Offering: "We give thee but thine own,
      Whate'er the gift may be,
      All that we have is thine alone,
      A trust, O Lord, from thee"
4. Discussion Period
   1. Leader's introductory remarks. A Christian's speech should be different than that of the man of the world. The discussion should bring out what it is that distinguishes it; how we can become conscious of our sins in speech and overcome them
   2. Illustrations in C. E. World Quarterly
   3. Questions
5. Closing Moments
   Superintendent: Clean Speech Month
   Chorus: "Let the Beauty of Jesus"
   Benediction: Ps. 19:14

Questions for Discussion

1. How are bad habits of speech developed?
2. What are some forms of bad speech we as Christians should avoid?
3. How can we become conscious of our bad habits of speech and overcome them?
4. Is the speech always a true test of a person's character?

Wanted--More Light Bearers

Junior Program Suggestions for April 25, 1937

Call to Worship: "Onward Christian Soldiers"

Worship period: Rise
1. In unison: "The Lord Is in His Holy Temple"
2. In unison: "My Jesus I Love Thee", verse 1
3. Responsive reading: I John 2:1-11, 15-17
4. In unison: "I Will Sing the Wondrous Story"
5. Sentence prayers of thanksgiving for the Saviour's love
6. In unison: ' for a Thousand Tongues to Sing"

Announcements

Study period: Aim: to stimulate the desire to become a light bearer through the study of those whom Jesus used so freely
1. In unison: "Jesus Bids Us Shine"
2. Introductory remarks, introducing topic with Romans 12:1—chairman
3. Light Bearers—group participation each one giving the name of a light bearer found in the Bible and the special service rendered
4. Special music: "Lord, Speak To Me"
5. Other Light Bearers—talks by juniors on
   a. John Wesley
   b. George Whitefield
   c. William Carey
   d. James H. Taylor
   e. Charles H. Spurgeon
   f. Dwight L. Moody
   After second talk let a quartet seated in the back row sing verses 1 and 2 of "Throw Out the Life Line." After fourth talk let this quartet sing verses 3 and 4 of the same song
6. In unison: "Bring Them In"
7. Wanted: More Light Bearers—heart-talk by leader using Matthew 9:37,38
8. In unison: "Jesus Master Whose I Am"
9. Closing prayer

THE JUNIOR CORNER

Sometimes I wonder whether any of you juniors in the east or the west or the north or the south ever look into this page. Perhaps, if you come to this corner now and then, the editor will lease it to us. I want to tell you a story, a true story.

Once upon a time, several hundred years ago, there lived across the waters, in a country called "Wales," a junior, Mary Jones. Mary never dreamed that she was going to be used as a light bearer, bearing the light of Jesus to others. She was ten years old when it happened. The funny thing about it was that she did not even know that it happened.

There were many mountains where Mary lived and when she wanted to go to her aunt's home, Mary had to walk four miles up and down these mountains. It made her legs ache but Mary went often because at her aunt's house there was something she loved. This something was always on the table and in it were such wonderful stories. Have you guessed what it was? A Bible! Mary really loved it and each time she was through reading it, she put it back tenderly. She wanted one just like it for her very own. One day on the long, long walk home, Mary made a decision. "I will save my pennies," she thought. And Mary did. For six long years she saved them. She had enough money now but where, oh where should she find a Bible. You see, there were very, very few that one could buy then. One day she heard that twenty-five miles away lived a minister who sold Welsch Bibles. Twenty-five miles away! Even twenty-five miles up and down mountains did not seem too far to Mary for she wanted a Bible so very much. Holding the money tight in her hand, she started on the long, long walk. She was very tired when she reached the minister's house and how Mary cried when she was told that all the Bibles had been sold. The minister was very kind. What do you suppose he did? He gave Mary his own beautiful Bible. How happy she was.

Now you want to know how Mary became a light bearer? It was this way. Soon after Mary's visit, the kind minister went to London and told the people of the junior girl who wanted a Bible so much that she patiently saved her pennies for six years and that she didn't mind walking many, many miles in order to buy one. When the people heard this, they said, "There must be many, many, people all over the world that want a Bible just as Mary wanted one." Do you know what they did? The great British and Foreign Bible Society was founded which is still sending out many Bibles into all parts of the world. Later a Bible society was founded in America, then one in France and, still later, one in Germany. Mary never dreamed that because she loved the Bible so very much, many, many others would receive one also. So Jesus used her as a light bearer. Do you think that Jesus could make you and me a light bearer if we love the Bible very much? Let's try it!

Read the Bible often and you will love it much

GIVING AND RECEIVING

"Freely ye received, freely give (Matt. 10:8).

So long as we live we must give. And that is one of the joys of living. Perhaps some of us have wished that the time might come when we need not "give" any more. Then we need to read this true little message in verse:

"'For giving is living,' the angel said,
'Go feed to the hungry sweet charity's bread.'
'And must I keep giving again and again?'
My selfish and querulous answer ran.
'Oh, no!' said the angel, piercing me through,
'Just give 'till the Master stops giving to you.'"

—The Sunday School Times.

CORRESPONDENCE

First Mennonite Church, Beatrice, Nebraska

As we look back to the first of the year, we have reasons to praise God for the manifold blessings that we have received. We have reorganized the Sunday School work, elected superintendent, leader, and teachers for another year. Rev. P. A. Wedel of Aberdeen, Idaho, was with us the latter part of January, conducting the Sunday School Teachers' Training Course for the third year, thus finishing the elementary course. Along with this course we had forenoon sessions where he discussed with us the Lord's Prayer as a foundation for his sermons in interpreting the prayer, through all of which we received many blessings.

In March we had the rare privilege to celebrate Henry J. and Mrs. Wiebe's fiftieth wedding anniversary. They started the celebration in the morning with the children and near relatives. Rev. Frank Albrecht gave a short talk and the men's chorus sang. The evening celebration was attended by a large circle of relatives and friends who had assembled to thank God for the grace and mercy that had guided the couple through the fifty years of their married life. The program consisted of a German message given by Rev. Cornelius Penner and one in English by Brother T. A. van der Smissen. These were interspersed with music by a men's chorus and a reading entitled "The Golden Wedding Day," in honor of the couple, by Mrs. Albert Blackley. Mr. and Mrs. Wiebe are living on the farm about ten miles west of Beatrice and are enjoying reasonably good health.

On Easter Sunday both of our church choirs rendered an Easter program. In the forenoon the Young Peaple's Choir gave several numbers in connection with the regular morning service. In the evening the Senior Choir sang the cantata "Our Living Lord" by Ira B. Wilson, under the direction of Rev. T. A. van der Smissen.

On April 3 the Bluffton College Vesper Choir favored us with a splendid song service.—W. R. Penner, Corr.

Quakertown, Pennsylvania

The Spirit is still on the up-grade at the East Swamp Mennonite Church, since the rededication last autumn. The first quarter of the year has ended with an average of 106 persons present every Sunday, where last year we averaged 91, which in a measure was due to severe snow storms. We were later told of a congregation in Quakertown which has a large membership and only fifteen present. We were indeed fortunate to have the services of Mr. Frank G. Shelly who opened the road for the people so they could come through the big snow drifts in the roads.

A number of the East Swamp folks attended the

Good Friday service in the Reformed Church in Quakertown between the hours of 12:00 to 3:00 p.m., Rev. Gottshall having the last address of the service. In the evening preparatory services and reception of members was held in the church. The following were members of the class: Miss Ruth Krigor, Miss Eva Beidler, Mr. Ernest Boehr, Mr. Henry Beidler, Jr., Mr. Myron Reinhart, Jr., and Mr. Clarence Croman. These were received by letter or the right hand of fellowship: Mr. and Mrs. Ernest Schaffer, Mr. and Mrs. Wallace Markley, Miss Dorothy Dietz, Miss Sadie Dietz, Mrs. Horace Awckland, and Mr. Allan Grant. Mr. William W. Cope and Mr. Lester Schaffer were received by letter at the communion service.

The yearly dawn service was held in the West Swamp Church under the auspices of the Christian Endeavor Society. A goodly number from our church were present. Miss Lillian Landis, Miss Mildred Landis, and Miss Lucy Awckland sang a beautiful selection.—Wm. W. Cope, Corr.

Second Mennonite Church, Philadelphia, Pa.

We are happy to report to the readers of THE MENNONITE that we have a group of young people who are active in Conference and Community work. One of our young men, Albert Stover, has recently been elected president of the Delaware Branch of the Philadelphia C. E. Organization. Others are active in the Brotherhood, the Retreat, and local Sunday School conventions.

Our church does not have a Mennonite background as is the case with other Mennonite churches. The membership is made up largely of people gathered out of the community. During the past year and a half we have been greatly concerned about our pastor's health. He has been seriously ill, but now is again able to fill the pulpit. The members of the church have loyally supported the work during all of this time and are happy to note his continued improvement.

An interesting visitor lately attending our service was Doctor Isaac of Manchuria. Readers of the church papers will recall that it was he who through his tireless efforts made it possible for the hundreds of Mennonites refugees from Russia to get in touch with Mennonite relief organizations in other countries and so to find their way to a haven, either in Brazil or in Paraguay, South America. Dr. Isaac is himself a refugee from the Mennonite colonies of Russia where his father was active in mission work and in the publication of Mennonite historical material. He has now returned to the large practice which he has established as an eye specialist among the thirty-five million Chinese occupying this territory recently seized by the Japanese. He says that, besides his own family, there now remain in that country only two Mennonite families.

The Ladies Aid Society, one of the strong and helpful organizations of the church, recently celebrated its 39th anniversary. It was organized when the church was a mission, meeting in a private house.

Our Easter services were the best in attendance and interest ever held in the church. All the space in the building was taken up by worshippers. At that time six young people received baptism and two others were received into church membership by the right hand of fellowship.—Corr.

Bethany Mennonite Church, Freeman, S. D.

On April 5, 1937, the young people's society of our church sponsored a surprise birthday party for Rev. W. Gering who has accepted a position in the Eden Church of Moundridge, Kansas, for his future work. Rev. Gering has enjoyed working with the young people; consequently, he has organized this society and has served it very faithfully.

The group, consisting of nearly fifty members, met at the home of Dr. J. H. Wipf. Rev. Gering was asked to conduct the opening song service. As he was ready to announce the number of the song, the group burst out with cheers of "Happy birthday." Immediately following, a short musical program was presented by the members of the society. Then a number of recreational games were played. As the evening drew to a close the group was served a tasty lunch of ice cream and cake. Then a presentation speech was given, and Rev. Gering was presented with a leather-covered song book ("Gesangbuch mit Noten").

The group departed wishing Rev. Gering many more "happy birthdays."—Paul Kleinsasser, Corr.

FOREIGN MISSION RECEIPTS

for March, 1937

Mission Friend, Newton, Kansas,	$ 65.00
Refund	50.00
J. H. Claassen Pt. Legacy	48.00
Tabor Ch., Goessel, Kansas	41.11
Johannestal S. S., Hillsboro, Kansas	32.28
Christian S. S., Moundridge, Kansas	73.15
Eigenheim Congr., Rosthern, Sask.	6.00
Eigenheim S. S., Rosthern, Sask.	16.10
Menn. Ch., Inman, Kansas	25.48
First Menn. C. E. Soc., Beatrice, Nebr.	10.00
San Marcos Ch., Paso Robles, Calif.	29.18
Thru W. F. Unruh	6.00
Bethel S. S., Lustre, Mont.	5.00
Menn. Ch., Butterfield, Minn.	44.01
A. M. Ch., Milford, Nebr.	20.00
Saron Ch. and S. S., Orienta, Okla.	16.18
Bergtal Ch., Gotebo, Okla.	5.00
Menn. Ch., Pulaski, Iowa	10.52
Margaretha Regier, Elbing, Kansas	100.00
Christian C. E. Soc., Moundridge, Kansas	2.14
S. S. Class No. 2, Bethel Ch., Marion, S. Dak.	5.10
Alexanderwohl Ch., Goessel, Kansas	116.56
First Menn. Ch., Bluffton, Ohio	100.00
Bethel Ch., Mt. Lake, Minn.	100.00
Menn. Ch., Pratum, Oregon	50.01

Menn. Ch., Deer Creek, Okla.	49.47
Bergfeld Ch., Mt. Lake, Minn.	42.27
West Zion Ch., Moundridge, Kans.	42.00
Hebron Ch., Buhler, Kans.	41.27
First Menn. Ch., Upland, Calif.	39.62
Menn. Ch., Buhler, Kans.	26.69
First Menn. S. S., Mt. Lake, Minn.	20.00
Menn. Ch., Lind, Wash.	15.07
Junior C. E. Soc., Aberdeen, Idaho	12.80
S. S., Aberdeen, Sask.	8.00
First Menn. S. S., Philadelphia, Pa.	7.30
First Menn. Ch., Lostwood, N. Dak.	5.01
C. E. Soc., Sonningdale, Sask.	3.00
L. H. Linschied, Butterfield, Minn.	2.10
Salem Ch., Freeman, S. Dak.	200.00
Second Menn. S. S., Beatrice, Nebr.	125.00
Eastern Dist. S. S. Union	100.00
Bethlehem Ch., Bloomfield, Mont.	30.50
First Menn. Ch., Monroe, Wash.	21.28
Bethany Ch., Kingman, Kansas	17.38
Sr. C. E., St. John Ch., Pandora, Ohio	12.50
Gnadenberg Ch., Whitewater, Kansas	26.37
Bethesda Ch., Henderson, Nebr.	83.20
Brudertal S. S., Hillsboro, Kansas	68.45
First Menn. Ch., Halstead, Kansas	41.22
Garden Twp. Ch., Moundridge, Kansas	32.40
Kinderbote, Rettungsverein, Vancouver, B. C.	15.20
Menn. Ch. and S. S., Lehigh, Kansas	8.42
Swiss Menn. Mission Soc., Pandora, Ohio	175.00
Christian Ch., Moundridge, Kansas	108.00
First Menn. Ch., Lima, Ohio	33.54
East Swamp Y. P. Soc., Quakertown, Pa.	25.00
P. D. Dirks, Burrton, Kansas	10.00
Friend, Hillsboro, Kansas	10.00
Sichar Ch., Cordell, Okla.	3.65
Mission Friend, Tacoma, Wash.	450.00
West Swamp Congr., Quakertown, Pa.	70.63
Friend, Emmaus Ch., Whitewater, Kansas	50.00
Bethel College Ch., Newton, Kansas	28.37
Gretna S. S., Gretna, Man.	8.85
New Hopedale Ch., Ringwood, Okla.	8.03
Balance Sale of Mission Land	200.00
Menn. S. S., Upland, Calif.	14.84
Swiss Ch., Whitewater, Kansas	48.88
H. S. Janzen, Newton, Kansas	10.00
First Menn. Ch., Berne, Ind.	456.29
S. S. Class No. 34, First. Menn. Ch., Berne, Ind.	25.00
First Menn. Ch., Mt. Lake, Minn.	36.47
Int. and Rents	5.00
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas.	442.93
	$4331.93

Balance in Bank, March 1, 1937		$ 693.61
Gifts for General Use	$3928.33	
Gifts for Spec. Support	325.80	
Gifts for Pension Fund	72.80	
Interest	5.00	4331.93
		$5025.54
Paid out on Orders		4925.04
Balance in Bank, April 1, 1937		$ 100.50

Respectfully submitted,

J. E. Regier, Treasurer.

Report of the Ex. Com. of Mission Societies for March, 1937

For India

Bergtal Sew. Soc., Pawnee Rock, Kans., widow	$20.00
"Happy Home Club," Hoffnungsau Ch., Buhler, Kansas,	10.00
Miss. Sew. Soc., Menn. Ch. near Avon, S. D. native worker	20.00
"Busy Mission Workers," Chr. Menn. Ch., Moundridge, Kansas, orphan	30.00
"Out and Out for Christ Circle," Ebenezer Ch., Gotebo, Okla., orphan	12.00
Onecho Miss. Soc., Almota, Wash., Biblewomen and evangelists' support	12.50
San Marcos Sew. Soc., Paso Robles, Calif., Champa hospital	10.00
Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mont., Champa hospital	6.42
Bethel Sew. Soc., Montain Lake, Minn., Champa hospital	10.00
Ladies' Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa., Champa hospital	12.50
East Swamp Ladies' Aid Soc., Quakertown, Pa., Champa hospital	10.00
Miss. Soc., Burrton, Kans., Champa hospital for beds	5.00
Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., trained nurse	10.00
Gnadenberg Sew. Soc., Whitewater, Kansas, touring exp., Champa Sta.	10.00
Ladies' Aid and Miss. Soc., Eden Ch., Moundridge, Kans., leper home, Champa Sta.	35.00
Ladies' Aid and Miss. Soc., Eden Ch., Moundridge, Kans., Bible school, Janjgir Sta.	25.00
Emmaus Miss. Soc., Whitewater, Kans., touring tents, Janjgir Sta.	10.00
Miss. Soc., Burrton, Kans., touring tents, Janjgir Sta.	5.00
Ladies' Aid, Madrid, Nebr., touring tents, Janjgir Sta.	9.14
Ladies' Aid, Hanston, Kans., Janjgir Sta., for clothes	15.00
Brudertal Sew. Soc., Hillsboro, Kans., sew. machine for cripple, Janjgir Sta.	10.00
Brudertal Sew. Soc., Hillsboro, Kans., Mrs. P. W. Penner, Janjgir Sta., birthday gift	5.00
Springfield Aid Soc., Pleasant Valley, Pa., Basna Sta., for clothes	5.00
Miss. Soc., Zion Ch., Souderton, Pa., work, Basna Sta.	25.00
Total	$322.56

For China

Miss. Soc., Donnellson, Iowa, Biblewoman	$ 5.00
Onecho Miss. Soc., Almota, Wash., Biblewomen and evangelists' support	12.50
Brudertal Sew. Soc., Hillsboro, Kans., prenatal clinics	18.00
Ladies' Aid, Madrid, Nebr., prenatal clinics	10.00
Onecho Miss. Soc., Almota, Wash., prenatal clinics	25.00
Total	$70.50

Expenses of Ex. Com. and "Miss. News and Notes"

Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr.	$ 2.00
Ebenezer Miss. Soc., Bluffton, Ohio	.30
Miss. Soc., Ransom, Kans.	2.00
Miss. Soc., Vancouver, B. C.	.60
Miss Emma Geisinger, Emmaus, Pa.	1.00
Reader	.27
Miss. Soc., Donnellson, Iowa	5.10
Bethel Sew. Soc., Mountain Lake, Minn.	1.50
Miss. Soc., Menn. Ch. near Avon, S. D.	2.00
Ladies Aid, Lind, Wash.	1.00
Total	$15.77

Miscellaneous

Salem Sew. Circle, Dalton, Ohio, Foreign Miss. gen'l. treas.	$35.00
Sichar Miss. Circle, Cordell, Okla., Foreign Miss. gen'l treas.	16.00
Sichar Miss. Circle, Cordell, Okla, Lame Deer Sta., Mont., for clothes	5.00
Sichar Miss. Circle, Cordell, Okla., Ashland Sta., Mont., for clothes	5.00
"Girls Mission Hour Group," 1st Ch. Bluffton, Ohio, Ashland Sta., Mont., where needed	15.00
Bethel Ladies Aid, Langdon, N. D., Lame Deer Sta., Mont., lit. and Biblewomen	5.00
Miss. Sew. Soc., Menn. Ch. near Avon, S. D. Lame Deer Sta., where needed	10.00
Ebenezer Miss. Soc., Bluffton, Ohio, Busby Sta., where needed	35.00
Salem Sew. Circle, Dalton, Ohio, Busby Sta., Mont., where needed	10.00
Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mont., street organ, J. B. Ediger, Okla.	6.42
Ladies Aid, Madrid, Nebr., street organ, J. B. Ediger, Okla.	15.00
Mission Study Circle, 1st Ch., Newton, Kans., pension fund	29.00
Miss. Soc., Upland, Calif., Rev. J. H. Janzen, Vancouver, B. C., hymn books	10.00
Total	$196.42
Grand total	$605.25

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

« « JOTTINGS » »

Rev. W. S. Gottshall, pastor of the East Swamp and Saucon Churches, Pennsylvania is glad to introduce Wm. W. Cope, Quakertown, Pennsylvania, as correspondent to THE MENNONITE. Brother Cope had just been received into the church on Good Friday. We are sorry to learn that Sister Gottshall's health is still impaired and that the Brother is suffering from the flu. Let's remember them in prayer.

Our aged friend, Rev. Allen M. Fretz, pastor of the Deep Run, Perkasie, and Springfield Churches, Pennsylvania, in their Year Book has a splendid article encouraging the members of his charge to subscribe for and use the church papers and to support the work of publication generally as missionary work and as a means of developing cooperative action in conference activities and in building up the Kingdom.

It begins to look as though the relief work among Mennonites in Russia, South America, etc. is destined to fall largely upon the shoulders of the Mennonites in America, especially those in the United States, inasmuch as the brethren in Germany, who with the Mennonites in Holland have been doing much for this cause, are no longer permitted to send any money out of the country. The "Gemeindeblatt" expresses some fear as to how our Central Committee and Brother Toews in Canada are going to take care of the increased needs.

Information has now reached here that the Hutterian Brethren, who have gone to England to see what can be done to transfer their colony in Germany to England, are being convinced that the situation in Europe is such that it seems necessary to bring their brethren over to America.

The Mennonite Brethren who, with a membership not half as large as ours in the General Conference, have their own large printing plant at Hillsboro, Kansas, are starting the publication of an English paper which is to be known as "The Christian Leader." For the present it is a 32-page monthly devoted especially to the needs and interests of the young people.

Rev. P. P. Tschetter of Freeman, South Dakota, recently returned from Gretna, Manitoba, where he had served as instructor in a Bible school for six months.

Rev. P. R. Schroeder of Freeman, South Dakota, and Rev. J. W. Friesen of Henderson, Nebraska, recently met with a third member of their committee at Mountain Lake, Minnesota, to prepare a program for the coming session of the Northern District Conference. THE MENNONITE will be glad to publish this program.

The Bluffton College Vesper Choir gave splendid musical programs during their recent visit in Kansas. Their chorus singing was especially fine. They were a nice, well-behaved "bunch" of young people of whom and of whose work their Alma Mater and we General Conference folks may well feel proud. They enjoyed their visits among Mennonite kin, and we did, too.

Freeman College has proven itself so helpful and valuable to its territory that not long ago a number of its friends and supporters cancelled notes that they had against the College. Now merchants whom the school owed because of the recent strenuous times are also canceling their accounts against the institution, one store canceling a debt of $260.94.

It is reported that John D. Rockefeller, Jr., strongly favors E. Stanley Jones' "Church of Christ in America," and that he has given utterance to the following warning: "A Protestantism which still clings to its denominationalism is one in which a drifting, disillusioned, discouraged world sees confusion rather than hope.

BOOK CHATS

F. J. Wiens

Magazines and periodicals are crowding out good books in many homes. In a busy world we naturally seem to find less and less time to put into protracted reading. We have to read in snatches and books generally have long chapters, so we put them aside for the shorter, more easily digested fare served up to the American reading public by editors and publishers who think mostly in terms of circulation.

Yet there are a few new books published every year that we cannot afford to miss reading for they can teach us much that we will not find in periodicals. Among such books we must include the great historical romances which every thoughtful person should read for the information and understanding they give us of some other period of history than our own. THE SHEPHERD PRINCE should be included in any list of such literature. It is a romance of the times of the prophet Isaiah. It has just been reissued as a translation from the Hebrew masterpiece of Abraham Mapu. The translator, in this instance, is the devoted Christian scholar, Benjamin A. M. Schapiro, author of "Word Studies in the Old Testament."

In the closing paragraph of the Introduction to THE SHEPHERD PRINCE we find this remarkable tribute to the author and the book, written by the late Dr. Robert Dick Wilson:

> "Within the limits of a Foreward it is impossible to do justice to the scholarship and intrinsic worth of such a work as this; but without flattery, it can safely be asserted that Mr. Schapiro has presented in a singularly fascinating way in its English dress the greatest novel that has ever been produced in the Hebrew language. To say more would be like painting the lily or refining pure gold."

Other reviewers compare THE SHEPHERD PRINCE to "Quo Vadis," "Rienzi" and "Ben Hur." Bible lovers should by all means read this romance. It will make the reader, through its thrilling pages, live in the time and conditions that surround the Bible Stories. It is a story of remarkable power and charm. In the telling of his tale of love and hate, of intrigue and escape, the author rolls back the twenty-seven centuries that separate us from that bygone time and we find ourselves eye-witnesses of moving scenes and adventures, and share in a life that differs only in form from our own.

Some of us may not like the warfare, the bloodshed, the cruelties of life in ancient Israel, but it would be unfair to picture the story of those times without mentioning the strife and trouble which prevailed then. The book would lose some of its value if it glossed over all unpleasant realities.

This book has become a classic that holds its place in Hebrew reading circles where it is read and re-read by young and old. Some of its poetic pictures remain in the memory like those of masterpieces of art in an old gallery. So long as the heart thrills to the true and the good and rejoices in the triumph of right over wrong, so long will literature like Mapu's endure.

The short chapters, short paragraphs, large bold type and fine white paper make this book easy to read. There is not a dull passage in all the twenty-nine chapters and nearly 400 pages. THE SHEPHERD PRINCE is obtainable in two editions. The popular edition which sells at $2.75 is neatly bound in dark green cloth. The De Luxe edition which sells at $5.25 per copy is a work of art containing full-page picture drawings of the author and the translator and ten pen-and-ink illustrations. The book is published by the Brookside Publishing Company of New York City. All orders should be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

JOTTINGS (Continued)

Last week, April 6, it was twenty years since our country committed the unpardonable folly of joining in the World War to make the world safe democracy, to make war on German militarism, and to help end war through war. Today democracies are dwindling away, and one seriously wonders under what pretense the war lords are going to popularize the next war.

President Frank Phillips of Phillips Petroleum Corp., the richest man in Bartelsville, Oklahoma, and a Methodist, has paid off the debts of the town's principal churches, totaling $63,000. The churches were the Methodist, Baptist, United Brethren and Episcopalian, and Presbyterian churches.

The latest fad of popular foolishness is the sit-down strikes, which are bad enough. But who would have thought that these strikes would enter the realm of religion? It is reported that over in Egypt one-hundred monks are on a sit-down strike against their abbot and certain social restrictions placed upon them.

Dr. Louis S. Bauman, pastor of the First Brethren Church at Long Beach, California, and known as a forceful speaker, held a series of meetings in the First Mennonite Church, Berne, Indiana. The following were the themes of some of his discourses: "The Befogged and Befuddled World," "The Seven Dispensations of Time," "The Sermon on the Mount: Is It Law or Gospel?", "The New Birth: What Is It?", "Our Recent Elections in the Light of Prophetic Scriptures," "Unmistakable Signs of the Sunset of the Gentiles."

In Ohio an organization of advocates of the repeal of prohibition recently listed the following charges against the sale of liquor: drunken driving, disregard of law by permit holders, sale of bootleg liquor, and lack of enforcement by state and local authorities in such proportions that dry leaders are openly stating that prohibition will soon come back of itself.

Pope Pius XI had so far, during his incumbancy of the Holy See, issued 28 encyclicals. Though a sick man, he recently issued the 29th one, a 13,000-word denunciation of communism. Three days later he dispatched a circular letter to the Catholic clergy of Germany, censuring the Nazi government for its unfriendly attitude toward the church of Christ, and the letter was read from all the pulpits in the Reich.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, APRIL 20, 1937 NO. 16

EDITORIALS

The End of Life

What is the end of life? Some think: *To live to the glory of God.* There can be no objection to that aim. Others would emphasize *Service, a life in the service of God and humanity.* That certainly is a worthy objective. Jesus illustrated that kind of life to perfection. Still others would stress *the Winning of Souls.* What could be better and more praiseworthy! But if we examine Christ's life and utterances very carefully, we will find that the trend of his earthly career was focussed principally on one thing: *To do the will of God.* "My meat is to do the will of him that sent me, and to accomplish his work." John 4:34. And may we not state the core of the Lord's prayer thus: *Thy kingdom come through doing God's will?* When the Savior went through that awful struggle in Gethsemane and prayed that the cup might be taken from him, he still insisted that not his will but God's will be done. That aim of life includes all other worthy aims. Spurgeon once replied to a committee that invited him to preach to an immense audience, "I have no wish to preach to ten thousand people, but to do the will of God," and he turned down the invitation. This was also the driving motive of Paul's consecrated life, "to be obedient to the heavenly vision."

What would happen if all mankind or if only all so-called Christians would really do the will of God, as Jesus did. We would have the millenium. There would be no strife, no war, no injustice, no labor troubles, no sit-down strikes, no bad politics, no bank crashes, no need for "new deals." If a company of people should honestly try the experiment of doing the will of God in all things, they would all be equally great, or equally small. There would be no taking of advantage, no striving for mastery over others, no unholy ambition. All would love God above all things and their neighbors as themselves. Of course in a world such as ours, it is unthinkable that any company of people, not even the best Christians, could attain to such an ideal state of life. But we Christians can, under the guidance of the Spirit, *strive to do the will of God.* And to the extent that we do that our lives will be successful. If the will of God is done, the number of misfits in the different callings and occupations will be greatly dimished. Some young man who now harbors the notion that he is called to preach might discover that for him to do God's will is to farm, to plow corn. Another who now leans toward farming or manual labor may find that God wants him to go to the mission field. Still another now feeling the urge of being a politician might be turned into a powerful evangelist. Christ came to earth to do God's will. We, his followers, cannot afford to do less.

PRAYER IN APRIL

God grant that I may never be
A scoffer at Eternity—
As long as every April brings
The sweet rebirth of growing things;
As long as grass is green anew,
As long as April's skies are blue,
I shall believe that God looks down
Upon his wide earth, cold and brown,
To bless its unborn mystery
Of leaf, and bud, and flower to be;
To smile on it from tender skies—
How could I think it otherwise?
Had I been dust for many a year,
I still would know when Spring was near,
For the good earth that pillowed me
Would whisper immortality,
And I, in part, would rise and sing
Amid the grasses murmuring.
When looking on the mother sod,
Can I hold doubt that this be God?
Or when a primrose smiles at me,
Can I distrust Eternity?

—Sara Henderson Hay

* * *

The sum of duty let two words contain—O may they graven in thy heart remain!—BE HUMBLE and JUST.—Prior.

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

JESUS AS TEACHER

7. *His personal contacts.*—After Jesus had the attention of His hearers, His sympathy drove Him on to make personal contacts with individuals in order to help them. In making contacts, He always came down to their interests to begin with. He was adaptable and tactful. The occasion of Jesus' winning Andrew, John, Peter, Philip, and Nathanael, all in succession, seemingly in one day, is the supreme example of how His sympathy led Him to make contacts. At other occasions, He started conversations, asked questions, invited companionship, called people by their personal names, gave them new names to characterize their better natures, ate with publicans and sinners, and performed various acts to make spiritual contacts with His pupils, such as riding on the donkey or washing His disciples' feet. The contacts He made were always motivated by His great sympathy for persons and His desire to help them meet their needs.

ROSTHERN GERMAN-ENGLISH ACADEMY

Rosthern, Saskatchewan

Another term in the Rosthern German-English Academy is drawing to a close. That it has been a successful one has been due to the interest of the students in their work and in fostering various means of enjoyment. The teachers, too, have taken a keen interest not only in the academic success of the students, but in the various forms of school activities that add flavor to the usual routine of study.

During the winter months several interclass debates and social gatherings relieved the monotony of hard school work. At Easter the Bible school students finished another year and went to their homes to radiate the light they have received. We cannot stress too strongly the importance of Bible study in the school, as it has no equal as a basis for moulding the character of our students. The Easter season was brought to a close with a very successful musical program given by the students under the able leadership of our director, Mr. Paetkau.

In a few weeks our yearly examinations will be over, and some of us will have left the school never to return; but the pleasant times we have had at the German-English Academy will linger long in our memory.—Richard Neufeld, Corr.

WRITING MENNONITE HISTORY

J. H. Janzen, Vancouver

Recently there appeared in the Rosthern "Bote" an invitation to prepare for our youngsters a popular history of the life of Menno Simons, like those narratives on Luther and other great reformers, written for the special purpose of interesting our growing generation in our cause and its history.

We need such a history, indeed. We must have it if our young people are not to remain ignorant of the richness of life and value in the history of our church. I believe God will call an expert in our history who at the same time will be well-acquainted with the psychology of our young people and thus be well-qualified to write that history. Anticipating this, I shall impart the following in good faith, hoping that it will offer some inducement to that future historian of ours.

I have tried to induce the girls that come to our home to read books on our history, and just recently I loaned one of my books to one of them. She took it with her, but returned it surprisingly soon. Silently she laid the volume on my desk and turned away to depart. I called her back and asked her how she had liked the book.

"I do not like it at all," she replied abruptly.

"Why?" I exclaimed, "This is the history of our church, and we ought to know what our forefathers lived by, what heritage they left us, and how we should appropriate that heritage to our own advantage and to the advantage of the coming generations."

For quite a while she stood silently beside my chair. "Would you not tell me what is the matter with the book?" I insisted.

Suddenly she cried out, tears practically bursting out of her eyes: "I am sick and tired of your butchered fanatics and their endless wrangling and bickering about how to baptize or to ban and avoid a person and such like things."

"Could you not put it a little more politely and call them 'Christian martyrs'?" I rebuked her.

"Yes," she said, "there may have been martyrs among them. But is not martyrdom the kind of suffering that one takes upon himself for the sake of something worthwhile? Jesus was a martyr. He came and showed us a life worthwhile to suffer and die for. What did our forefathers do? Did they just bicker and die? They surely were non-conformists, but that is about all there is to it. Did they know nothing of human life? Do we know nothing of their life? Do we just have to learn how they quarreled and died?"

"Well," I replied somewhat hesitatingly, "their martyrdom proves their sincerity and the correctness of their convictions."

"Then the Bolshevists too are perfectly right in their teachings which have proven impractical in human life. We have seen them die courageously for the sake of their convictions."

"No," I said, and then I did not know what else to say.

Tears again began to trickle down her cheeks. "Please, O please," she implored, "tell me what our people lived by and for. Did they live at all? Tell me about their lives, rich and worthwhile, for which they took upon themselves suffering and death. Then I promise you to listen as quietly as a lamb. But, please, do not suffocate me with your dogmas, infallible as they may be! And do not scare me with your tales of torture, horror, and death."

"Yes, my girl," I replied, "but we all will have to die one day."

"I know that, she said, "and when the Lord calls me I shall commit myself to him and go and die as courageously and beautifully as possible. But today I want to live. Do you know how stale life sometimes seems to be for a girl who does housework as a servant day-in and day-out without anything else in the offing? Do you understand how much we need to be shown a life for which it would be worthwhile to endure humiliation and even martyrdom, without despair?"

"Yes, I know," I said, "and I shall try hard to show you that life, in my writings, in my sermons, and in my own life."

Quietly she went out of the room to join the other girls and to spend her night off with them. I was alone.

In about thirty minutes I was to go downstairs and teach the girls their catechism lesson. Before my conversation with the girl I had thought I was well-prepared for the lesson, but now everything seemed to be upside down. I turned to my books and found "religious strife," "bickering," "torture," "death."

Then I went down on my knees and I found the abundance of life; and I believe that the Lord blessed us in a special way that night.

But I had much to ponder over after the girls had gone, and it was not before daybreak that my eyes closed for a short slumber. Was the criticism which that girl had offered justified? What do our historical writings look like? Have we not laid the *Martyrs Mirror* by T. v. Bracht at the very foundation of our historical research? Are we not trying to prove that our forefathers were right, because they took martyrdom upon themselves? Are we not trying to prove by the sufferings of our forefathers that even we are right in whatever we may teach? Have we really nothing to say of the abundant life that the "stille Taufgesinnte" lived?

How rich must have been the life of the "Taufgesinnte" when even their arch-enemies, the ultra-Catholic Polish Roman Catholics, saw that life and forgot their enmity, because of it, and shielded and sheltered the Mennonites so that they themselves might profit from the abundance of the life of our forefathers? Did William of Orange like them just for the sake of their beautiful eyes? Why did Bartholomew v. Ahlefeld call them to his estate? Was it just because of sentimentality? What was it that made them turn the "Wuestenfeld" into a garden of God? Is there no one to tell us of the *life* of our congregation?

I believe that when in the near future the God-sent historian comes to write our history for our young people he should not forget that death will only frighten, but that a strong life will convince. It is true that we have been overfed on the shady side of our life. We should at last be shown the sunny side of it also.

Let us try to see Mennonite life from the angle of its vitality and fruitfulness.

PUBLICATION

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The MENNONITE BOOK CONCERN
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PROGRAM

For the 139th Session of

The Eastern District Conference

at Zion Mennonite Church, Souderton, Pennsylvania
APRIL 29 to MAY 2, 1937
All Sessions on Prevailing Time
Chorister—Rev. Howard G. Nyce

——:-:——

Conference Theme: "Ye shall be witnesses unto me."
Acts 1:8

——:-:——

THURSDAY AFTERNOON, 2:00

2:00 Song and Devotional Service
"Witnessing in the Home and Local Church." Rev. E. J. Bohn
2:30 1. Report of the Program Committee
2. Presentation of Delegate's Certificates
3. Application for Membership
4. Report of Installation and Ordinations
5. Appointing of Special Committees
6. Reading of Minutes
5:00-5:30 Bible Lecture. Rev. J. J. Plenert
Closing Prayer

THURSDAY EVENING, 7:30

7:30-7:40 Song Service
7:40-8:00 Devotional Service—Vice President, Rev. Sylvan Lehman
Offering, Announcements, and Musical. Local Choir
8:30-9:00 Conference Sermon by the President, Rev. Freeman H. Swartz
Closing Prayer

FRIDAY MORNING, 9:30

9:00-9:20 Devotional Service—"Witnessing in Judea." The Community. Rev. Olin Krehbiel
7. Parochial Reports by Deacons. (Limited to 350 Words)
8. Report of Committee on Verification of Delegate's Certificates
9. Report of the Committee on Complimentary Votes
10. Report of Conference Officers:
President—Rev. Freeman H. Swartz
Secretary—Rev. A. J. Neuenschwander
Treasurer—Mr. Alvin C. Alderfer
Election of Conference Officers and One Member on Program Committee
11. Miscellaneous Business
12. Report of Home Mission Committee
Election of two members
13. Report of the Educational Committee
Election of two members
14. Report of Committee on Conference Budget. 1937-1938
Closing Prayer

FRIDAY AFTERNOON, 1:30

1:30-1:50 Devotional Service—"Witnessing in Samaria." Home Mission, Grover Klink
15. Report of Mennonite Home for Aged
Recording Secretary—Mr. Monroe S. Geissinger
Financial Secretary—Mr. Earl Kremer
Treasurer—Mr. Horace B. Kratz
Election of four members
16. Report of the Historical and Publication Committee
Election of two members
17. Report of the S. S. Committee
Election of two members
18. Report of Orphans' Committee
Election of three members
Report of Bluffton College and Witmarsum Seminary, Rev. A. S. Rosenberger
5:00-5:30 Bible Lecture—"The Three Classes of Men." Rev. W. S. Gottshall
Closing Prayer

FRIDAY EVENING—MISSIONARY PROGRAM

7:30-7:45 Song Service
7:40-7:50 Devotional Service—L. George Stoneback
7:50-8:10 Dr. Mudge
8:10-8:20 Special Music and Offering
8:20-8:40 Missionary P. J. Boehr
8:40-9:10 Address on Home Missions, Rev. A. H. Lehman, Chicago, Illinois
Closing Prayer

SATURDAY MORNING, 9:00

9:00-9:20 Devotional Service—"The Uttermost Part of the Earth." Foreign Mission. Rev. John S. Rough
19. Report of Building Fund Committee
Election of one member
20. Report of Trust Fund by Financial Committee
21. Discussion on Budget for 1937-1938
22. Report on Ministers' Pension Fund
23. Report on Pennsylvania Council of Churches
24. Unfinished Business
26. Report of Auditing Committee
27. Selection of Place for next Conference
28. Newly elected Officers take charge

WOMEN'S MEETING

Business Session, May 1, 10:00 a. m.
Women's Program, May 1, 2:30 p. m.
Speakers—Mrs. P. J. Boehr, Rev. A. H. Lehman

BROTHERHOOD

May 1, 7:30 p. m.—Address by Rev. A. S. Rosenberger

SUNDAY, MAY 2

9:30 a.m. Sunday School
10:30 a.m. Conference Communion. Service in charge of the local pastor.
Sermon by Rev. A. M. Fretz
2:00 p.m. Joint Sunday School and Young People's Program

NOTES

Zion Mennonite Church is on East Broad Street, Souderton, Pa. Coming from the East on Route 113 you come to the church. It is also about a mile off Route 309 coming from the North, and going East on Route 113. Those coming from the west also come in on Route 113 and from the South on Route 309. Reading Railway Station and Interurban Station are near the church. If anyone comes by either one, please notify Mr. William C. Cassel, Souderton, Pa. Also those desiring entertainment during the Conference session.

Program Committee:—Victor C. Backensto,
Rev. William S. Gottshall, Rev. Ernest J. Bohn.

Sermon Sketch

Wilmer S. Shelly

"READY TO SERVE"

Text, Acts 1:15-26

The events that followed imediately after the Resurrection and Ascension of our Lord Jesus Christ could well secure our attention, and profitably so, during the weeks after our observation of the Easter season. There was, for instance, the filling of the vacancy causel by the betrayal and suicide of Judas. There were now only eleven, and Jesus meant there should be twelve or He would not have chosen that number. To the selection of some one to take the place of Judas, we notice that the group concerned itself. Verse fifteen informs us there the number of disciples now numbered one hundred and twenty.

Peter, who is the spokesman for the Apostolic group in the first chapters of Acts, reminds the company of believers that a vacancy exists and that another shall take his bishoprick, quoting from the Psalms. Peter therefore proposes that they proceed to select and ordain one "of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us." The direct and definite reason that Peter gives why there should be another added to the eleven was that he should "be a witness with us of the resurrection.

The Selection of Matthias

Evidently not all of the one hundred and twenty would qualify, for they were not all with Jesus from the time of John the Baptist till he was taken up from them. However by some process of elimination, of the total number who did company with them, it was mutually agreed that two were ready and worthy to be numbered with the twelve, namely Joseph and Matthias. After a season of prayer the lot fell upon Matthias, and the original number was again restored. And here our direct information of Matthias ends. However, the fact that he met the conditions as set forth by Peter assures us that he was faithful and reliable. He did not follow Jesus for a while, because of the loaves and fishes as some did, but he followed all the time of Jesus' earthly ministry. He was no backslider. Also we can conclude that he was willing to accept the task. Matthias was no seeking candidate for the Apostleship, for he did not know there would be a vacancy, but by a devoted and faithful life he had kept himself ready for such a time as the Lord might have need of him. He must have been content to do humble service—service which may have seemed humble, but is never humble if done for the Lord.

THE MENNONITE

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

The Humble Dandelion

Consider the humble and despised dandelion! After all it is not so humble. Dandelion is of high protein content, contains very little fibre and is rich in minerals such as calcium and phosphorus. In fact it contains more phosphorus than any other common leafy vegetable. Furthermore, its roots are of medicinal value. Here in Medina County, Ohio, the A. I. Root Co. propagates the dandelion for their bees to feed upon with the result that the people who buy Root Honey, and their business is nation-wide, do so from honey which is produced from Medina County dandelion.

We believe there is many a not-so-humble-Matthias in our churches who is ready to answer the call to some service in His kingdom.

ABUNDANCE

Not the things that man possessth,
Nor e'en the talents he hath been giv'n,
Are what the soul refresheth
Affording lasting joy therein.

If in the sphere the Master sendeth
We faithfully, humbly follow him,
Cheerfully giving back, whate'er he lendeth,
Then, there is heav'n within.

—Monica Horsch

Sunday School Lesson

A. S. Bechtel

April 25, 1937

THE OBEDIENCE OF NOAH

Genesis 5:28 to 9:29 Printed: 8:20-22; 9:8-17

Introduction

Through the many centuries preceding our lesson, man's wickedness had become unbearable to God. He was deeply grieved and minded to destroy mankind (Gen. 6:5-9). One man, Noah, who was "righteous and perfect," who lived in communion with God, who was whole-hearted in his service, found grace in His eyes. His was a patient obedience. Trust in God is much more than pious sentiment. Noah believed God's word and obeyed it.

When God resolved to destroy humanity and make a new start with Noah and his family, He gave him full directions what to do (6:14-22). It was a large task to build the ark, assemble all that was to go into it, and make all preparations. Loyalty to God and our own safety demands obedience to God always. Noah obeyed God to the letter. He and his family were saved from the flood.

Noah's Thank-offering and Worship vs 20-22

Noah had much time, while in the ark, to reflect on God's goodness to him. The spirit of thanksgiving for deliverance welled up in his breast. "God remembered Noah" (8:1) at the flood's height, and now when stepping out upon dry land once again, Noah remembered God. First of all he built an altar and worshipped God with burnt offerings of gratitude and thanksgiving (v20). God was greatly pleased with Noah's spirit and acts. It expressed entire and obedient consecration. Each one should build an altar unto God—any place where we meet God. We need to show our gratitude for deliverance from spiritual, eternal death in and through Christ.

God determined that no such disaster should again visit the earth for man's sake and gave His pledge that the seasons shall regularly follow each other.

God's Covenant with Noah vs 9-17

A covenant is a solemn pledge. God is a covenant-keeping God. He is the author of the Covenant and one of the two parties to it. It is a covenant made with all flesh, for all time (vs. 9,10). It is God's immutable promise (v11) never again to destroy men and beasts with a great flood.

God set a memorial token of his covenant, the beautiful bow of promise (vs 12,13), in the heavens. The rainbow was made the sign of the covenant, an emblem of the better covenant given through Christ. When we see the rainbow, may it remind us of God's care for His own and His promise to Noah and all mankind. The rainbow stands as a sure sign that the cloud will pass. Our hope is in God's faithfulness to His word, His covenant (vs 15-17).

Practical Truths

True gratefulness to God expresses itself in worship; and worship prepares for larger usefulness. God could use Noah in a larger way.

Our safety in this world and the next lies in obedience to God. Noah's deliverance rested upon obedience to God.

Noah heeded the warning and obeyed the command of God. He believed God and "moved with godly fear," building the ark to save himself and his family. Today those who believe and obey God through Jesus Christ become the recipients of a blessed salvation. Obedience and blessing go together.

Prayer

Our God and Father, help us to be obedient in all things so that Thou canst have thine own way in us. In Christ's name. Amen.

Russian Brethren Still Persecuted

Extracts from a letter to Bro. H. M. Epp, Lena, Manitoba.

"And now something about the last sad event: The latter part of November, in the city of Pj., thirty-two of our brethren in the faith were tried and sentenced. They had been arrested at different places and at different times during the past year. The indictments with

Elder H. Janz, Landskrone

which they were charged were all based on lies and falsehoods, Is. 28:15: 'For we have made lies our refuge, and under falsehood have we hid ourselves.' Some false witnesses testified willingly while others had to be compelled to give false testimony. Now four of the thirty-two have been condemned to death and the rest to banishment from three to eight years. The trial lasted more than a week. One relative of each of the prisoners was permitted to attend the trial. The conduct of the judges, so eyewitnesses report, was exceedingly indecent. Those condemned to die are: Elder H. Janz, Landskrone; Rev. Is. Potker; Joh. Koop, Suworoskaja; and Nik. Reimer. The ministers are accused of having carried on agitations against the government, but there is absolutely no truth in this. Sad and grievous as their lot is, I rejoice that the condemned brethern have had the courage to give testimonies of their faith, to witness to the truth, to take their fate calmly, and to declare that the charges against them were untrue and unjust. Elder Janz, for instance, addressed the court several times and testified to those things that are holy and of eternal value, adding that despite suffering and persecution we would hold fast to our faith and our convictions, and were ready to sacrifice our all for them. May the Lord give strength and comfort to these witnesses."

The letter states further that at the time of writing the brethren had not yet been executed, but they were lingering in the death cells and awaiting the end.

MONTHLY REPORT OF THE EDUCATIONAL COMMITTEE OF THE WESTERN DISTRICT

For February and March

The Committee on schools and education has been working in two directions in these two months. First, building up the loan library of the conference. A number of individuals and churches have again contributed to this cause, and we hope to have enough German books in April to prepare a list for the churches. We are lacking, however, English books and we would therefore appreciate it very much if the donors would consider our younger people especially those living in the cities who can not read the German so fluently anymore.

Besides the work in the library, the committee collected information on our lower classes in the Sunday Schools from the seniors down. Many Sunday School Superintendents have given us valuable information, but some have not yet sent in their reports. We would appreciate their answer very much in the immediate future. As soon as the information is at hand, the committee will compile it.—A. Warkentin.

CORRESPONDENCE

Bergtal Mennonite Church, Pawnee Rock, Kansas

Dear Readers and Editor:

We are thankful to God for his manifold blessings in the natural way, such as moisture for our wheat fields, but most thankful for the spiritual blessings so bountifully received during the holidays.

On Good Friday we had morning services in our church with an impressive sermon about the crucifixion of Jesus, by our pastor, Rev. J. B. Schmidt. In the afternoon we had union services in the Christian Church of Pawnee Rock from 12:00 to 3:00. Here seven ministers spoke on the seven last words of Jesus on the cross, each minister taking one word for his text. The talks showed us Jesus' great suffering for humanity and his wonderful love to us.

Easter Sunday was a happy day for our congregation. At seven in the morning we gathered on the Hill of Pawnee Rock where a pageant "The Way of the Cross" was given, with music by the band and songs by a mixed choir from the local churches. It all reminded us of the event that took place centuries ago. Then at the usual time we had our regular services. After Sunday school eight persons united with our church—people who had been members elsewhere, but who had been coming to our church for some time. For this we are very thankful. Then Rev. W. F. Unruh brought us the Easter message in a very interesting way. Dinner was served at the church to a large crowd. In the afternon a Sunday school program of songs and poems telling the glad Easter tidings was given. After this Mrs. W. F. Unruh gave a very interesting talk about Easter and how they celebrate Easter in India.—A Member of the Bergtal Church.

Immanuel Mennonite Church, Pratum, Oregon

The first quarter of the year has brought us many blessings and experiences which will remain as pleasant memories of God's love and mercy toward us.

At our annual meeting of the Sunday school officers and teachers, we voted for a quarterly teachers meeting. The first meeting was held late in January. Those present enjoyed it so much that they voted to have a monthly meeting instead. What a privilege we have to be co-workers together with Christ in his vineyard, and how it strengthens and encourages us to meet together for prayer and discussion.

Brother Franz reports that he is deriving much pleasure from teaching the Bible Training Class consisting of eighteen boys and girls, aged 12 to 14. They are making a comprehensive study of the Gospel of John. Each pupil has a notebook and Bible and is requested to make an outline of the chapter in consideration before coming to class. They are proving to be good students, and our prayer is that each one of them may grow up to be real followers of the Lord Jesus.

We have derived much blessing from a study of the letter to the Philippians which our pastor has been conducting. At present the book of Ephesians is the subject of our study during the evening hour. Quite a number of visitors are taking advantage of these studies.

The pre-Easter services were a source of inspiration to all who attended, and a fine spirit of cooperation was manifested by the two congregations. Easter was a day crowded full of good things. The pastor's message "What is Dependent upon the Resurrection?" was very timely and instructive. Eleven members were received into the fellowship of the church, six by confession of faith in their Saviour and five by letter. We were made especially glad to see some of our young people choose to take their stand on the Lord's side. The Lord's Supper was observed, and a greater number took part than at any previous time. The evening worship hour was given over to a song service by the choir assisted by a number of others. The pastor gave a short message from the Word of God. This service was well received by an appreciative audience which included many visitors.—Mrs. Jno. L. Merryman, Corr.

Henderson, Nebraska

Dear Editor and Readers:

Rev. J. H. Epp of Hillsboro, Kansas, was called for the funeral of his aunt, Mrs. Henry Pankratz. She came from Russia in 1874 and was baptized on confession of faith by Elder Isaac Peters in the immigrant house in 1875. With her parents, who were not of the wealthy class, she shared the sufferings and hardships of real pioneer life. She had eye trouble throughout her life and finally became blind in her last years.

Rev. Epp, who was born and grew up to manhood in this community, not only served at the funeral, speaking words of comfort to the bereaved family, but remained here for a few days and delivered the true Gospel messages, according to God's plan of salvation and his own convictions and experiences. He stressed especially Christ, his death on the cross, his resurrection, and also his return, which is neglected by many who proclaim the Gospel to a lost world. In a fine and highly-veneered way the ideal Christ and a sort of social gospel is proclaimed which has no saving power. How thankful we should be for the men who preach God's plan of salvation as it is recorded in his holy Word.

Rev. J. B. Epp, Beatrice, has been holding meetings in the three churches here for about one week. He is another brother whose messages have a genuine Gospel ring and who stresses Bible study in a forceful and convincing manner. He also spoke on the conditions in Russia before a large audience, using pictures from actual life to illustrate the sad plight of the people of that country.

Our choirs rendered the real Easter message in song under the leadership of Brother Theo. Schmidt to a crowded church. These glorious Easter songs or hymns proclaim the true Gospel and convey it into the hearts of men in a manner not duplicated by any other medium of expression.

Christ's first coming is celebrated once a year by the Christian church. This is as it should be, but why do we not put a little more emphasis on his second coming from the pulpit and in our Conference programs and a little less emphasis on peace topics. Our peace advocates apparently place the cart before the horse. Can we expect to get very far in our peace doctrine without a changed heart?—J. J. Friesen, Corr.

Essex United Mennonite Church, Leamington, Ont.

Dear Editor and Readers:

Some time has elapsed since the last report from our church, and again many things have taken place for which we are thankful.

At the beginning of this year ministers from nearby churches gathered at our church for a Bible conference. Many listeners were there to partake in the discussions, and were more enlightened on certain passages in the Bible.

Our young people presented an interesting Easter program on the evening of Easter Sunday. The main feature of it was a short play by a number of boys which outlined quite clearly the resurrection of our Lord. The choir furnished special Easter songs. Early in March our male choir presented a program which was enjoyed to the utmost by everyone attending. Many favorite songs were sung by the whole choir. There were solos, duets, and piano selections. To add a bit of humor to the evening three readings taken from "Fritz Reuter" were presented.

Bible classes, taught by Mr. Henry Janzen, have been held three nights weekly this winter. Now that spring has set in, the classes are stopped and will be resumed again next winter. We now have a German library in the basement of our church, and many good books are available.

In this new year two young friends have been taken from our circle. First a young girl from Pelee Island was called home, and shortly after her death a little boy of five years of age was taken. They are both sadly missed by their parents and friends.

We hope that God will bless all our work, as well as that of all other churches.—Mary Janzen, Corr.

Butterfield, Minnesota

Dear Editor and Readers:

A report from our church is due. So far this year has brought about no outstanding changes in our church life. We started the year with the usual cold weather, snow, and a few Minnesota blizzards. At no time, however, did we have to give up Sunday school or church services in the daytime. During the Easter week we had our heaviest snowfall, for which we were truly grateful, as moisture in this state has been at a premium the past year.

The Presbyterian Church, First Mennonite Church, and our church have joined in conducting a teacher training class for the last five weeks. The classes are taught by Rev. L. H. Linscheid and Rev. Samuel Quiring. About thirty people who are desirous of becoming better workers for Christ have enrolled in these clases. We feel this undertaking has been very much worthwhile and helpful to the workers. Christ is given the preeminence.

Reverend Linscheid and family spent a very enjoyable week at Marion, South Dakota, with Mrs. Linscheid's folks. Rev. John Bartel of Mt. Lake filled our pulpit Easter Sunday and Mrs. H. M. Fast on Good Friday. Both had very inspiring messages for us.—Correspondent.

"A UNITED MENNONITE YOUTH IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andreas

Sponsored by
the Young People's
Committee of the
General Conference

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I AM A SENIOR

I am a college senior.

Forgive me, God, for the ecstacy I do not feel; I lost it years ago—that day in my own room, behind a closed door, you remember, God.

Forgive me, God, for the trampling on of other people's toes, for the corns I am leaving in other people's lives; my own corns have hardened me to the corns of others.

Forgive me, God, for the things I wanted most, but was afraid to take; I took what I most wanted once, only to find that I bitterly did not want it—you remember, God.

Forgive me, God, for so envying those who are clever and for neglecting my real own while striving to imitate that attention-bringing cleverness—I so want a place in the campus sun. . .

Forgive me, God, for so wanting back with this desolate emptiness, and so yearningly stretching my now empty hands after those friends and those things which have come, and gone, and will never come again; and for my twisty inside crying because of those who have wanted to be friends after my hope for their friendship was dead, my lack of appreciation for those who have come too late—I have had so few friends and so few things in my life, God, and now I have only Me—just Me.

Forgive, me, God, for not daring to live adventurously with both feet off the earth and my head on the other side of a cloud; I found I was too mercenary to be true to an inborn ideal.

I am a college senior. Forgive me, God, for the senior that I now am, and for the alumna that I will soon be; do not judge my school by the single specimen that is I, I beg of You. I was too old, God, even when I was born, too old and too alone; it is very painful to be born with both oldness and aloneness. I am so alone; at times I wonder, God, were You born with both oldness and aloneness? —*Billie Campbell*

What's New in Films?

A month spent in close observation of film activities at Hollywood has strengthened the writer's growing conviction that Americans have at the present time their greatest opportunity to exert their latent power to make the screen what they want it. Whether the 88,000,000 people who consitute the different motion picture publics grasp this chance remains to be seen.

Current releases disclose films of an exceptionally high calibre: THE GOOD EARTH, GREEN LIGHT, LOST HORIZON, which, in addition to their unique entertainment value and box-office appeal, possess a remarkable degree of social significance. These films are no mere accident of fate. They are the answer to the extensive educational campaign which has been carried on for several years by better film groups, women's clubs, parent-teacher associations, and hundreds of civic organizations in teaching people how to evaluate and select movies. Without this building of public sentiment and the developing of a keener appreciation of the importance of the screen, it is not likely that Hollywood would have ventured to risk the millions of dollars invested in these three features.

The recent depression and inevitable dropping of theatre attendance created an emergency which prompted the motion picture producer to lend an ear to the tinkle of potential cash in the pockets of people who were not already "fans." The producer began to realize that his conception of a movie-going public was all wrong; that there were several publics, and that more than a run-of-the-mill movie was required if the industry were to entice new customers to the till and revitalize the ailing box-office. Intelligent expressions of opinion from the outside world gradually gained a new respect within the Hollywood film factories; and whereas a few years ago a letter from a business man or a teacher might have been carelessly tossed into the nearest waste basket, today the producer is apt to give it serious thought as representing a trend of thought which has definite relation to box-office receipts.

—Bulletin on Current Films.

What Makes Happiness in the Home?

Young People's Topic, May 9, 1937

Col. 3:12-21

Meditation

M., May 3. Luke 10:38-42. Where lies the balance between cares of the house and cares for the home?

T., May 4. Rom. 15:1-4. Maturity of spirit comes with realizing that home is for the building of character, not each for himself, but each for all.

W., May 5. Gal. 6:1-5. Happiness comes not so much with trying to make others happy, as in bearing one another's burdens.

T., May 6. Eph. 4:1-6. Happiness comes also by *willing* to put out (still better keep out) those things which break up the feeling of unity in the family.

F., May 7. Eph. 6:1-9. Happiness comes with the acceptance of certain restraints—restraints which fall alike upon the parents and the children.

S., May 8. I Pet. 3:8-12. Happiness comes when we recognize in love that those nearest to us in the home deserve the same courtesy, deference, and kindness which we feel so strongly compelled to show to others.

Problems and Projects

The topic suggested for this week is a wonderful topic for program themes. Let us see if we can suggest a few lines of attack which may be of assistance to our Program Committees everywhere:

1. Homes I have Known. This could be developed by someone who is known to have made a successful home of his own—whose home relations are known to be good.

2. Homes in Which Jesus Moved. How many there are? Martha and Mary, his own home, John, Peter, Zachaeus, etc.

3. The Modern Home. Outline the characteristics of typical homes today, and indicate some of the problems involved.

4. Methods of Eliminating Conflicting Interests in the Home. Here's a chance for the high school folks to make their case.

5. Does Happiness in the Home Depend on Money?

Choosing a Life-Work

Intermediate C. E. Topic, May 2, 1937

Daily Quiet Hour

Apr. 26 The field of commerce. Prov. 10:4
Apr. 27 The field of stock farming. Gen. 13:1-9
Apr. 28 The field of agriculture. Gen. 8:20-22
Apr. 29 The field of trades. Matt. 13:55
Apr. 30 The field of art. Ex. 35:30-35
May 1 The field of professions. Luke 10:25-28
May 2 What should I consider in choosing my life-work? Matt. 19:23-30

Purpose

This meeting should help the Intermediates to see the need of making a full surrender of their lives to the Lord Jesus Christ, if they would find that life-work in which they can be of greatest service to Him. This is an opportunity to present the Christian vocations covenant, at least for consideration, if not for signatures.

A Suggested Plan

1. Pre-prayer Circle

Prov. 3:5-6. Speak of the need of seeking God in prayer if we would have His guidance in the important decisions in life. Pray for the society, its officers and activities. Pray for the leader and each one who attends the meeting that they may understand more clearly the Christian attitude toward our life-work.

2. Praise Service.

"To the Work," "Here Am I Send Me"

3. Announcements

Report interesting past events. Announce future

4. Quiet Worship

Leader: Announce topic of the meeting
Instrumental prelude: "Guide Me, O Thou Great Jehovah"
Leader: Read Prov. 3:5-6
Hymn: "He Leadeth Me"
Scripture lesson: Matt. 19:23-30
Hymn: "Give of Your Best"
Prayer by leader and the superintendent
Offering: Offer a consecration prayer at the close
Consecration service

1. Read pledge in unison, calling attention to the things we promise to do
2. "Why I want Christ to guide me in the choice of a life-work." Ask several to be prepared to speak on this. Close by asking all those who have that desire in their hearts to express it while you bow in silent prayer

5. The Topic Presented

1. The leader should speak of the purpose of this meeting. Give illustrations from life of those who have drifted into their life-work and those who with God's help have chosen theirs
2. Vocations that existed in Bible times. Selected from the daily readings
3. Three short talks
   (1) How will prayer and meditation help me in the choice of my life work?

  - (2) How will investigation help me in the choice of my life-work?
  - (3) How will service help me in the choice of my life-work?
4. Questions and discussion. Illustrations from the C. E. Quarterly
5. Questionnaire on choosing a life-work

6. Closing moments
   1. Presentation of Christian vocations Life Purpose Covenant by pastor or superintendent
   2. "Where He Leads Me I Will Follow". Signing of pledge
   3. Benediction Ps. 19:14

To Help Us Think

Prepare a questionnaire somewhat as follows. Give each one present a copy and allow about 5 minutes during the meeting for them to be filled out

I. Interests. 1. What things do I like to do? 2. Where do I have my best results? 3. What would I choose for my life-work? 4. Why?

II. Natural abilities. 1. Do I have a natural talent for this work? 2. Do I have the necessary physical qualifications?

III. Preparation. 1. Can I get the necessary training for this work? 2. Are there financial or physical barriers?

IV. Service. 1. Does it offer opportunities for service to my fellow men? 2. Is the profession overcrowded?

V. God's plan. 1. Do I feel that my choice would be God's plan for my life? 2. Am I willing to seek His guidance in the choice of my life-work and follow His leading without reservation?

Life Purpose Covenant

I will be Christian in the choice of my vocation.

I will not drift into my life work, but I will do my utmost through prayer, meditation, investigation, and service, to discover that form of life work in which I may be of greatest service to my Lord and Savior Jesus Christ. Signed. Date

Copies of this covenant can be secured from the Christian vocations department of your C. E. Union

* * *

WHAT ONE SOCIETY DID

The programs of the Intermediate society at Upland, California have recently included a series of talks by Christian professional people, telling of their work, their problems and opportunities for service. This is giving the Intermediates first hand information and personal contact with those actually engaged in the work. The last year Intermediates are each responsible for a program.

Rolling Drums

My dear Mr. Editor:

There must be many who take inspiration from the Youth Section of THE MENNONITE. They seem to me each time I read them, like a drum that *will* drum our youth together, *if they hear it*. This seems to me our first task....hitching our youth to one wagon which is packed full, laden, heavy with responsibility. Youth, grown older, will have to pull it. It is better they fall into the harness now. I feel we must, first of all, bring THE MENNONITE to youth's attention. It must become the link that links the chain....Youth must grow into the work of our conference that she might build on. And we must give them work to do, lest they go to sow and reap in other fields, and the fields allotted to us, suffer.... Now that the world lays her hands so boldly upon Youth, we, who are the Church must guide it safely unto Him who saves it for the Kingdom......

A Reader

The Junior Corner

Before me lies something very beautiful. I have looked at it so much since it came to me yesterday that even though I leave the desk, I can see it always before me. Shall I tell you about it?

Once upon a time, not so many years ago, a little girl, Eleanor, was born. When she grew to be your age, she learned to love Jesus. God had given Eleanor a gift. She could draw. He gave her also the longing to give the world some beautiful thing. As Eleanor grew, the longing in her heart grew also and she prayed that she might be allowed to draw something that would help others to love the Jesus whom she loved.

The years went by. Eleanor was married to Mr. Webley, a physician. The days became so crowded with home duties and nursing that there was little time left for the pictures her heart longed to paint.

In May, 1930, when Mrs. Webley was more than fifty years old, she wanted to buy a picture of Jesus but found that there was not one to buy. So she took a pencil and began to draw and as she drew her heart became so full of love that she could hardly bear it. When she looked to see what she had drawn, she found that they were the eyes of Jesus, so tender, so loving. "Oh, I have something!" cried Mrs. Webley. When she finished the drawing, she knew that now, at last, after fifty years, God had answered her prayer; now, at last, she had for the world the richest gift she could give—she had a picture of Jesus that said "Come unto Me, I am the Way, the Truth, and the Life."

Perhaps, someday, God will allow you to give to the world some beautiful thing, something that shall lead others to look into the tender, loving eyes of Jesus and shall lead them to come to Him, their Savior. But remember, you must begin to love Him now.

(A print of this free-hand drawing of *Divine Love Incarnate* can be ordered from Mrs. Eleanor Webley, 3869 Forty-second Street, San Diego, California, for any small sum you wish to give.)

What Shall The Harvest Be?

Junior Suggestions for May 2, 1937

It is garden-making time. We again leaf through catalogues checking the seeds and plants with the promising description "grow in warm, dry climate." Spring is indeed the messenger of hope. It isn't so long since the "hoppers" carried away our gardens and they who thought to put all in grass this spring, are again shaping garden beds. We are hoping for a harvest. There are enemies of harvest. Man, himself invites them as a just punishment of sin. Above all stands that eternal promise "there *shall be* seed time and harvest." What a wonderful time the seedtime is! The sower goes out to sow, scattering the seed in the strength of joy and hope, trusting for the harvest.

May this season inspire us anew to sow God's Word in the soil of young, tender hearts. The soil is there and the seed is there. What a privilege to be the sower.

Opening service

1. Song service using thought of sowing and reaping
2. Scripture using verses on pin-ons. These pin-ons could be made from flower catalogue cut-outs. Over this cut-out write a verse of praise, praising the works of God. Let these be read
3. Prayer of thanksgiving using the hymn "For the Beauty of the Earth"
4. Quiet prayer for the blessing and for open hearts to receive the message of the evening. Let a hymn be played softly during this prayer
5. Sing in unison "Break Thou the Bread of Life" verses 3 and 4

Study period. Aim. to teach our responsibility in the harvest our lives shall reap

1. Remarks on study "What Shall the Harvest Be" using Gal. 6:7, giving the working of this law in the physical world and closing with the statement that this law works also in our lives
2. What Shall the Harvest Be?—talks by juniors
   a. The harvest depends on the soil. Matt. 13:19-23. This could be illustrated by a chart, each scene within a heart
      1. The wayside soil
      2. The rocky soil
      3. The thorny soil
      4. The good soil
   b. The harvest depends on the quality of seed
      1. The bad seed which Satan is anxious to sow. Matt. 13:24-28a
      2. The good seed which God deals to the sower
         1) is the Word. Matt. 13:19-23
         2) are good works. II Cor. 9:1-5

      Special music: "Carry your Bible with you, let all its blessings flow." (Service Hymnal)
   c. The harvest depends on the quantity of seed. II Cor. 9:6-10
   d. The harvest depends on the sower. Let this junior stress the truth of each one being a sower, sowing either good or bad seed. Seeds multiply in harvest. What responsibility in the choice of seeds. Gal. 6:7
3. Heart-talks: "The Enemy." Matt. 13:25. Stress watching and abiding
4. Sing in unison "I Need Thee Every Hour." Verses 1, 2, 3
5. Closing prayer

RULES FOR LETTER WRITING

Have you any unkind thoughts?
Do not write them down.
Write no word that giveth pain;
Written words may long remain.
Have you heard some idle tale?
Do not write it down.
Gossips may repeat it o'er,
Adding to its bitter store.
Have you any careless jest?
Bury it and let it rest;
It may wound some loving breast.

But words of love and tenderness,
Words of truth and kindliness,
Words of comfort for the sad,
Words of gladness for the glad,
Words of counsel for the bad—
Wisely write THEM down.

For words, though small, are mighty things—
Pause before you write them.
Little words may grow and bloom
With bitter breath or sweet perfume—
PRAY before you write them! —An.

CORRESPONDENCE (Continued)

First Mennonite Church, Chicago, Illinois

Palm Sunday was a day of rejoicing in our church. Twenty-two new members were welcomed into the church fellowship. We are enjoying a steady spiritual revival and the Lord is adding new converts to THE CHURCH through the ministry of Rev. A. H. Lehman.

Easter Sunday morning we remembered the resurrection of our Lord by observing the ordinance of the Lord's Supper.

Mrs. A. H. Lehman, the pastor's wife, has recently undergone a serious operation in Passevant Hospital, Chicago. Her many friends are praying that the Lord will give her a speedy recovery.—Correspondent.

Grace Mennonite Church, Pandora, Ohio

As is the custom each year, the annual business meeting of the church was held January 1. Splendid reports were given, new plans were made, and the church began its new year without a deficit.

Rev. P. E. Whitmer was the speaker for the annual Bible week at Bethel College, Kansas, from January 31 to February 5. In his absence Rev. Walter Schutz, returned missionary from Africa, filled the pulpit in the morning and gave an illustrated lecture of their work in Africa in the evening.

The women of the local churches joined in a World's Day of Prayer program at the Grace Church. A very inspiring program was rendered. Among the speakers were Mrs. Walter Schutz and Mrs. P. E.

The annual pre-Easter services were given by the Rev. E. W. Bloomquist, pastor of the First Baptist Church of Lima, Ohio, who used as his general theme "Who is Christ?" On Palm Sunday twelve new members were received into the church, eight by baptism and four by letter. This brings the membership to 385. Easter was celebrated by a sunrise Easter ser-
Whitmer.
vice at 6 o'clock. At the regular morning service, the communion service was observed. In the evening, the cantata "The Seven Last Words of Christ" by Dubois was rendered by the church chorus. Mrs. Florence Stuckey conducted the choir. She was assisted by Mrs. Stella Marshall at the piano and Miss Eulalia Steiner at the organ. Solists were Miss Edith Steiner, soprano; Mr. Roy Hilty, tenor; and Mr. Myron Gerber, baritone.

Three members of the church went to the eternal reward since the first of the year. They were Karl Badertscher, aged 83, February 6; Philip Sommer, aged 53, February 25; and Mrs. Helena Amstutz, aged 68, March 25.

On the evening of April 2 the Women's Missionary Society of the church entertained the women and girls of the church at a dinner. 114 women and girls were present and enjoyed the evening together. Miss Inda Sprunger, Berne, Indiana, Secretary of the Young People's work of the Middle District Conference, gave a very fine address in which she emphasized the qualities that are needed to make a Christian home.

Our pastor is conducting a leadership training class. Fourteen young people are taking the work.—Mrs. Sidney Steiner, Corr.

FAMILY CHRONICLE

DEATHS

Rev. John J. Kliewer was born in southern Russia July 21, 1859. At fifteen years of age in 1874, he migrated with his parents to Buhler, Kansas, where they settled on a farm. One year after they arrived there he lost his father, and it became his duty to run the family farm and help support three younger sisters. At the age of eighteen he was baptized and joined the Mennonite Church. Through industrious struggle he managed to acquire a fair education and taught rural school for several years. In 1884 he entered the Mennonite missionary service among the Indians in Oklahoma. A year later he married Miss Helena Schmidt. After the United States government took over the education of the Indian children and the Mennonite mission school was discontinued, he devoted his life to the ministry in the various churches where he resided: Cantonment, Shelly, and Gotebo, Oklahoma; Carlsbad, New Mexico; Reedley, California; Burrton, Kansas; and Newport, Washington. He was keenly interested in schools and education and helped his children to obtain a college education. Four sons and his beloved wife preceded him in death. The latter part of February his eldest son brought him to the home of his daughter Esther on the Bethel College campus, a sick man. Later he was removed to the Bethel Hospital, at Newton, where he passed away on March 16, 1937, aged 77 years, 7 months, and 23 days. Funeral services were conducted at the Mennonite Church of Goessel, Kansas. Rev. P. P. Buller and Rev. J. M. Suderman officiated.

Rev. Kliewer is survived by two sons, Herman S. and Peter S.; three daughters, Mrs. Roy Paulson, Mrs. B. Bargen, and Mrs. Hugo Wall—all of whom were present at the funeral. He also leaves four grandchildren, one brother, and two sisters.

Home Mission of The Western District Conference

Receipts for March

Ransom, Elmer Huxman	$80.00
Mennoville, Mrs. O. C. Wehmueller	15.15
New Hopedale, H. D. Koehn	23.50
Buhler, J. B. Regier	23.22
J. J. Hiebert	5.00
Pleasant Valley, D. H. Koehn	21.46
P. D. Dirks	5.00
Sewing Society, Buhler, Mrs. G. B. Entz	25.06
Friedensfeld Farm, H. B. Regier	19.30
Bethel College, Helen Penner	20.59
Einsiedel, E. D. Miller	9.21
Johannestal C. E., Erwin R. Penner	5.00
Sister Hillegonda	1.00
Tabor, H. B. Schmidt	49.00
Second Church, Beatrice, J. G. Wiebe	20.11
Kidron, F. W. Koehn	3.00
Zion, Kingman, Ed. C. Voran	7.35

Gratefully submitted

H. J. Dyck, Treas., Elbing, Kansas

RELIGION IN THE HOME.—The home is still the greatest institution, more important than the school or even the church. Here we learn our first lesons in reverence toward God and duty toward our fellow-men. Here we develop habits in tender years, and we form attitudes toward life which will stay with us all the rest of our days. It is therefore important that the home has religious books, that the children are taught reverence for God and the Church and all things holy; that they are taught to appreciate the Bible, and to distinguish between right and wrong conduct. Religion is more easily "caught" than "taught," and so it is the solemn responsibility of the parents to so order their lives that they will not be stumbling-blocks to their little ones. Christianity began with the birth of a child into a humble home. Christ lived in that home thirty years and blessed it. When Christ abides in our home, there is nothing to fear.—L. Hostetler.

« « JOTTINGS » »

PRATUM, ORE.—Mr. and Mrs. Wm. Roth, Sr., celebrated their golden wedding at the home of their son, John, near Pratum on Saturday evening, March 28. All of their children were present excepting one daughter, Alice Gower, who is a semi-invalid. One son-in-law and one grandson were not able to be present on account of illness. A program consisting of songs and short talks by our pastor, J. M. Franz, John Roth, Sr., a brother to Mr. Roth, and Homer Leisy, a son-in-law, were enjoyed. Seventy-eight guests attended.—Mrs. Jno. Merryman, Corr.

A special Missionary Service sponsored by the C. E. was held in the Richfield, Pa., Church recently. A filled church witnessed a Missionary pageant presented by six of the young people, and the program included special music by an orchestra of young people from a neighboring community that specialize in only religious music and appear regularly on a nearby radio station, also several numbers were sung by two children with exceptional ability. The address was given by Walter H. Temple, Field Secretary of the SSU of the EDC.

BLUFFTON COLLEGE—The Bluffton College Vesper Choir returned from their spring vacation tour on Thursday morning, April 8. Enthusiastic statements over the enjoyment of the trip, and the splendid reception accorded the choir are heard from all its members. One of the fine features of a project like this is its educational value. Numerous members of the choir, especially non-Mennonites, have expressed their high appreciation of the Mennonite people. The choir is grateful to all for the hospitality it has received in all communities.

The Men's Gospel Team Quartet, and Albert E. Bohrer, president, presented a part of the program on their eastern spring vacation tour in the College Chapel service on Friday, April 9. The quartet sang, and Andrew Shelly spoke on "The Challenge of Missions to College Students."

The next Vesper Sunday afternoon, May 2, will be addressed by Sylvester Jones, a representative of the American Friends Committee who spent some time in Spain investigating the need of feeding Spanish war orphans. Mr. Jones has reported a great need existing for this and is returning to Spain to take charge of this practical Christian enterprise.

We are in receipt of very pretty Easter service bulletins sent in by Bro. W. T. Stauffer, pastor of the First Church, Sugar Creek, Ohio, and Rev. W. S. Shelly, pastor of the First Church, Wadsworth, Ohio, who also included other interesting bulletins. Rev. J. N. Smucker, pastor of the Bethel College Church, also published a very neat Easter copy.

Rev. G. T. Soldner, pastor of the Eighth Street Church, Goshen, Indiana, has just joined the group of those pastors who are sharing their Sunday bulletins with the editor. These are uniquely clear and neat. He prints the front and back with the multigraph, in quantities for a month, including an illustration on the front page. Then he fills the inside weekly with the mimeograph. An important feature of these bulletins is the cheering, spiritually edifying poems that fill the last page.

From Rev. L. Hostetler, pastor of the First Church, Upland, Calif., we have Vol. I, No. I of a four-page bulletin in the form of a newspaper, entitled "The Herald." It is a neat piece of work and full of interesting information and challenges. Here are some of the topics: *Editorials:* Introduction, The Power of Resurrection, Religion in the Home (The Mennonite is using this is an editorial in this issue), Church Tramps. *Our Church at Work:* Field Secretary's Visit, A Worker's Conference, Bible Study, The Y. P. Society. *News Notes:* Thirteen items. *The Pastor's Chat. Calendar.*

From the above paper we copy the following: "Rev. and Mrs. Hostetler took two days, last Tuesday and Wednesday, to see a bit of old Russia in old Mexico. They visited the Holy Molakana Colony at Guadalupe, 22 miles from Ensenada, in Lower California. The colony consists of about 45 families. They have no automobiles, radios, or electricity, but continue the old ways and customs of their ancestral home in Russia. Access to the colony is over a rough road which can be negotiated at a speed of about 5 to 10 miles per hour. A team of horses helped us to ford the river at the outskirts of the village. We were received with the kindest hospitality, and had the privilege of attending a service of prayer for the dead for a lady who had just passed away."

We are informed that Rev. Alvin T. Van der Smissen who served the First Church of Beatrice, Nebraska, a year as teacher of their Bible School and English assistant pastor has accepted a call to the pastorate of the Hebron Mennonite Church, near Inman, Kansas, and that the family is planning to move to their new field of service about the first of June. Rev. J. M. Regier, field secretary for Bethel College, has filled the pulpit of this church for nearly a year.

Other members of the Bethel College teaching staff who serve near-by churches are: Rev. (Dr.) Abr. Warkentin, who is co-pastor of the First Church at Newton, Kansas; Rev. A. E. Kreider, who preaches at the Eden Church, near Moundridge, Kansas alternately with Rev. C. J. Goering; Rev. (Prof.) J. J. Voth who is now filling the pulpit of the Gnadenburg Church, near Whitewater, Kansas; and President E. G. Kaufman is called into service quite frequently.

Rev. P. P. Wedel, beloved pastor of the First Mennonite Church of Christian, Moundridge, Kansas, has been conducting a Training School for Christian Workers in his church during the winter season. Thirty-three were enrolled for the course. The interest and the attendance were good, except when almost impassable roads interfered.

The *General Conference Relief Board* composed of John Lichti, Chr., J. C. Miller, Secr., P. H. Unruh, Treas., and Abr. Warkentin, Maxwell Kratz, and Jacob Gerbrandt, members, had an important session in Newton, Kansas, recently. As some of the other Conference boards, the members of this board are widely scattered. The Brethren Unruh and Warkentin are from Kansas, Brother Miller from South Dakota, Brother Lichti from Oklahoma, Brother Kratz from Philadelphia, and Brother Gerbrandt from Saskatchewan, Canada.—Our Relief Board also sat with the Central Relief Committee that had a meeting at about the same time.

To carry on the financial campaign for Bethel College the churches of Kansas have been grouped into districts, each district organized, mass meetings held, and the canvass is now in progress, as follows: 1. Western Kansas: Bergtal, Ransom, Hanston, April 12-13; 2. Hillsboro: First Church, Brudertal, Johannestal, Lehigh, April 19-31; 3. Whitewater: Elbing, Emmaus, Swiss, Gnadenberg; 4. Moundridge: Eden, Hoffnungsfeld, West Zion, Christian, Emmanuel, Garden; 5. Halstead and Burrton; 6. Pretty Prairie, Kingman, Hutchinson, Arlington; 7. Goessel, Alexanderwohl, Tabor; 8. Buhler, Inman, Hebron, Hoffnungsau.

The Bethel College Church is taking steps to build a parsonage. It is to be a residence that will be modern in every respect and will be erected on some of the choicest lots left on the college campus. The congregation realizes that in Rev. Smucker it has a minister who is second to none in the Conference. And it feels that it wants to do this as a token of appreciation of the fine service Rev. Smucker does, in providing a home that his family will enjoy.

Home Mission Board Report for March 1937

The following gifts were received and are hereby gratefully acknowledged. May the Lord bless gift and giver.

Income

In Canadian Treas., Rev. David Toews, Rosthern, Sask., Treas., from C. I. Wall, Herbert, Sask.	$ 7.00

Income For Special Causes

For German Literature among Canadian Mennonites; First, Halstead, Kans.	$ 33.39
To assist in the purchase or building of churches in Can.; First, Wadsworth, Ohio	16.00
H. J. Fast, Mountain Lake, Minn.	100.00

To support of Itinerant Preachers in Canada

H. J. Fast, Mountain Lake, Minn.	200.00
Bethel Sew. Soc., Mt. Lake, Minn.	30.00

This last gift was received through the Ex. Committee of Mission Societies.

General Treasury

Transportation Refund	$ 5.00
Bethel College, Bethel College, Kansas	21.50
S. S. Johannestal, Hillsboro, Kansas	16.14
Bethel, Lustre, Montana	5.00
Burrton, Burrton, Kansas	3.42
S. S. Saron, Orienta, Oklahoma	16.19
Pulaski, Pulaski, Iowa	4.14
Mrs. Mary Goering, Moundridge, Kansas	40.00
John D. Goering, Moundridge, Kansas	40.00
Bethesda, Henderson, Nebraska	72.39
Butterfield, Butterfield, Minnesota	9.96
Credit in Bank	3.68
Menno, Odessa, Washington	6.07
Margarethe Regier, Elbing, Kansas	50.00
Buhler, Buhler, Kansas	23.26
Christian, Moundridge, Kansas	67.60
First, Monroe, Washington	10.64
First, Geary, Oklahoma	7.40
First, Bluffton, Ohio	50.00
First, Upland, California	18.50
S. S. Bethel, Inman, Kansas	33.01
Zion, Elbing, Kansas	119.48
Bloomfield, Richey, Montana	16.97
West Swamp, Quakertown, Pennsylvania	35.00
Hoffnungsau, Inman, Kansas	26.02
Ex. Committee of Mission Societies	25.06
From a Friend	300.00
First, Berne, Indiana	152.10
Immanuel, Pratum, Oregon	26.46
Pulaski, Pulaski, Iowa	6.40
S. S. Friedensberg, Avon, South Dakota	52.45
Bethany, Quakertown, Pennsylvania	5.06
Flatland, Quakertown, Pennsylvania	10.00
Total income	$1668.90

Disbursements during March

For purchase and renovation of Church in Swift Current, Sask., section	$1000.00
For support of Itinerant Min. in Can.	500.00
To purchase German Literature for Canadian Mennonites	33.39
For Insurance on workers home	12.00
Regular salaries and rent	663.00
Total disbursements	$2208.39

Respectfully submitted
A. J. Neuenschwander, Treas.
Quakertown, Pa.

* * *

The most fruitful and elevating influence I have ever seemed to meet has been my impression of obligation to God.—Daniel Webster.

King James Version

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—Specimen of Type—

ISAIAH, 16, 17

ᵃthe mounting up of Lū'hĭth with weeping shall they go it up; for in the way of Hŏr-ō-nā'ĭm they shall raise up a cry of ᵇdestruction.	CHAP. 15. d Jer. 48. 5. A breaking.	H sh fo

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VOL. LII BETHEL COLLEGE, KANSAS, APRIL 27, 1937 NO. 17

THE ART OF TEACHING

Teaching is an art, the highest and noblest of arts. Some few who enter upon the profession are born teachers. Jesus was the chief among these. If day-school teachers and, especially, Sunday school teachers would study the four gospels with the view of sitting at Jesus' feet in order to learn the magic of his art of teaching, their efficiency would be multiplied and their influence for good greatly increased. Socrates, Pestalozzi, Dwight L. Moody, and some others like them would also fall in the category of born teachers. But the great majority of those who enter the profession have to learn the art through experimentation, study, and experience and probably never get through learning it fully.

The factors involved in teaching are: The teacher, the pupil with all his potentialities, the subject-matter, and method. There is but one right way to align these factors so as to make success possible. Let's call it the true teaching situation. The core of it is: *The teacher teaches the pupil (child, student).* This is fundamental. It is Jesus' platform of the art. To enlighten the pupil is the teacher's objective. It is a significant fact that the verb *to teach* takes two direct objects. Thus in the statement, *The teacher teaches John reading,* the teacher teaches John (directly), and the teacher teaches reading (directly), but John comes first. That indicates that *he is the important factor,* more important than the reading. Again the important thing in John is his mind through which the teaching process is to take place. He must have intelligence to enable him to perceive, to reason, to imagine, to understand, to remember. So we have to modify our original statement thus: *The teacher teaches John reading through the medium of his mind.* And that mind must be so stimulated that it will give attention to the teacher's approach. As long as the teacher can stimulate the learner's mind to give attention and to grasp things, the teaching process is being accomplished. But where do subject-matter and method come in in our scheme of teaching? As far as the process of learning as such is concerned, these two factors are of secondary importance. We can best denote their place and function by this summary: The teacher teaches John through the medium of his mind by using subject matter adapted to the pupil and by using the most applicable method.

With this fundamental idea in mind, teaching can be efficiently carried on, provided the teacher proceeds on the basis of certain maxims so well illustrated in Jesus' teaching. As the first of these we mention: *The teacher must be that which he would teach.* It must be engrained into the very fibre of his being. To teach students a language, this language-matter must become a part and parcel of the teacher. To teach a Bible class in Sunday school, the truths taught in *the Book* must become a part of the instructor. It was this *personal integrity* that helped to make Jesus' teaching so effective.

A second maxim is: *The teacher must know the pupil and understand the mystery of the capacities and powers hidden in him,* so as to aid their development. He must be fully aware of the individual differences in the pupils. He must be living in and with them, as it were, as Jesus did with his disciples. Pestalozzi and Froebel followed the Master in this. It is the *personal touch* that made their teaching immortal.

A third fact or maxim is: *Proceed from the known to the unknown.* By starting with what people knew and understood, with what was close at hand, Jesus taught them the eternal truths of the Kingdom. His parables are marvels of this type. Illustrations, the use of similarities or contrasts, are all part and parcel of this phase of method.

A fourth and last maxim is: *There is no impression without expression.* This is Herbart's fifth step in the teaching process. He calls it *application.* It means that the learning process is not complete until the pupil has been given an opportunity to express what he has learned and what he knows.

"And they that are wise (the rabbis, the teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

* * *

Our duty is to be useful, not according to our desires but according to our powers.—Amiel

FOREIGN MISSIONS

P. H. Richert

COMPOSITE OF THE GENERAL CONFERENCE MENNONITE MISSION

INDIA—1937

I BEGINNING

Six stations Champa and Janjgir (1901), Birra (1911), Korba (1915), Basna (1924), Medical Station (1926) opened 1901 to 1926.

II FIELD

A	Approximate area in square miles	4,235
B	Approximate number of villages	2,140
C	Approximate population (Hindus and Mohammedans mostly)	728,064

The field lies 400 miles west of Calcutta, 800 miles east of Bombay in the Central Provinces. The language is Hindi. There are three seasons: hot season from March 15th to June 15th, the monsoon from June 15th to Sept. 30th. An average rainfall of 50 inches; the cool season from Oct. 1st to March 15th.

III WORKING STAFF

		Men	Women		
A	European Missionaries	9	13	22	22
B	Indian helpers:				
a	Evangelistic	22	18	40	
b	Educational	18	9	27	
c	Medical (Doctors, Compounders, Nurses)	11	6	17	
d	Institutional	2	4	6	
e	Industrial	4	1	5	95
		66	51	117	117

The above are regular full-time workers, whereas there are quite a good number of volunteer workers being able to give only part-time.

IV CHRISTIAN COMMUNITY

A	Organized churches (The Leper church included)		8
B	Villages with Christians		66
C	Christians:		
a	Members of our churches	1,504	
b	Members of other churches and missions	70	
c	Unbaptized children	883	
	(Baptized adults in 1936, 200)		2,457

V MISSION AND CHURCH ACTIVITIES

A	Evangelistic outstations		9
B	Educational outstations		2
	Enrollment		79
C	Primary schools on mission stations		5
	Enrollment		382
D	Middle schools on mission stations		2
	Enrollment		104
E	Villages touched by evangelistic and educational workers		297
F	Zenana visits (several stations kept no rec.)		2,050
G	Bibles disposed of (two sta. didn't report)		18
H	New Testaments disposed of (two stations did not report)		60
I	Bible portions disposed of (two stations did not report) (about)		632
J	Tracts and handbills (two sta. didn't report)		1,450
K	Sunday School work:		
a	Number of Sunday Schools		14
b	Number of officers and teachers	112	
c	Number of scholars	1,722	1,834
L	Other organizations:		
a	Number of Christian Endeavorers		7
	Enrollment		231
b	Number of Sewing Societies		1
c	Weekly Bible Class		1
	Enrollment		40
d	Number of Girl Guides		1
	Enrollment		35
e	Number of Blue Birds		1
	Enrollment		25
f	Number of Co-operative Banks		1
	Enrollment		50
g	Number of Weaver Associations		1
	Enrollment		30
h	Annual Bible Course on all stations		6
	Enrollment about 90 percent of all Christians		
M	Number of orphanages		2
a	For boys, enrollment	9	
b	For girls, enrollment	21	30
N	Number of boardings		3
a	For boys, enrollment	110	
b	For girls, enrollment	80	190
O	Number of Leper Homes		1
a	Number of inmates: 1. Christians	397	
	2. Non-Christian	200	597
b	Number of taking treatments (special)		474
c	Number of declared relatively cured in 1936		9
d	Number of declared relatively cured in all		90
e	Children: 1. Untainted boys	30	
	2. Untainted girls	31	61
P	Medical Work		
a	Number of dispensaries		7
b	Number of cases registered		12,265
c	Number of hospitals		3
d	Number of inpatients and operations reg.		1,148

There are large number of minor cases treated, however, not registered.

Q	Financial records:	
a	Monthly church dues	1,883- 8-3
b	Sunday morning offerings	1,075-10-1½
c	Special offerings	884- 3-3
d	Sunday School offerings	379- 1-3
		Rs. 4, 22- 6-10½

Rate 265 this amounts to $1,593.20

A considerable number of Christians are tithers, others are giving liberally out of their meagre income. Tithing gains momentum. Those who practiced it since some time, testify to the happiness derived from doing so.

Yours for service

P. W. Penner, Secretary-Treasurer
Janjgir, C. P., India, Jan. 28th, 1937

THE LIFTED SAVIOUR

P. R. Aeschliman

If I be lifted from the earth, I will draw all men unto me. John 12:32.

The Lord Jesus is the most attractive Being that ever lived in this world. He is unchangeable, from everlasting to everlasting. He is the same yesterday, today, and forever. His mission here on earth marked out His way. The conditions He met shaped His actions. Although His words and actions displeased the Jews and puzzled His disciples, the Lord Jesus did not change His plans and actions.

The Lord Jesus did not come into this world to please the Jews, but He came to do the will of God. The Bible says, "The will of God is our salvation." The Bible also says that God is not willing that any should perish, but that all should come to the knowledge of the truth and live eternally. His kind words and actions won the love and confidence of the poor lost sinners and opened the way to the greatest opportunities and possibilities.

The greatest, the grandest, and the most needed human act is to accept the Lord Jesus Christ into our hearts and homes. In John 17:7 the Lord Jesus speaks of His title and ownership, "Thine they are and Thou givest them to me." This records the greatest responsibility that ever took place in this world. In John 10:10 the Lord Jesus speaks of the great difference between the thief and the good shepherd. The thief comes to steal, to kill, and to destroy. Christ, the good Shepherd, came and still comes to give life and to give it abundantly. In John 10:12, we find the difference between the thief or hireling and the good Shepherd. The hireling will not expose himself to danger. His life and time is to him more important than the life and the welfare and happiness of his flock. Rom 12:1.

Learn to teach the children to look at this world as a beautiful symbol of Jesus; every thing, Jesus; Christ, all; Christ, in all. So shall you educate the imaginations of the children to receive, and their memories to retain and to use, that Christian truth; and you yourself shall be *lifted* up, as on angel's wings, to see with John things which are unspeakable, but which the sanctified imagination realizes.—Stephen H. Tyng, Jr.

Schools and Education

MAKE EDUCATION CHRISTIAN

By Ed. G. Kaufman

THE CHRISTIAN COLLEGE

7. *A prayer for colleges.* — Father in heaven, we would lift up our voices this morning in unison with all Christians who pray for the colleges of our land. May Thy blessing rest on these institutions, and make them nurseries for Thy Kingdom.

Bless the young men and women who come to them, hungry to know and eager to fit themselves for useful service. May their minds be open to receive the truth, and their hearts brave to face the facts of life. Deliver them from the bondage of bigotry and send them forth in freedom to view the glories of Thy universe.

But when they seek after light, may they not close their eyes to Thee, Lord Christ, who art the Light of the world. When perplexity meets them at the crossroads, may they remember Thee who art the Way. When they hunger for knowledge, may they not forget Thee who art the Truth. When the heart yearns for satisfaction, may they draw near to Thee who art come that we might have life, and have it more abundantly.

These are days of solemn crises to our young friends. Childish opinions have served their purpose and are falling away like scales around an opening bud. The frost night of unbelief is upon the world, and the delicate faith-life is in danger of death. Enfold it, O Lord, with the warmth of Thy love and save it from all harm.

We pray Thee too for the men and women whom Thou hast appointed to teach the young. Help them to see the holiness of their calling, and the delicacy of the task set before them. May none of them come with rude hands or unhallowed hearts. Show them the folly of attempting to teach without first sitting at the feet of the supreme Teacher. Inspire them with an ever-deepening appreciation of the spiritual values of life, and give them grace to walk humbly in deepest soul communion with the Savior of men

Enlighten, guide, and uphold the presidents of our great institutions of learning. Vast responsibilities are laid upon them, and they need Thee every hour. Give them strength for every burden, patience for every vexation, wisdom for every crisis, and courage for every moral issue. In all their planning, may they and their helpers, from the highest to the humblest, ever remember that the furtherance of Thy Kingdom is the chief purpose of all true education. Amen.—C. A. Wendell.

Models for the Child Who Imitates

Viola E. Holley

Jerry was a little four-year-old boy who played frequently with a friend who had not formed the habit of saying "please." Consequently, Jerry soon began demanding, "Give me a drink," or "I want an apple." His mother was puzzled for a while as to what to do about it.

Parents are often confronted with such problems. A little child is very quick to imitate the ways of those around him. He is not very discriminating with regard to the kind of behavior he copies—at least from his mother's point of view—and often picks up undesirable habits as well as good ones.

It may be the behavior and speech of playmates that are objectionable. Frequently, individuals who come to the home to render services of one kind or another furnish the wrong example. Sometimes there are members of one's own family whose behavior one does not wish a child to imitate, yet there often seems to be no way to prevent him from being stimulated to do so. What can a mother do under such circumstances?

Jerry's mother tried several things. First, she explained to the child what she would like him to say and why. She insisted, in a quiet matter-of-fact way, that he ask correctly before she granted his request; but, although he seemed glad to respond when she reminded him, he forgot soon, and the habit persisted. Finally she tried telling him a story.

It was a true story that her husband had told her about a boy whom he had known in a large camp. This boy had the same bad habit that Jerry had of forgetting to say "please." He overcame it, though. The incidents that made up his experience, and his final success when he had no further trouble remembering, interested Jerry.

"I can remember, too," was his comment when his mother finished the story, and the difficulty was soon overcome.

A suitable picture can often answer much the same purpose as a story and frequently may be found right at hand in a magazine or newspaper. Such an illustration, showing a little boy hanging up his clothes, caused one child to remark, "I can hang mine up, too, just like the little boy in the picture."

These stories and pictures gain the child's attention and, because he wishes to imitate the boy or girl that is presented in this attractive light, he is led to practice the right way until a new habit is formed. Even though his day by day experience furnishes objectionable patterns of behavior, a mother can still balance things up for him by giving him interesting examples of the right way. This often helps more than reprovals, explanations, and reminders.

The child who imitates is sure to copy all kinds of behavior. It is important, then, to see that he has plenty of the right kind before him, if not in real life, at least in story or picture form and that these are interesting and attractive to him. All he may need, to perfect himself in the very thing his parents are striving to teach him, may be a different pattern to follow, a new model that appeals to him.

THE MENNONITE

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THINGS THAT HINDER

Perhaps the greatest hindrance and difficulty of our Christian work in our churches of today is our different standard of a Christian life. As a rule, there are two classes of people in each church. There is the one class which holds to a higher standard of faith and conduct, and there is the class which has a low standard or none at all; and this hampers the work to a great extent. This also holds true with the ministry and the congregation. A minister will be tolerated in a church if he does not raise the standard above that of his church; but should he emphasize the need of a sinless, holy, and sanctified life, there is apt to be trouble and opposition. And the cry and accusation is made that he does not fit into the situation; and it is true, he does not. Neither does Christ. We do not hear of any Pentecostal experiences in our churches these days. We are told that God has given up this kind of work, but I am inclined to believe that we have given up our ten-day-long prayer meeting. The ten-day prayer meeting has dwindled down to a ten-minute prayer meeting.—S. P. Preheim.

* * *

If Christ is the wisdom of God and the power of God in the experience of those who trust and love Him, there needs no further argument of his divinity. —H. W. Beecher.

Program for the Oklahoma Convention

May 23, 24, 25 at Inola, Oklahoma

Convention Theme: Preparation for Life. Col. 3:12-25

SUNDAY MORNING, May 23

The Sunday morning services will be ararnged for and led by the Eden Church at Inola.

SUNDAY AFTERNOON: SONG FESTIVAL

Leader—Rev. Theo H. Epp
Theme—Eden Church, Inola
Every church is asked to be represented by a choir or other musical organization.

SUNDAY EVENING — YOUNG PEOPLE'S PROGRAM

1. Song Service, led by Albert Eck
2. Leader—Rev. Menno Kliewer
3. Opening—Leader
4. Song—Sichar at Cordell
5. Talk (15 min.)—"Our Sufficiency is of God"—2 Cor. 3:5*
6. Song—Bergthal
7. Talk (15 min.)—"Putting on the Word of Life" Phil. 2:14-16. — Missionary W. F. Unruh
8. Gospel Quartet—Meno
9. Talk (15 min.)—Eden Church, Inola
10. Song—O. B. A.
11. Close—Rev. H. M. Harder

MONDAY MORNING

1. Introduction—Rev. G. E. Regier
2. Song—Inola
3. Convention Sermon (15 min.) — Rev. John Lichti
4. Song—Medford
5. Business Session of Convention
6. Song—Orienta
7. Talk*

MONDAY AFTERNOON

1. Opening—Rev. H. U. Schmidt
2. Song—O. B. A.
3. Talk—Rev. J. B. Frey
4. Business Session for the O. B. A. in charge of Adam Ratzlaff.
   a. Report of the Convention directors
   b. Report of the Teachers
   c. Report of the Treasurer
   d. Discussion
   e. Election of one Convention director of the O. B. A.

MONDAY EVENING — PROGRAM OF THE SEWING SOCIETIES

Theme: In the Service of the King—Luke 8:1-3

1. Song Service—John Voth
2. Leader—Mrs. P. V. Unrau
3. Opening—Leader
4. Roll Call
5. Song, Naehverein—Bergthal
6. Reading Mission Circle—Meno
7. Theme—Orienta
8. Song, Naehverein—Meno
9. Talk—Mrs. W. F. Unruh
10. Song—Inola
11. Theme—Geary
12. Song—Deer Creek

TUESDAY MORNING

1. Introduction—Rev. P. E. Frantz
2. Song—Goltry
3. Talk*
4. Song—Herold
5. Talk—Bible School Work in India by Rev. W. F. Unruh
6. Song—Geary

TUESDAY AFTERNOON

1. Introduction—Rev. Abraham Albrecht
2. Song—Turpin
3. Talk*
4. Song—Meno
5. Talk—Rev. W. F. Unruh
6. Song—Enid Mission
7. Report of the Resolutions Committee
8. Close—Rev. Solomon Mouttet

*The Convention speaker has not been selected

TUESDAY EVENING

The Oklahoma Bible Academy will render a program.

Pray that the Lord may richly bless this Convention.

August Schmidt, Secretary,
Meno, Oklahoma.

Conferences, Gatherings, Special Days

EASTERN DISTRICT CONFERENCE SESSION, April 29 to May 2, 1937, at the Zion Mennonite Church, Souderton, Pennsylvania

NORTHERN DISTRICT CONFERENCE SESSION, June 5 to 8, 1937, at Bloomfield, Montana

PACIFIC DISTRICT CONFERENCE SESSION, June 17 to 20, 1937, at the First Mennonite Church, Reedley, California

MIDDLE DISTRICT CONFERENCE SESSION, August 12 to 15, 1937, at the First Mennonite Church, Sugar Creek, Ohio

OKLAHOMA MENNONITE CONVENTION, May 23 to 25, 1937, at Inola, Oklahoma

FORTY-SECOND EASTERN DISTRICT CHRISTIAN ENDEAVOR CONVENTION, Saturday, May 29, 1937, at the First Mennonite Church, Allentown, Pennsylvania. It is an all-day meeting with the main address in the evening. Boost it, Endeavorers!—Hulda Myers

ALL MENNONITE SUNDAY SCHOOL CONVENTION OF NEBRASKA, May 30, at the First Mennonite Church of Madrid, Nebraska. All friends and Sunday school workers are cordially invited to attend.

MENNONITE SONG FESTIVAL, Sunday, June 6, 1937, at the Bethel College Bowl

WORLD-WIDE DAY OF PRAYER, for ministers and missionaries on Pentecost Sunday, May 16. "The Field is the World." "O Lord, Revive the Work." Heb. 2:2. This movement is sponsored by the "Great Commission Prayer League."

Sunday School Lesson

A. S. Bechtel

May 2, 1937

ABRAHAM A MAN OF FAITH

Genesis 11:27 to 20:18 Printed 12:1-9; 13:14-18

Introduction

The history of the Hebrews and of God's redemptive work begins with Abraham. God chose him, a man who would keep His testimony, to whom He could speak as a friend. Abraham, the father of the Hebrew nation, was reared amidst the heathen environment of the city of Ur in Chaldea. The world of his day had progressed far in civilization. He grew up amidst a quite advanced degree of culture. We know not how he learned to know the true God. Religiously, he lived a lonely life. He alone walked and talked with God. He is the most venerated man of all time. His father, left Ur with his family, migrated to Haran and died there (Gen. 11:31, 32). Here the call of our lesson came to Abraham.

God's Call and Promise to Abraham 12:1-3.

The call of Abraham marks the beginning of a new nation, God's chosen people, the first nation to worship the One True God, Jehovah. It was a call to separation from the idolatrous influence of Haran. He recognized God as calling him to leave home, kindred and country, and go to a new land. It demanded much faith. God gave the command and promise. That was enough for Abraham.

God asked much and promised much to him (vs. 2, 3). His promise always is greater than His demand from us. Wonderful and far-reaching are the promises made to Abraham. All generations to come were to be blessed in him. This was so marvelously fulfilled in Jesus, a lineal descendant of Abraham.

Abraham's Response vs. 4-6.

Abraham's faith answered God's call. He lived back in History's dawn when faith was new. God asked much of him, but "Abraham believed God" and obeyed. Faith in God, is the outstanding characteristic of Abraham. He here proved it. He took all of his with him (v5), no thought of going back. The separation was complete. There is a close connection between what we believe and what we do. God calls us to absolute separation from that which hinders our serving Him. A life of obedience is for us largely a venture of faith which is needed at every step of our christian journey.

Canaan Promised vs. 7-9

God tested Abraham, He also sustained him. When most needed, God appeared in intimate fellowship (v7) with a definite promise. Abraham expressed his gratitude in building an altar of worship wherever he pitched his tent, and in worshipping God. We need an altar in our home and a place of worship in our community.

Abraham's Reward 13:14-18

Abraham had very generously permitted Lot to choose the most fertile land for himself. God however rewarded him well. God chose for him (vs. 14-17). He gained much by his generosity and trust in God. A vast, sweeping promise was made to the yet childless Abraham, and he believed God. It was counted unto him for righteousness. The journey was a venture of faith. Abraham obeyed implicitly. He was richly rewarded. Obedience and worship made the "faithful Abraham."

Nuggets of Truth

Abraham's faith enabled him to rise above his environment and grasp God's promises for the future.

Abraham was separated unto God for a high and holy purpose—to be a blessing unto all people.

God called a great man to do a great work. Great faith requires a great heart of trust. We must trust in God in order to grow in grace.

Without faith it is impossible to please God.

PUBLICATION

IMPORTANT NOTICE

All contributions intended for the Book Depository in Canada and for the Work of Publication should be sent to Brother:

E. W. Baumgartner, Berne, Indiana

and not to any other conference treasurers.

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Sermon Sketch

P. H. Unruh

HEROES OF FAITH

Text: Hebr: 11:39-40: "And *these* all, having obtained a good report through *faith*, received not the promise; God having provided some better thing for us, that *they* without *us* should not be made perfect."

A. A register of persons who were "Heroes of Faith" is found in Hebrews 11.

1. Definition of faith. There is no better definition of faith than Hebr. 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen."

2. The hero in the public eye is a person who has done something unusual in the interest of a worthy cause, risking his life in the act. National heroes have rendered some daring service in the interests of their country.

3. There is another class of heroes, the "Heroes of Faith." To become a "Hero of Faith" requires more courage and persistence than to be a national hero. It means to be victorious over the invisible evil forces.

B. "Heroes of Faith" are referred to in our text with the words, "And these all." THESE ALL are men and women of great faith of the Old Testament dispensation.

1. Abel and his sacrifice is mentioned first. He presents a sacrifice in humiliation and faith, and in the offering admits that he is lost in death and that without the shedding of blood there is no remission of sin. (Hebr. 9:22).

2. Enoch is another man of faith. He lived in a time when conditions were getting more unbearable from day to day. He was true to God and his will; he walked with God and He took him away. He is the type of the saints who will be translated at His coming. (I Thess. 4:17).

3. Noah, the messenger of righteousnes to the unrighteous generation of his day, obeyed Jehovah, preached repentance and the coming judgment, and built the ark while doubters and scoffers looked on. As a reward he and his house were saved. (Genesis 7).

4. Abraham is another outstanding man of faith. He is the father of the faithful. (Genesis 15:1; 15:6; 17; 18:22; 25:8).

5. There are many more "Heroes of Faith" in the Old Testament dispensation. The ones mentioned here will help to introduce the subject for individual study.

C. Our text calls our attention to another group of "Heores of Faith" with the word US. These are the heroes of faith of the New Testament dispensation and are just as numerous as the Old Testament "Heroes of Faith." Many of their names are not known, and they are accounted for in Rev. 7:9-17.

1. Outstanding in this class is the Apostle Paul. Once he was an enemy of Christ, but in the regeneration he was changed to His most faithful servant. His race as the man of faith began when he made that great change recorded in Galatians 1:15-16. From that day he fought a hard battle, full of trouble and sacrifices. In faith he once more makes a survey of his life and triumphantly makes the marvelous statement of victory. (II Thess. 4:7-8)

2. And there is John. We have no record where he ever failed in faith. John, James, and Peter took charge of the church at Jerusalem. Jesus, our Lord, held John worthy to receive his revelation and write it as the last book of the Bible.

3. We must remember Peter who preached that fearless sermon on the birthday of the Church. Once he was quickly frightened, now he is a man of courage—"Hero of Faith."

4. There is the first martyr, Stephen. With the eye of memory we see him standing as a pillar of faith under the hail of stones released by the angry mob. (Acts 6 and 7). Standing on the right hand of God, the Son of Man received his faithful servant.

D. This army of "Heroes of Faith," both of Old and New Testament times, is called in Hebr. 12:1, "so great a cloud of witnesses." They challenge every believer to be counted worthy to receive the kingdom and the blessings of eternal life.

Program For the Northern District Conference

at Bloomfield, Montana, June 5 to 8 inclusive

CONFERENCE MOTTO: Col. 1:18, "That in all things he, Jesus, might have the preeminence."

SATURDAY EVENING — MINISTERS' CONFERENCE

Public Invited

1. Leader: Rev. Albert Ewert, Lustre, Montana
2. Theme: Our attitude toward the faith of our fathers. — Rev. N. P. Janzen, Elsie, Nebraska
3. Song by the local church
4. Theme: "Be not ye the servants of men." I Cor. 7:23. — Rev. Albert Claassen, Freeman, South Dakota
5. Song, Freeman, South Dakota
6. Theme: The Mennonite Seminary Plan.—Rev. P. R. Schroeder, Freeman, South Dakota.

Ten-minute discussion after each theme and a general discussion at the close

SUNDAY MORNING—MISSIONS

1. Opening by the local pastor, Rev. Jacob Sawatzky
2. Sermon: Home Missions.—Rev. Alfred Waltner, Marion, South Dakota
3. Song, local church
4. Foreign Missions.—Rev. P. P. Wedel, Moundridge, Kansas
5. Song, local church
6. Order of the day to be announced at the close of session.—Mission collection.

SUNDAY AFTERNOON

1. Opening, by local church
2. Communion at two o'clock. Communion sermon by Rev. Rodolphe Petter

SUNDAY EVENING — YOUNG PEOPLES' MEETING

1. General singing, fifteen minutes, led by Harry Sawatzky
2. Opening by chairman, Victor Sawatzky
3. Song by choir of Bethel C. E., Volt, Montana
4. Theme: What is the peace movement and why should the Mennonite youth not join it?—Rev. P. R. Schroeder (25 minutes)
5. Musical number, Bethel C. E., Lustre, Montana
6. Reading, Munich C. E., ladies' chorus
8. Musical reading, Bethel C. E., Mt. Lake, Minn.
9. Theme: Own Choice.—August Ewert, missionary on furlough
10. Song, Friedensberg C. E., Avon, South Dakota
11. Song by the choirs of Bethel, Volt; Bethel, Lustre; and local choirs combined
12. Closing

Montag, Vormittag und Nachmittag

1. Gebetſtunde geleitet von Rev. Albert Schultz
2. Eröffnung vom Vorſitzer der Konferenz, Rev. J. F. Epp
3. Geſchäftliches:
    a. Entgegennahme der Delegaten-Zuegniſſe
    b. Verleſen des Protokolls der vorigen Sitzung
    c. Bericht des Ehrenſtimmen-Komitees
    d. Bericht des Werbekomitees
    e. Bericht des Schatzmeiſters
    f. Bericht des Komitees für Schule und Erziehung
    g. Bericht des Prüfung-Komitees
    h. Bericht des Evangeliſations-Komitees
        1) Des Schreibers
        2) Des Schatzmeiſters
4. Bericht über Beſchluß No. 13, 1936, von dem betreffenden Komitee
5. Thema: Wie können wir als Konferenz den Gemeinden beiſtehen, die in Gefahr ſtehen ſich aufzulöſen? Offenb. 3:2—Edward Duerkſen, Alſen, North Dakota
6. Wahl der Beamten
7. Anſprachen am Vormittag und Nachmittag von Rev Rodolphe Petter
8. Schluß

MONDAY EVENING — SUNDAY SCHOOL CONVENTION

1. Leader, Mis Ella Dick, First Mennonite Church, Mt. Lake, Minnesota
2. Theme: The Sunday school, a world-evangelizing power.—Harold Gross, Freeman, South Dakota
3. Theme: The relation between the Sunday school and the preaching service. John B. Fast, Mt. Lake, Minnesota
4. Talk by Rev. Sam Quiring (Theme self-chosen)
5. The local Sunday school will see to the special singing.

Dienstag Vormittag—Fortſetzung des Geſchäftlichen

1. Eröffnung vom Vorſitzer
2. Selbſt gewähltes Thema über Schule und Erziehung.—J. D. Unruh, Freeman, South Dakota
3. Anſprache, Rev. Rodolphe Petter
4. Unerledigte Geſchäfte. Ortsbeſtimmung
5. Bericht des Beſchlußkomitees
6. Schluß

TUESDAY AFTERNOON — WOMEN'S MISSION PROGRAM

1. Opening by the leader, Mrs. Carl Schmidt, Richey, Montana
2. Musical number, Salem Zion Society, Marion, South Dakota
3. Talk, Mrs. R. Petter, Lame Deer, Montana
4. Music, Bethesda Society, Henderson, Nebraska
5. Roll call. All societies to respond by their representative
6. Music, Junior Sewing Circle, Bloomfield, Montana
7. Reading, Swiss Society, Alsen, North Dakota
8. Musical number, Bethel Society, Mt. Lake, Minnesota
9. Talk, by mission workers that may be present
10. Instrumental music, Miss Frieda Johnson, Bloomfield, Montana
11. Close

TUESDAY EVENING

1. Leader, from the local church
2. Song program by the local churches and others that may be available
3. All young people attending the conference who are preparing for Christian work will be called on to respond with a few remarks
4. Talk on consecration. Rev. Alfred Habegger, Busby Montana

Program Committee: John Bartel, P. R. Schroeder, A. W. Friesen.

A PERSONAL SAVIOUR

The expression, "accepting Jesus," carries with it a vague and uncertain meaning to many, and it is better to use it only where it will be understood, or where you may explain its meaning.

We speak of accepting Him as our Savior, or our personal Savior; but what does such acceptance imply? Some answer, "Agreeing that He is your Savior." How? "Through what He has done." Yet such an agreement or acceptance may be of little value to the person.

The writer a short time ago met a young lady who said, "I believe all the Bible says. I believe that Jesus died for me, and expect soon to join the church." Yet only a few moments' conversation was needed to show that she did not think of Jesus as a friend and companion, or realize any real love going out from her heart toward Him or toward God. He, in whose hands her very breath was, whose loving care she was, was nothing to her consciously. Jesus cannot become one's personal Savior except as Jesus is saved to him. As one loses from his heart and life consciousness of what Jesus is to him, he loses him as a Savior. To the extent that one neglects or fails to see what Jesus is to him, he fails to have Him as his Savior in the Scriptural sense of the word.—Exchange.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andreas

Sponsored by
the Young People's
Committee of the
General Conference

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Sanger, Calif.

A Mennonite Looks at Science

Ray E. Heiks

It seems to be tradition and custom that religious people are skeptical of science. It is taken for granted that science is opposed to religion and that most scientists are atheists and teach atheistic doctrines. This feeling is not as prevalent among most of the denominations today, as it was in the past. However among the Mennonites, especially among the conservative element, this feeling against science has a strong foothold.

In order to get a better understanding of how and why this feeling of opposition to science exists, it is necessary to look backwards and review a short history of scientific development.

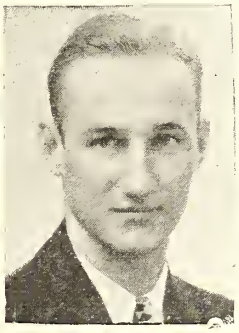
In the sixth century B.C., we find that science had developed quite remarkably. A few centuries later it reached its peak before its fall into apparent oblivion during the Dark Ages. But why did it decline instead of pursuing a continuous development?

The objective of science in the sixth century B. C. was not to obtain knowledge with which to control nature, but it was hoped that with increased knowledge of the world men might learn the purpose of life. This afforded a great stimulus to the observation of natural phenomena and the formulation of theories concerning this observed phenomena. Pythagoras, one of the early scientists, saw very clearly from his observations that the world in which we live is orderly and follows uniform laws. He argued that we should learn these laws and adjust our lives in accord with them. This would naturally involve a great deal of self-discipline and consequently made the doctrine a hard one to follow. This doctrine was not acceptable to the citizens of Crotona, and he and his followers were put to death by a mob.

Thus, the recognition that we live in a world of orderliness and law was passed down through the years and finally accepted by the Atomists who formulated the law, "Nothing happens without a cause but with a cause and by necessity." The Atomists went further and said that all matter is made up of atoms and void that follow natural laws. This reduced the whole world of plants, animals and people to a vast machine.

The philosophers, Socrates, Plato, and Aristotle could not accept such an explanation of the universe. If man's brain is made up of atoms and molecules that follow definite laws, then his thinking is mechanical and this leaves no room for freedom of thought which is the basis of morality. According to this view, the criminal should not be punished, because he is not responsible for what he does. Why should a man try to be good if after all, everything he does is determined by laws which he can't control? Such was the line of thought of these philosophers and because of this vigorous attack by them, science started its decline into oblivion.

MEET RAY HEIKS



We represent this week a young man from the East—a Bluffton College senior. You think he looks alert! You're right—and when you read his article herewith you'll know you were right.

Mr. Heiks is majoring in Chemistry, minoring in Physics, as one will guess from the article itself. But he is no narrow laboratory technician. He is interesting in all the activities of the college—president of the Student Senate, Lincoln Hall president, an athlete ever since he was a freshman, active in Y.M.C.A., and the editorial activities of the campus, and even takes part in the class plays.

And now Mr. Heiks looks forward to next year, when he will be attending Ohio State University under a scholarship which he has earned there. His home is at Smithville, Ohio.

Good luck to you, Ray.

When Christianity sprang into existence these schools of philosophy were prevalent throughout Europe and much of this philosophy was taken into the religious doctrine. Thus we find that from its very beginning Christianity was indoctrinated against science. With the establishment of the Roman Catholic Church as the supreme power on earth, it was recognized that the church was the authority and origin of all truth, and any truth revealed, except through the church, was not acceptable, but was heresy. A few men continued in the study of science, but as they were found, they were put to death by the church. Consequently, it was not long before science had died out entirely.

After the Reformation the various denominations that broke away from the Catholic Church carried with them this adverse attitude toward science. After the Renaissance the revival of learning in all fields developed. Science again started to develop and it seemed to be in harmony with the church until the Newtonian Epoch, when some writers and philosophers, mostly French, misinterpreted Newton's philosophy and formulated a universe without a God. Here religion and science made a very definite break that has continued down to the twentieth century.

The Mennonite faith was established during this conflict between science and religion, and naturally would not accept any sort of scientific attitude, regardless of the merits it might possess. Not all the scientists taught the atheistic doctrine during this period, but most of the religious people, generalized and thought that all scientists were atheists. The Mennonites accepted this view along with the other denominations—that science was a bad influence on religion and it undoubtedly had that effect during this period.

(Continued next week)

Home Problems

Intermediate C. E. Topic, May 9, 1937

For Quiet Hour Meditation

May 3. Favoritism wrecked a home. Gen. 27:41-46
May 4. Boasting in the home. Gen. 37:1-11
May 5. An ideal home. Luke 10:38-42
May 6. Duties to the home. 2 Tim. 5:1-8.
May 7. Paul's good advice. Tit. 2:1-8
May 8. Home, a training-ground. Prov. 22:6
May 9. In my home: my rights and the rights of others. Matt. 7:1-5, 12.

Honoring Mother

Invite the mothers to this meeting. Send a handmade invitation to each one. Prepare small corsage bouquets for each one. Have someone at the door to greet them and pin a corsage on them. Decorate the room with flowers and ferns. Reserve a special section for the mothers. Type or mimeograph attractive programs on colored paper. Include "Faith of our Mothers."

Pre-prayer Circle

Let a few of the officers and the leader of the meeting hold a short pre-prayer service in a side room 15 minutes before the time set for the meeting. Use Ex. 20:12 for your prayer thought.

A Suggested Plan

1. Instrumental Prelude

If you do not have an Intermediate orchestra, assemble any instruments among the members and let them prepare several hymns, including, "Home Sweet Home," to be played at the beginning.

2. Praise in Song.

The song leader and pianist take charge. (Make any necessary society announcements at the close of the first song. Face the group. Speak distinctly). 1. "Trust and Obey" 2. "What a Friend" 3. "I Need Thee Every Hour"

3. Quiet Worship

Leader: Deut. 6:6-9
Hymn: "Faith of Our Mothers"
Poem: Selected Mother's Day poem
Special Music: "O Happy Home" (Mennonite Hymnal)
Scripture Reading: Matt. 7:1-5, 12
Prayer. (Ask three members to lead before the meeting)
Offering: "Be not weary in well doing."

4. Participation Period

1. Honoring our mothers. The leader or the president should greet the mothers present. Speak of some of the reasons why we honor them. In 1908 Miss Anna Jarvis of Philadelphia was asked to arrange a memorial program, honoring her mother. This gave her the thought of the need for the general observance of such a day. Too many children neglect to show respect and love until it is too late. The second Sunday in May was set aside for the observance of Mother's Day. In 1914, President Wilson first proclaimed it as a national holiday. The white carnation was the floral emblem chosen to honor mother.
2. The Christian home in the Bible. Use some of the daily readings for topics.
3. What makes a happy home? Four two-minute talks by Intermediates.
   a. Family devotions
   b. Christ in the heart

c. Thoughtfulness of others
d. Co-operation
4. The Christian home
a. What parents can expect of Christian children. Eph. 6:1, 2, by an Intermediate
b. What children can expect of Christian parents. Eph. 6:4, by a mother
5. Closing Moments
Hymn: "When Love Shines In"
Reading: I Cor. 13:4-7 (Moffat translation)
Benediction: "Let the words of my mouth,
And the meditation of my heart,
Be acceptable in thy sight, O Lord,
My strength, and my redeemer"
For Jesus sake. Amen.

Safeguarding the Homes of Tomorrow

Young People's Topic, May 16

Josh. 24:15, 24; Prov. 22:6

Meditation

M., May 10. Safeguarding marriage. Matt. 19:1-12. What particular safeguards to marriage has the Mennonite Church evolved? Which have been neglected?

T., May 11. Safeguarding the child. Exod. 2:1-10. Safeguarding what: The physcial well-being? The mental well-being? The spiritual well-being?

W., May 12. The meaning of marriage. Eph. 5:28-33. Expressed in modern language, what is the purpose of marriage, as God conceives of it?

T., May 13. Blessing children. Mark 10:13-16. Do the terms "coddling" and "blessing" the children mean the same thing? What basic rights does a child have, as an individual?

F., May 14. Teaching children. Deut. 6:3-9. If being right spiritually is more important than to be well informed on other matters, what does that imply regarding the type of teaching which should exist in our Sunday Schools and in our homes?

S., May 15. Facing disintegrating forces. Ps. 140:1-13. Do the most powerful disintegrating forces exist outside or inside the individual? What is a reasonable way of meeting these forces?

Problems and Projects

1. Name (or count) mentally, every divorce you know of personally among Mennonites. Now name (count) mentally every divorce you know of among non-Mennonites. Compare. Do you think this difference is related to the teachings of the church in any way?

2. In what particular areas of do you think that we Mennonites have been particularly weak and ineffectual, when it comes to training for good, Christian home-membership?

3. Have your superintendent of schools present a talk on what schools have done to promote worthy home membership, asking him particularly to discuss special courses being offered in Home Making.

"WE GIVE THEE THANKS"

Junior Suggestions for May 9, 1937

Let this be Mother's-Night. Ask the juniors to make a date with their mothers. A receiving committee of juniors and leaders could welcome each mother escorted by her junior and pin on her a small corsage of spring flowers. Have a section of seats to which the mothers are lead. The decorations could consist of flowers and suitable pictures. (Should there be children who have lost their mother, ask these to bring a guest whom they love)

1. Prelude merging into song for procession
2. Processional of juniors led by leader using "Praise Him! Praise Him!" Remain standing in seat.
3. Words of praise by juniors. Distribute these among the group so that these praises come from here and there.
   a. "Praise ye Jehovah!"
   b. "Oh give thanks unto Jehovah for he is good!"
   c. Psalm 106:2
   d. Psalm 107:15
   e. Psalm 109:30
   f. Psalm 111:16
   g. Psalm 113:4
   g. Psalm 113:4
   i. Psalm 111;9a
   j. Psalm 113:2
   k. "Praise ye Jehovah!"
   l. "Thanks be unto Him" (Be seated)
4. Sing in unison "Now Thank We All Our God."
5. For our mothers we give thanks. Remarks of welcome by chairman
6. Special music with theme of "mother"
7. What God tells me to do in regard to my parents—a junior using the following scriptures which he asks others of the group to read: Ex: 20:12; Deut. 5:16; Prov. 1:8, and 9; Prov. 6:21-23; Prov. 23:22; Prov. 28:17; Eph. 6:1; Col. 3:20
8. For other mothers we give thanks—talks by juniors telling in their own words of the characteristics that make these mothers so beloved
   a. Mother of Moses. Ex. 21:1-9
   b. Mother of Samuel. I Sam. 1:1-2:11
   c. Mother of Jesus. Luke 1:26-38; 2:18, 19, 51; John 2:5
   d. Mother of Timothy. II Tim. 1:3-5

9. Poem with music:

"Like As a Mother Comforteth."
O words of gentle worth!
"So will I comfort you,"
Declares the Lord of all the earth.
He bends in faithful watchfulness,
He slumbers not nor sleeps;
Above His trusting child
The Lord a constant vigil keeps.
He patient is, as mothers are
Who love their children well;
Our faults and failings He forgives,
His mercies who can tell!

10. What makes a happy home? Let one of the mothers give this talk
11. Sing in unison "O happy home where Thou art loved the dearest"
12. Closing prayer by a junior and by a mother

THE JUNIOR CORNER

There is an old calendar in front of me. Its corners are all turned up and it has become yellow. It is an old calendar; the kind that has large figures and a lot of room back of them to write something in. Do you have one like that? Are there three or four pages left? But here is a little story first.

Max was playing hard. He was captain of the sixth grade baseball team. The fifth graders had won the last game. If he could help it, they would not win today, but they had a better team. "Watch the ball," shouted the crowd. Max was watching it. He saw that the ball could have been caught, but the pitcher missed it. Max "pitched" him a flow of angry words which bounced back at him and made his face blush with shame.

That night when Max was kneeling for evening prayer, he felt in his heart that, again, he had grieved Jesus. It was just the night before that he had resolved to do better. Now he had failed again! He loved Jesus. He didn't want to grieve Him. "O Jesus," he prayed, "forgive me."

Do you ever grieve Jesus? Have you longed not to? The greatest Savior from sin is Jesus, Himself, but an old calendar can help too. Try this:

1. Hang the calendar where you can see it
2. Write over top of first page *"Disobedience"*
3. Name page two *"Anger"*
4. Name page three *"Bad Words"*
5. Name page four *"Lies"*

Perhaps it is Tuesday, the first week of the month when you begin this check up. If you have been disobedient on that day, then find the day on the on the calendar sheet marked "disobedience" and blacken the empty space with a pencil. Should you have been angry, then blacken the space on that sheet, etc. At the end of the month the four sheets will give you a picture in black and white. Will there be much darkness or much light? Remember Jesus is the Savior from sin. Jesus is the Light.

FREEMAN COLLEGE STUDENT VIOLINIST HONORED

Violet Miller, a junior in the high school department of Freeman College, won the highest rating in the piano solo division of the district music contest held at Vermillion on April 1-2. Ranking highest among eighteen students entered in this division, Violet played her selection at the grand concert on the final evening—"Polonaise, Op. 46, No. 12," by MacDowell. This wins for her the much-coveted trip to Aberdeen to compete in the State-wide contest.

Thus the good work goes forward at Freeman College. Another item of more than passing interest to all lovers of good music is the announcement of extension programs being planned by Mrs. Grace Hermanson, Freeman College Choir Director, and President John D. Unruh. A varied program featuring numbers by the choir, trumpet solo by Howard Warne, cello solo by Mrs. Hermanson, numbers by the girls trio, and a talk by the president is being arranged for presentation in the churches of the college territory through the efforts of Rev. D. S. Wipf.

Mennonite education marches on!

LETTERS THAT THRILL

An Intermediate superintendent wrote recently, "Some of my Intermediates have been receiving letters and are greatly delighted. Another of our young people wishes to correspond. She is a sophomore in High School."

Do your Intermediates want the thrill of receiving letters from Mennonite young people in another state? If so, send their names, address, school classification and any other information you think of value to Emma M. Ruth, 1049 West Ave., Reedley, Calif. Names of correspondents will be sent you.

THE COOKIE JAR

I have a critic who is more exacting than you: it is my other self.

A REMODELED, REDECORATED CHURCH

During the year 1936, the Salem Mennonite Church of Dalton, Ohio, commemorated their Fiftieth Anniversary with appropriate services. Preparatory to this red letter occasion it was thought fitting to redecorate and improve the church building. One of the consecrated young people, a tither, gave momentum to the work with a $150 gift. The money was practically all in sight by the time of the dedicatory services. The improvements consisted of new oak pews with beautiful three ply ends, new pulpit furniture, varnished hard wood floors, an extended balcony and a modern air-conditioning heating and ventilating system.

Salem Church is eagerly striving to develop a deeper spiritual life among her members, and is also desirous of spreading the gospel of peace and brotherhood wherever opportunity is given to witness for the Master to bring about a more Christian order. This institution is recognized as an active young people's church. The present membership is 254. In recent years 65 of her young people have attended higher institutions of learning (the majority at Bluffton College). 36 of these have received their college degrees, and in turn 14 of these have been granted post graduate degrees. At the present time there are 16 teachers, 8 nurses, 4 doctors and dentists, 1 Ph. D., scientist, and a number of others who are outstanding leaders in various types of community work.

Salem Mennonite Church

There is great need "in such a time as this" that all Christians everywhere let their lights shine actively for the Master and be ever obedient to the guidance of the Holy Spirit.

CORRESPONDENCE

Wayland, Iowa, April 11, 1937

Dear readers of the Mennonite:

I have not written for a long time and if I would write everything that took place in the meantime it would take too much space.—Rev. Kenneth Neuenschwander who started his pastorate here last September, was ordained in the Ebenezer Church (his home church), Bluffton, Ohio, on November 6.

During the past year we had two of our minister brethren visit us, namely, Rev. P. H. Richert in the interest of missions and Rev. David Toews in the interest of the people who have come to Canada as refugees and do not have the literature they should have.—On Oct. 5, Rev. Elmer Basinger had been called here to conduct the funeral of Robery Shively who became a member of the church while Rev. Basinger was our pastor. Mrs. Basinger and two of the children were also with him.—On Easter Sunday evening our church choir under the direction of Rev. Neuenschwander, gave the cantata, "Easter Sunrise Song." The way they rendered it shows that our young people love music. We had a good attendance.—During the week following Easter Sunday, Rev. Neuenschwander spent with his parents near Columbus Grove, Ohio.

Monday, April 5, we had the opportunity to listen to a program given by the Bluffton College Vesper Choir at the High School. It was sponsored by both the Eicher Church, near Noble, and the Wayland church. It is a wonderful gift to be able to sing and much more wonderful to sing praises to God. Their program was a real inspiration to those of us who were present Had the weather been favorable we would have had many more present. Only those who know Iowa roads during a wet season know what this means.

On Sunday, March 14, Mr. Chris. Boshart passed away rather suddenly. Although he had been ill the past two years, he was up yet on Saturday morning. His funeral was held in the Mennonite church in charge of his pastor.

Once more this community is looking forward to a musical treat when the Goshen A Cappella Choir will sing at the high school building on Saturday April 17.

With best wishes to all readers,

Mrs. Selma C. Sommer

* * *

God. In Los Angeles, when Samuel Whitaker was sentenced to life imprisonment for murdering his wife, he flung up his arms and cried: "If I am guilty of this horrible crime, may God strike me dead before I go to my cell." Before he reached his cell at San Quentin, he suffered a heart attack and fell dead.—Exchange.

CORRESPONDENCE (Continued)

Pretty Prairie Church, Pretty Prairie, Kansas

Rev. P. P. Tschetter of South Dakota has been conducting a series of evangelistic meetings at our church. On Sunday, April 11, Rev. S. M. Musselman was with the Mennonite Church in Wichita. Our Bible class of forty meets on Tuesday evenings, prayer meeting is held on Wednesday evenings, the church choir has its practice on Thursday evenings, and the Sunday school teachers' meeting is held on Saturday evenings. On Fridays we frequently have some special meeting With church services and C. E. meetings on Sunday evenings, there is something doing in our church almost every evening when weather permits.

Our C. E. has ninety members. In our Sunday school we have 26 classes, twenty of which are taught in German and six in English. Rev. Musselman is still serving our church.—J. A. Stucky.

FAMILY CHRONICLE

John W. Moser, son of Daniel and Elizabeth Moser, was born near Pandora, Ohio, on July 16, 1880, and passed away Feb. 9, 1937, aged 56 years, 6 months, and 24 days.

He was baptized on March 28, 1903, upon confession of faith, by the Rev J. B. Baer, and became a member of the St. John Mennonite Church, Pandora, Ohio, and remained an active member and supporter of this church until the time of his death. On Dec. 24, 1903, he was joined in holy matrimony with Josephine Basinger. This union was blessed with nine children. The youngest of these, John Wesley, died in infancy. The wife and the following eight children survive to mourn the death of the husband and father. Mary (Mrs. Keith Frary) of Mansfield, O.; Glenn, of Bluffton, O.; Opal of Detroit, Mich.; Clyde of Findlay, O.; Raymond of Columbus Grove, O.; Esther of Lima, O.; Lawrence of Mansfield, O.; and Wanda (Mrs. Howard Welty) at home. Five grandchildren also survive to mourn the loss of an affectionate grandfather.

Mr. Moser was a grandson of the late Rev. John Moser who served the Swiss Mennonite Church for fifty years as minister of the Word of God. He was the second oldest of eleven children, five of which preceded him in death. Two brothers, Ira of Ada, Ohio, and Willard of Pandora, O., and three sisters, Lydia (Mrs. Edwin Moser) Cango Park, Calif., Hallie (Mrs. M. R. Bixel), Bluffton, O., and Barbara, Ashtabula, O., remain to mourn the early departure of their brother.

Funeral services were held at his late home and the St. John Mennonite Church and interment was made in the cemetery adjoining the church. The pastor, Rev. Daniel J. Unruh, spoke words of comfort on the basis of the 23rd Psalm, and Rev. A. S. Rosenberger, a former pastor, used II Tim. 1:12, as the text for the occasion. Rev. Walter Schutz, missionary on furlough, and a neighbor and friend of the family assisted in the services.

Adeline Hiebert, daughter of Henry J. Hiebert and Anna (Friesen) of Henderson, Nebr. was born Feb. 27, 1924. She attended the public school and was in the seventh grade. In school she had the misfortune of falling on the gravel, bruising her knee, which developed into a serious affliction. Acording to the doctors statement, scarlet fever also set in. All that seemed possible was done for her, but it pleased the good Lord to take her out of the midst of the family to be with Him whom she trusted and learned to love. Her earthly life ender March 31 at an age of 13 years, 1 month, 4 days. She leaves to mourn her early departure her parents, three brothers and three sisters, all younger than she.

Miss Verna Janzen, her teacher, with the school, sang two songs at the funeral, which was conducted at her farm home. A public funeral in church was prohibited by the Board of Health.

Soon for me the light of day
Shall forever pass away;
Then from sin and sorrow free,
Take me Lord to dwell with thee.

« « JOTTINGS » »

The Paso Robles Mennonite Church enjoyed an interesting meeting April 9, conducted by Rev. and Mrs. A. F. Kroeker, missionaries to the Belgian Congo, Africa. The church wishes the couple God's blessings in their great work.

A fine plan! Rev. D. D. Eitzen, pastor of the Immanuel Menonite Church, Los Angeles, California, writes that he is going to propose to their church council that they make use of the offer for new subcriptions to THE MENNONITE, at fifty cents for six months, to have it sent to families that are not getting it. What other churches will follow this good example?

The Bethel College a capella choir of fifty voices, accompanied by the College band, are now visiting the high schools within a radius of 50-75 miles from the College one day each week.

Rev. P. R. Schroeder, pastor of the Salem Mennonite Church near Freeman, South Dakota, has joined the group of ministers who favor us with copies of their Year Book. It shows that the membership has increased by thirteen and is now 465 and that the pastor has preached 51 sermons at home and 90 away from home. Of the sermons preached, 76 were given in German and 65 in English. Not included in the above were five wedding sermons and six funeral sermons. The grand total of sermons was 152.

The mission work at Altoona, Pennsylvania, which Brother L. H. Glass had faithfully carried on for a number of years, but had to give up because of impaired health, is being ably continued by Brother Grover Klink, we are informed.

Local Lutheran and Reformed Churches joined the West Swamp Mennonite C. E. Society, near Milford Square, Pennsylvania, in an Easter dawn service.

The First Mennonite Church of Berne, Indiana, recently buried its oldest citizen, Chris Gilliom, who had attained the unusual age of over ninety-two years, and whose life was rather remarkable in other ways. A number of years ago he became totally blind. But modern surgery and medical science succeeded in removing the cataracts from his eyes and his vision was restored, so that he could read and write fairly well. Brother Gilliom came to Indiana long before Berne The Sunday morning services will be arranged for and was founded. He was married twice, each time to the daughter of a Mennonite minister. Fourteen children were born to the two unions. Of these ten survive the father; also three brothers and two sisters, one stepson, one stepdaughter, 40 grandchildren, 36 great-grandchildren, six step-grandchildren, and one step-great-grandchild. Funeral services were in charge of the pastor, Rev. Suckau.—Berne Witness.

On May 3, Mr. Albert Stover, past president of the Eastern District Y. P. Union and a member of the Second Mennonite Church in Philadelphia, will be installed as president of the Delaware Branch C. E. of Philadelphia. The sincere best wishes and prayers of the C. E.'s will follow him as he enters upon this new work.

An impressive candle-light service marked the installation of the newly elected officers of the First Church C. E. Society in Philadelphia on Sunday evening, March 28. Bud Kuhnle is the new president; Rev. J. J. Plenert, pastor.

Missionary August Ewert writes: "We are to sail from Shanghai, China, on the Empress of Japan, April 18th, and we are to land at Vancouver, Canada, May 4th, the Lord willing. We have had a most blessed term in China and the Lord has blessed His work richly. While we are glad to go on furlough, we are also sad to have to leave the work and separate from our many Chinese brothers and sisters in Christ."

In this number of THE MENNONITE we bring a short treatise on "THE LIFTED Savior," by Rev. P. R. Aeschliman, Colfax Wash., our friend and former schoolmate at the Halstead Seminary. He regrets the fact that he couldn't continue his education. But those of us who know of the good work that he has done in his own church at Colfax and the widely scattered churches of the Pacific Conference, feel that his native talent, coupled with the help that God gave him, through the Holy Sspirit, have made him a worker in the vineyard who fully deserves the, "Well done, thou good and faithful servant." Rev. Aeschliman began his work in the west forty-four years ago, amidst many difficulties, and today there is a live church there of some eighty members, now in charge of Rev. Harley King, who has come to relieve the old pastor.

Mrs. Selma C. Sommer of Wayland, Iowa, a former student of the editor, who has been teaching in the high school of that town for a good many years while she was bringing up and educating her three half-orphaned children, has accepted the position of matron or overseer of the dining hall and kitchen at Bluffton College, Bluffton, Ohio. Her daughter is a freshman at Bluffton, and her two sons are senior and sophomore, respectively, in the Wayland high school.

A young Mennonite student from Bethel College, Karl Baehr, the son of Rev. and Mrs. P. J. Baehr who with their family live on the College campus, won first place in the recent Kansas Peace Oratorical Contest. With his oration, *"Mars Beats the Drums,"* young Baehr ranked first among the contestants from eleven colleges and received the prize-gift of fifty dollars.

The Hoffnungsfeld church near Moundridge, Kansas, gave a reception and program on Sunday, April 25, in honor of their new pastor, Rev. John C. Kaufman, and family. There were interesting meetings in the forenoon and evening.

An International Party was given the seniors of surrounding high school towns by the student body of Bethel College on Thursday evening, April 23. A program in the chapel consisted of greetings in foreign languages, music by representatives of different foreign countries, and a talk on famous foreign-born Americans. Then the large assembly was led to abodes and scenes representing six different countries: A beautiful Hawaiian garden, a coronation scene in England. an American Indian camp, a scene in India, three Chinese booths, and Alaska with its Eskimo huts, ice bears, etc.

Mountain Lake, Minnesota, a stronghold of Mennonitism, also distinguishes herself in other ways. On April 21 an elaborate spring concert was given by the public schools, in which 101 students participated. The program consisted of numbers by the high school band, chorus singing, glee clubs, sextets, octets, reed and brass chamber ensembles.

Another neat Sunday service bulletin has come to us from the Bethany Mennonite Church, Freeman, S. D., Rev. Walter Gering, pastor. It is a four-page folder, with a fine picture of the church building on the front page, and just beneath it this verse, "I was glad when they said unto me, let us go into the house of the Lord," Ps. 122:1.

THE RUSSIAN CHURCH BEING PURIFIED—Prof. Serge Boulgakoff, of the Russian Orthodox Seminary in Paris, says: "Real religion in Russia is more vital today than most people realize. Innumerable priests and a few bishops remain in Russia and minister to the people. During the last three years they have been given more ministerial freedom." To this may be added the testimony of two Russian Christians attending the International Council of the Fellowship of Reconciliation at Paris. They felt that "The Revolution had been the Hand of God, reaching into Russia to purify a corrupt Church, a Church which, under the Czars since Peter the Great, had been merely an instrument for furthering the designs of the government."

God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages.—Channing.

BOOK CHATS

F. J. Wiens

With the coming of spring God's great outdoor world beckons to us. As soon as it is warmer there will be a whole series of picnics and socials sponsored by schools, churches and other organizations. Many youngsters are already looking forward to them.

One of the big problems of the teacher or social committee in charge of such outdoor affairs is to plan a variety of wholesome games and activities that will appeal to everybody. Good, clean fun and games never hurt anybody. To fail to provide sensible recreation for growing children and young people often leads to silly forms of entertainment that do not contribute to social and spiritual welfare.

It is to provide teachers and other leaders with ideas for outdoor as well as indoor games and activities that may be indulged in at Christian socials, parties, picnics, etc., that we herewith list and briefly describe what in our estimation are the best books on various forms of recreation.

PLAY GAMES AND OTHER PLAY ACTIVITIES

By Albert B. Wegener

An invaluable book for the constantly increasing group of men and women who direct play, stating in graphic form the principles essential to the success of recreational activities of many kinds.

Price, postpaid **$2.00**

TWO BOOKS by Arthur Depew

THE COKESBURY STUNT BOOK:

600 Stunts for All Occasions

For the merry, carefree hours which form part of the planned programs of schools, churches, Y.M. and Y.W.C.A., Scouts, Civic Clubs, etc. With a little ingenuity the stunts in THE COKESBURY STUNT BOOK can be adapted to any gay occasion—banquets, luncheons, hikes, picnics; all indoor and outdoor social gatherings; entertainments in the home, etc. etc.

Price, postpaid **$1.50**

THE COKESBURY PARTY BOOK

An all-purpose party book of nearly 600 games and entertainment plans—each party planned around a central theme or ideas. Everyone can use this book—particularly young people's societies and adult church organizations; the Y.M.C.A. and Y.W.C.A., Boy Scouts, Girl Scouts, and similar organizations; summer camps, conferences, etc. There are parties for large groups, small groups; for outdoor and indoor gatherings; for winter, spring, summer, and fall; for special days, such as New Years' Day, Valentine, Washington's Birthday, St. Patrick's Day, Easter Week, May Day, Fourth of July, Armistice Day, Thanksgiving, Christmas. There are many parties for special purposes, such as bride and groom parties, automobile parties, etc. As a source of planned parties and entertainment plans, it is unequaled.

Price, postpaid **$1.50**

SOCIABILITY SONGS

For Community—School—Home

12 National Songs
30 Folk Songs
48 Sacred Songs
6 Thanksgiving Songs
15 Christmas Carols
18 Negro Spirituals
21 Human Interest Songs
74 Stunt and Pep Songs

This is by far the finest community song book on the market—128 pages—Bristol binding.

Price: 20c per single copy, prepaid; $1.80 per doz.; $13.00 per hundred, not prepaid.

FOUR BOOKS by Ethel Owen

The Happy Party Book, at net	**$1.00**
A Book of Original Parties, at net	**75c**
Parties that Are Different, at net	**$1.00**
A Year of Recreation, at net, paper	**35c**
cloth	**50c**

Books by Edna Geister

GEISTER GAMES

A collection of games, stunts, charades, and programs for the entertainment and amusement of your guests. Out of twelve years of experience the author has selected those games which have always been the most fun.

176 pages—bound in cloth. Attractive Packet.

Price, postpaid **$1.50**

OTHER BOOKS by Edna Geister

Eleventh Child	**$1.50**
Geister Games	**1.50**
The Fun Book	**1.25**
Let's Play	**1.25**
Ice Breakers and the Ice-Breaker Herself	**1.35**
It Is To Laugh	**1.25**
Getting Together	**1.35**
What Shall We Play?	**1.50**

THREE OUTSTANDING BOOKS

By E. O. Harbin

RECREATIONAL MATERIALS AND METHODS

A unique contribution to the field of recreational and social life source materials. In this book the author combines the principles of recreational leadership with actual program helps, suggestions, and materials covering an unusually wide range of leisure time activities and interests. It is more than a source book. It is more than a text book. The author has written out of an exceedingly wide background of experience, and has purposely avoided theorizing.

Illustrated **$2.00**

PHUNOLOGY

This book is a thorough, practical guide for game master and players for both indoor and outdoor use. In preparing the matter for these pages Mr. Harbin has met the need for many thousands of young people's organizations. He has not done this work from the standpoint of a theorist, but from that of a successful, practical worker who has specialized in his subject and knows exactly what is valuable and available for his purpose. It is a complete compendium of games for people of all ages. Complete with index.

Seventy-fifth thousand **$1.50**

PARODOLOGY—SONGS FOR FUN AND FELLOWSHIP

In this collection of songs, the author has rendered as helpful a service to community, camp, banquet and organization directors, and song leaders as in "Phunology," which is now in its seventy-fifth thousand. Grouped under Stunt Songs, Organization Songs, Pep Songs, Greeting Songs, Camp Songs, Banquet Songs, Old Songs, Rounds, Spirituals, and Favorite Hymns, hundreds of the most popular parodies, selections, and melodies of the century.

(a) Cloth 75c; Paper (c) 25c; $2.50 a dozen; $20.00 a hundred.

All orders for these books should be sent to

THE MENNONITE BOOK CONCERN
Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, MAY 4, 1937 NO. 18

When Mother Prayed

"I think that I shall never see,"
This side of God's eternity,
A scene as lovely as the one
Which met my gaze when day was done,
In childhood years of long ago:
My mother sings, 'tis sweet and low,
Her face with love is all aglow,
She turns the pages of God's Word,
Her tender heart is deeply stirred.

She kneels, she prays, oh what a prayer!
I listen, lingering on the stair—
"God bless my boy"—I hear my name,
And there, within my heart, a flame
Begins to burn—'tis burning yet,
That hour I never shall forget!

Though Mother dear no longer kneels
And prays for me, this night there steals
A ray of warmth into my heart,
And now, like her, from cares apart,
I pray. Her prayers still follow me—
A torch, and by its gleam I see
My home across the crystal sea.

—Rev. David F. Nygren

For Mother's Day

by Mrs. S. K. Mosiman

MOTHER

"The wistful stars that one by one
Jet Heaven's hills with light,
Are like the little lamps of love
That mothers set at night
In window sills—that those they love
May guide their steps aright."—Home Lights

The terrible catastrophy at New London, Texas, when a whole generation of children or young people was wiped out, was just fresh in my mind, when I was asked to be the speaker at a Mother-Daughter banquet. "It was a lovely affair. Fathers had cooked the meals; brothers served it. The address was good and all were happy." My thoughts traveled to those mothers who were hunting their children from under the debris or in the morgue. Such a love feast there—was unthinkable.

"So like the little lamps that shone
For me in days of yore,
So like a little lamp that shines
On earth for me no more."

Once, out in the interest of the College, I called on a Mennonite mother. I did not know her. When she opened the door for me, I involuntarily stepped back. The kind eyes looked at me from a face pitiably marred! What terrible accident had done such harm to her? At the evening service she pointed me to a group of lusty youngsters, "Do you see that boy? I carried him out of the fire!" What a price!! even for a mother. I have never forgotten her.

A mother and daughter living in Toledo.—One morning the daughter had disappeared. She was a bright girl and loved *thrills!* She had eloped with a Syrian fruit-merchant, it was rumored. Years passed —not a word from her; the mother was heart broken.

On our trip to the Holy Land and Egypt we came to Damascus, the oldest city in the world, and very, very beautiful. Entering our hotel we met an occasional travel-companion who was just checking out. He said to me, "Try to come a little closer to the hostess; she is from your neighborhood; her maiden name is. . . . I think you might help her." She was a young, pretty woman, but as the gentleman had felt, entirely out of place here. I told her how glad I was to meet a neighbor in a strange land and that, according to her name, she might even come from Pandora where the name was very frequent. She didn't care to enter into this part of the conversation. Before leaving, with some warm words of appreciation, I asked her whether she would not wish me to take a greeting or gift to her people, since I was to go up there soon. A short, "No" was the answer.

I was to be the speaker at the Mission Institute in Toledo in September. I related having met a young lady from Toledo in Damascus, mentioning her maiden name. I noticed a commotion in the rear of the large hall. A lady rose and spoke, "Mrs. Mosiman is bringing to a mother the answer to her prayer, which lately she has kept up unceasingly, that she might know where to find her daughter."

"And when at evenfall, the stars
Dark hills of Heaven jet,
They are not stars for me but lamps
That waiting mothers set
On window sills of Heaven
That we may not forget."

Mother's Day

The annual recurrence of Mother's Day should remind us of the things which are of supreme importance in the life of the home. There are certain old-fashioned things we greatly need to remember; and about the chiefest of these is that character is developed in young children largely by a process of imitation. It has been truly said that "the things which make a Christian home are not so much taught as caught." There is a certain infection about a lovely and unselfish life. When children see something like the goodness and love of Jesus reflected in the gentleness and kindness of mother, they catch it, they absorb it, they become religious without knowing it, so to speak.

One cannot too strongly emphasize the importance and value of the family aftar and some formal expression of religion or of worship in the home. But it must be frankly said that when these formal observances are in any sense forced upon the members of the family, or when they become a mere humdrum thing without life and interest, their value is reduced to the minimum. More important than these formal observances, always more important and far-reaching, is the way mothers and fathers live Jesus Christ in the presence of their children. It is the life that counts

It is reported that some one asked Whitefield, the great evangelist, whether or not a certain man was a Christian. He answered, "How should I know? I never lived with him." However careful we may be to observe the formal practices of religion, it is the way we live that really tells the story. If a mother has become a true Christian, her children will quickly discover it. They will be the first to discover it. And the inestimable service which American mothers have rendered, is in living Christ in the presence of the growing boys and girls. It is fitting that we should do honor to them for this work they have accomplished in laying the foundations of religious education.—The United Presbyterian.

Rejecting the miracles of Christ, we still have the miracle of Christ himself.—Bovee.

NEW MEANING IN MOTHER'S DAY

In cooperation with the Maternity Center Association of New York, the Federal Council's Committee on Marriage and the Home is appealing to ministers to make Mother's Day, May 9, an occasion for education on the problem of needless maternity deaths. A statement setting forth the facts concerning deaths connected with childbirth and outlining a program for improvong the situation is being widely distributed.

The statement, which suggests the possibility of making Mother's Day have more than sentimental value, says:

Mother's Day was first conceived and proclaimed as an occasion on which to honor mothers, living and dead. Isn't it strange, however, that the United States, which was the first country to observe Mother's Day as a special occasion, should have one of the highest death rates for mothers in childbirth of the civilized world? In our zeal to honor the mothers of the past, have we not forgotten the mothers of the future? In 1934 (latest available figures) 15,000 mothers died from childbirth causes in this land of ours. This is not a complete description, however, of the scope and size of the problem. In the same year over 30,000 babies died within twenty-four hours after they were born! 40,000 more before they were one month old. We in the United States are, therefore, paying for motherhood in the neighborhood of 85,000 lives of mothers and babies every year.

Undoubtedly many of these 85,000 deaths were unavoidable. But thousands upon thousands of babies and added thousands of mothers did not need to die. Two out of every three mothers who died in childbirth last year died needlessly. Medical knowledge knew how to cope with their problems. Hospitals were equipped to care for them. Nurses were available in many communities to aid them. But they died.... and many families were left desolate.

Why did they die? The Maternity Center Association of New York gives three important reasons—ignorance, negligence, and lack of facilities—and the greatest of these is ignorance.

Ruth Hogarth Burritt wrote a beautiful little poem, "A Mother's Prayer," which expresses a desire every mother should have fulfilled—and it usually can be granted if we and others in this community, state, and nation will strive to provide good care for every expectant mother.

Long days of waiting
Nights filled with prayer
End of my vigil
Something so fair
I can bear suffering—

But, God, let me stay
That I may walk with him
Part of the way!

As citizens we should support all efforts to improve our local facilities for the provision of good medical care to every mother who needs it. There are six essential but simple elements of maternity care which every mother should have: (1) a complete medical examination early in pregnancy; (2) regular and frequent examination and supervision; (3) an aseptic delivery under the supervision of a competent doctor; (4) supervision, care, and instruction after the baby comes until the mother is able to resume her normal schedule of activities; (5) examination six weeks, three months, six months, and one year after the baby comes; (6) arrangements for the continuous medical supervision of the baby.

The full statement can be had upon request, accompanied by postage stamp, to the Maternity Center Association, 1 East 57th Street, New York, or the Federal Council's Committee on Marriage and the Home, 105 East 22nd Street, New York,—Federal Council Bulletin.

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

JESUS AS TEACHER

8. *His personal associations.*—Jesus was interested in getting the attention of people, not only to make personal contacts, but also to develop these contacts and establish permanent personal associations with these persons. It is an old saying that we teach more by what we are than by what we say. Persons learn by association with people. Religion is caught as well as taught. There is a mysterious way in which one person may influence another through prolonged association. Jesus picked a small group who were constantly with Him and with whom He associated more freely. This group was to be trained and firmly established by association with Him for service to others. Out of the impetuous and unstable Simon, He made a Peter the Rock. Out of the son of thunder and the fire eater, John, He made the Disciple of Love. And so with others He wrought marvelous changes of personality by His sympathetic association with them.

Christ came, not to talk about a beautiful light, but to be that light—not to speculate about virtue, but to be virtue.—H. G. Taylor

FOREIGN MISSIONS

P. H. Richert

OUR FOREIGN MISSION TREASURY

With gratitude to God and the churches we are glad to report that for the first quarter of this year all payments could be made in time. For this second quarter we have not yet enough, but believe the Lord will provide. We still need about $7000.00 for this quarter.

Besides these regular payments, we will need considerable traveling money. Sister Elizabeth Goertz is to return to China next August, and with her will go a new worker, Sister Etta R. Davis from Lansdale, Pa. This is very gratifying in view of the scarcity of workers in China, especially since four of the China workers are coming home this year on furlough.

We have good prospects to be able to send two more new workers to China this year. So we will need considerable traveling money.

We hope that all churches will remember these needs during the coming Pentecost season in their prayers and their gifts.

The following literature has recently ben printed for distribution:

1. Brother and Sister R. Petter's Mission Memoirs in pamphlet form. They appeared in the church papers, and can now be had for 10 cents, without cover, in pamphlet form. (In English).

2. K. T. Johnson's conversion story, as told by himself, in both German and English for free distribution.

FORUM

We have an interesting letter from *Prof. L. J. Horsch*, Upland, California, in which he offers his compliments on the "new" MENNONITE which we appreciate. He also makes some valuable suggestions as to possible improvements which we cite briefly, hoping that by so doing we can induce others to suggest further improvements or possible comments on Brother Horsch's suggestions. He thinks: 1) The paper should bring in each issue an article relating to the Christian attitude toward modern social, economic, and political problems written by a competent, well-known individual; 2) correspondence should be given a less prominent place and should be set in smaller type; 3) conference programs are of interest principally to local sections, but hardly to the readers remote from that section.

What do others say to this or to other features? We solicit brief, pointed criticisms and suggestions.

If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. —Rousseau.

Comforting Thoughts

Mrs. S. P. Preheim

When the shadows dark o'er your path are cast,
And the clouds have hidden the sky once blue,
A very strong light on the other side
Is causing the shadows which here abide;
Your faith can pierce the clouds, if held fast,
Your Lord is always with you.

When your faith grows week, so you scarce can stand,
Against the wiles, which the tempter threw;
Put on the whole armour so true and tried,
Be sure not one piece has been laid aside.
Through prayer grip faith, with a firmer hand;
Your friends are praying with you.

When burdens hard press, and cares distress,
And friends you've trusted have not been true;
There's a Friend you can trust, Who's said with right,
"My yoke is easy, and my burden is light."
"Be careful for nothing," the Bible says,
Because. "He careth for you."

When discouragements your spirit depress,
And souls you have won may seem only a few,
When once is opened the Book that is sealed,
A hidden harvest will be revealed.
Take courage, go forward, and do your best,
Your crown is waiting for you.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

THE EDITOR SPEAKING

We deeply appreciate the faithful work of the correspondents. But may we suggest this: Make your contributions rather short, to the point, and report quite often. Avoid matter of mere local concern, but tell of things that will interest readers everywhere.

We get contributions from quite a number of persons who take pleasure in helping THE MENNONITE and its editor. Some articles lose their value if not published immediately, while others are not pressing and can be postponed to a later day. We hope this explains why not all articles appear as promptly as the writers may feel that they should.

WANTED

Information about the good influence of the Sunday newspaper. Moody, speaking about temptation in one of his sermons, related the findings of another man who had taken pains to look over seven of the New York Sunday papers some time before that. This is what they contained, with Moody's remarks:

"Murders and assaults, twelve columns

"Adulteries, seven columns (first-rate Sunday reading!)

"Thefts, etc., twenty-four columns

"Sporting news, eighty-one columns (splendid Sunday reading!)

"Theatrical notes, forty-four columns (must have that for Sunday reading, you know!)

"Gossip and fashion, seventy-seven columns (your soul would get fat on that, wouldn't it?)

"Sensational topics, forty-two columns (people don't like sensational preaching, but they like forty-two columns of sensationalism in Sunday papers.)

"Fiction, ninety-nine columns

"Unclean personals, eight columns (think of a Christian man putting that paper before his children!)

"Foreign news, forty-seven columns

"Political news, one hundred and thirteen columns

"Miscellaneous news, ninety-two columns

"Editorials, thirty-nine columns

"Specials, one hundred and ninety-nine columns

"Art and literature, twenty-four columns

"Religious, three and a quarter columns (splendid sermons in Sunday papers!)

"Nine hundred eleven and a quarter columns, and only three and a quarter columns of them were religious. That is Sunday reading! Gabriel himself couldn't hold an audience whose heads were full of such stuff as that."

Where may we find an advocate of the Sunday newspaper of 1937? After 40 years of supposed improvement, who will show us that our present-day paper is no longer stuffing the moral ears of the sleepy church attendant with moral ear wax?—Sent in by Rev. P. R. Schroeder.

No-Foreign-War Crusade

On April 6, the twentieth anniversary of America's entrance into "the war to end war," the Emergency Peace Campaign launched its great No-Foreign-War Crusade. Mrs. Franklin D. Roosevelt, Admiral Richard Byrd, honorary chairman of the Crusade, and Dr. Harry Fosdick, active chairman, are participating; and by means of the radio and rallies held all over our land, the people are to be aroused to the great danger of being drawn into another foreign war. And Congress is to be made to feel that the American people are tired of raising their young men to be used as cannon fodder beyond the seas.

PLEASE READ THE FOLLOWING AND ACT

1. DEATH OVERSEAS

The group that favors our making money out of foreign wars has eliminated from the neutrality bills all restrictions that would prevent a war boom. Following close on this success—

It is proposed now to rush through the Senate and the House a bill to conscript four million young American men to fight a war on foreign soil.

Are we going to accept this plan and have our boys die overseas, gassed on strange plains, blown to bits in foreign lands, rotting in alien swamps?

Write both your Senators and your Congressman to oppose any conscription bill. The present proposal is called the Hill-Sheppard Bill, number S. 25 in the Senate, H. 1954 in the House.

This bill is not needed for the defense of the United States. When all men between 21 or 31 are drafted, it is for death and killing overseas. Labor is to be drafted, too.

Tell your Senators and Congressman what you think of votink such a fate for your boys!

A Vote for conscription is a vote for foreign war!

2. REFERENDUM ON LIFE

Right or wrong? Congressman Ludlow says: "The common people are tired of being eternally the buffer in the game of war, and since they have to do the suffering and dying, and to furnish war's cannon fodder, they are asking why they should not have something to say as to whether war shall be declared."

Why not? Should not the people of a democracy decide whether or not they want to take part in foreign wars? Originally suggested by Ambassador Houghton, the proposal to allow the people of the United States to vote in a referendum on war (except in the event of actual invasion of our country) was proposed by Congressman Ludlow. It is House Joint Resolution 199. Senate Joint Resolution 10.

If you favor having a say on the decision to enter war, ask your two Senators and ask your Congressman to support this referendum.

No more wars overseas! Munitions makers, industrial interests grow rich in war—but what about the people? Do they want to give up their lives for war-profits? Do they want to give up democratic government? A war under any slogan means dictatorship.

A vote for the referendum is a vote for peace!

3. DEFENSE OR ATTACK? INFLATION OR PEACE?

Is our Big Navy really only for defense? Does anybody believe that the United States requires a navy as big as that of the British Empire for defense of our soil from invasion?

Is the present "Prosperity" built on armaments orders from abroad? Is the high cost of living a forerunner of another war-boom? Another war?

The time has come for the American people to determine what they are willing to die for. Congress should adopt a national defense policy in line with the determination of the American people to keep out of foreign wars.

Ask your two Senators to vote for a Senatorial investigation of our war-boom and of our naval policy.

Do you know a boy who is worth 9 cents in postage? Write now! Tell your newspapers what is going on.

Two letters to your Senators, one to your Congressman. Write now! Ask your neighbor to write, too.

Peace emergency! Foreign war plans are up!

—Peace Action

* * *

HOW THEY DO IT IN ENGLAND.—A news item in a London newspaper is so different that it is worthy of special attention. Two young men were sentenced to six months' imprisonment for snatching the purse of a young woman. The prosecutor said that the men struck the young woman several blows before she was pulled to the ground and her purse taken.

In the light of this information concerning their roughness, the judge added to their sentence that they were each to be flogged with eighteen strokes. Passing sentence the judge said, "It was a dreadful, terrible crime. It would be good for everybody if you should both feel some of the pain which you inflicted upon this girl."

Perhaps this is one reason England does not have a "crime wave." In America there would be postponements and appeals and the young lady victim would die of old age before the criminals reached prison.—Moody Monthly.

No matter what his rank or position may be, the lover of good books is the richest and happiest of the children of men.—Langford.

Sunday School Lesson

A. S. Bechtel

May 9, 1937

ABRAHAM A MAN OF PRAYER

Genesis Chap. 18 Printed: Genesis 18:17-32

Topic: *The Ministry of Intercession*

Introduction

Among the great persons arising out of the dim past, none surpasses the patriarch Abraham. In today's lesson chapter we see his greatness in his oriental simplicity; in his generous hospitatily; in his intercessory prayer; in his trustfulness; in his great faith. As we follow the scripture record of Abraham, we see his true greatness increasingly revealed. He generously permitted Lot to choose the best land to preserve peace. Later he courageously rescued Lot from his captors. Our lesson reveals him interceding for the righteous in Sodom, praying for their preservation from physical death. There is need for intercession for others today concerning their physical and temporal welfare, but more for their spiritual well-being.

God Reveals His Purpose vs 17-21

Our lesson reveals a most remarkable conversation between Abraham and Jehovah who came to disclose His plans to him (v17). He makes known His plans today to His friends (John 15:15). Abraham was greatly concerned about Lot. His compassion and concern for others showed him to be worthy of God's confidence. God makes His will known to such. Abraham willingly attempted great things for God, and God honored him with great confidence (vs18,19). God had Abraham's posterity in mind, knowing he would instruct his children in loyalty and faithfulness. We are entrusted with the task of instructing our children in the way of the Lord.

Abraham's Intercession vs 22-32

"Abraham stood yet before the Lord" (v22). This vividly portrays his earnestness in intercession for Sodom. Christ stands before God as our intercessor. The Father honors Him. Abraham, in his intense yearning, had no fear in God's presence. His appeal is very direct to Jehovah who had assumed bodily form. He was specific. Prevailing, availing prayer is definite. Earnest prayer, led by the Holy Spirit, has a very definite object and purpose.

Abraham is concerned lest the righteous would perish with the wicked (v23). He prayed that the city be spared for the sake of the righteous found therein. He recognized Jehovah as God, as Judge of all the earth, to whom all are responsible (v25). God granted Abraham's plea (vs 26,28-32). The security of any city, state, nation is found in the righteous among the citizenship. Abraham became bolder to ask for more. It pleases God when our faith grows as He answers our petitions. Abraham prevailed with God. His requests were granted to the limit of his asking (v32). Sodom was destroyed, but the one righteous family was warned and led out by the angels.

Nuggets of Practical Truth

Abraham proved that man may have fellowship with God and enjoy His intimate friendship.

Abraham thought of God as just and equitable.

Abraham's prayer was answered, it was rooted in obedience to and faith in Jehovah.

The reason for failure and for success in prayer lies fundamentally in the person praying.

Definite, united prayer for individuals has usually proved to be the most effective kind of intercession.

Golden Text—James 5:16: "The effectual fervent prayer of a righteous man availeth much."

If we approach God in the attitude of faith, in the spirit of humility and sincerity, backed by a life pleasing to God, He alone can limit the blessings we shall receive from His hand.

PUBLICATION

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Sermon Sketch

Walter Gering

PAYING OUR BILLS

Text: *"And Esau lifted up his voice and wept"* Gen. 27:38

There are two general kinds of bills: there is the bill which when presented for settlement can be deferred, disregarded or even avoided; then there is the bill which when presented for settlement must be faced. It can be avoided no more than the rising and the setting of the sun. When the appointed time comes, there is humanly nothing to be done to prevent it. In like manner the second class of bills, when presented, must be met.

We have in this man Esau an illustration of this type of bill. Esau made a debt on that particular day when he returned from the field. It may have been a very foolish act on his part but the fact remains that on that day Esau made a debt: he bought a meal from the hands of his brother in exchange for his birthright as the oldest son. Several years went by and the account remained unsettled, the bill was never presented. Then suddenly one day the bill for that mess of pottage eaten long ago was presented at the bedside of the dying father. There in the closing moments of his father's life Esau was forced to settle the account. He wept bitterly; he would have given anything to take back that one hour. But it was in vain. In spite of all his tears he had to settle the account and close the books.

Think of the thousands in every generation of whom Esau is but a type; men and women who have entered life with every opportunity. Yet they have deliberately, thoughtlessly, carelessly sold out everything that has been given them for the sake of a momentary hour of indulgence. When the hour of settlement comes bitter tears of remorse flow freely. Think of those who have started life with a body strong and healthy, yet who have ended as miserable physical wrecks. Think of those who have demonstrated in their early youth their mental abilities to be beyond the average only to finish their days in an asylum. Think of countless others who have had every opportunity as far as home training and spiritual environment are concerned, who have passed behind prison bars, disgraced and stained for life.

Why is it that man will do such things? Why will a student in school waste his time and do only enough to pass when there are others who would do anything if only able to attend school? Why will people neglect prayer, Bible study, church attendance, and individual fellowship with God, when others cry out and plead for such opportunities only to have them denied?

The answer may not always lie upon the surface; a few general suggestions may be offered. How aften it is that we like Esau do things which we regret later because we are so much a people of impulse. Often we act ignorantly. Thousands today are paying a tremendous price for their momentary impulses because they have been ignorant of the price at the time of their action. For such there is a remedy; an intimate relationship with the living Christ who seeks an opportunity to guide, warn and teach.

But there is another reason for the Esaus of today. This generation is selling its God-given birthrights because it hopes and believes that it will not be called upon to settle accounts. Few people deliberately defy consequences of an act, willing to pay the price when the time is due. The average murderer, knowing the tremendous price he may be called upon to pay for his act, commits murder with the hope, even confidence, that he will not be called upon to pay that price. Our scientific age has proved beyond the shadow of a doubt that strong drink is a poison to the body. Yet those who indulge in it refuse to admit even to themselves that they must pay the price. In like manner every one who indulges in the momentary impulses of life, knowing that it may involve costs which he may not be willing to pay, hopes and believes that he shall not be called upon to make the payment. It is like the man who buys on credit with no expectation of ever paying his obligation.

Yet, if Esau would teach anything, it is that there are accounts which must be settled. We may think impure thoughts if we choose to do so, but eventually we pay the price. We may be indifferent to God's Word, to the assembly of His people, to the privilege of prayer, but with the indifference we bring loss upon ourselves. We may waste our God-given opportunities and abilities, but we invite inevitable condemnation upon ourselves when we do so. The time for settlement may not always be the same; some accounts are cash accounts, others are credit, payable later. Some accounts will not be settled until this life has been brought to its close. But the fact remains: *we pay our bills.*

——:-:——

Conferences, Gatherings, Special Days

NORTHERN DISTRICT CONFERENCE SESSION, June 5 to 8, 1937, at Bloomfield, Montana

PACIFIC DISTRICT CONFERENCE SESSION, June 17 to 20, 1937, at the First Mennonite Church, Reedley, California.

MIDDLE DISTRICT CONFERENCE SESSION, August 12 to 15, 1937, at the First Mennonite Church, Sugar Creek, Ohio

KANSAS MENNONITE SUNDAY SCHOOL CONVENTION, Sunday, June 6, at Bethel College.

OKLOHIMO MENNONITE CONVENTION, May 23 to 25, 1937, at Inola, Oklahoma

FORTY-SECOND EASTERN DISTRICT CHRISTIAN ENDEAVOR CONVENTION, Saturday, May 29, 1937, at the First Mennonite Church, Allentown, Pennsylvania. It is an all-day meeting with the main address in the evening. Boost it, Endeavorers!—Hulda Myers

ALL MENNONITE SUNDAY SCHOOL CONVENTION OF NEBRASKA, May 30, at the First Mennonite Church of Madrid, Nebraska. All friends and Sunday school workers are cordially invited to attend.

MENNONITE SONG FESTIVAL, Sunday, May 30, 1937 at the Bethel College Bowl

From India's Coral Strand

"Hold on," some one may say, "that isn't the way our old familiar mission hymn goes." No, it isn't. But that is the way the Rev. P. J. Wiens family went on March 12th, when they left their mission home in India.

On Saturday, April 24th, a number of Mennonite friends from the Los Angeles district made their annual journey to Los Angeles harbor, to meet and welcome returning missionaries. For just a year ago to the day another group of missionaries from India arrived at the same harbor and dock, on the same Japanese steamer, and at the same hour of the day!

Shortly after docking the pasengers of the "Chichibu Maru" were permited to go ashore, and among the first few coming down was Rev. Wiens. There was a slight look of concern on his face. He was soon joined by Mrs. Wiens and their daughters, Martha and Frieda. Perhaps the eagerness of the friends gathering around added to Brother Wiens' concern,—here were about fifteen of them wanting to talk to him, while from the ship was coming a steady stream of packing cases, trunks and bags which were to be inspected, repacked, some shipped to Kansas, and some retained for the rest of the journey. But Customs officials are well trained and patiently they worked their way through the maze of passengers, friends and baggage, opening cases, asking questions, making notes, always smiling, never excited. A railway agent was on hand to direct the shipping. By noon all was in order, and then another Mennonite migration took place, led by Rev. D. D. Eitzen in the direction of the Immanuel Mennonite Church. At the parsonage, Mrs. Eitzen awaited the travellers with a good dinner, and then the Wiens family were free to regain their long unused landlegs. Thus ended the long voyage to the homeland for these veterans of our field in India.

Sunday, April 25th, was again to be "Mission Sunday" at Immanuel Church, and this time the Mission cause was presented with quadruple force: Mr. and Mrs. Wiens spoke in the Married People's S. S. Class, Misses Frieda and Martha addreseed the Sunday School during the closing period, and Mr. Wiens brought the message in the morning service. At noon a pot-luck lunch was served in the basement, when opportunity was given for a social hour with these dear friends. In the evening each of the four had some part in one or other of the Christian Endeavor Societies and Mr. Wiens again occupied the pulpit. So their first day in America was a busy one for them, but the large number of friends who had gathered to hear the messages, fresh from the field, gave added assurance that the mission interest is still very much alive.

As a basis for their message to the churches in America, the Wienses used the following text: "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Their stay with us is all too brief, but we are happy to have the privilege granted but few of our churches,—that of meeting returning missionaries at a homeland port.—Correspondent, Los Angeles, Calif.

CORRESPONDENCE

Mennonite Church, Richfield, Pennsylvania.

We have just closed a series of meetings in charge of Brother Yoder of Roaring Springs, Pennsylvania. The attendance and the interest were very good. Four boys were added to the church in baptism. May the Lord bless them and keep them under the shadow of His mighty wings. The Christians were all edified and sinners warned to flee from the wrath to come. Brother Yoder took us through different parts of Revelations, which had seemed rather deep for us. Yet though he took us through deep waters, he made things plain. May the Lord bless him and keep him in good health for many years to come. The meetings were held from April 10 to April 18 inclusive.

On April 18 we partook of the Lord's Supper and observed the ordinance of feetwashing. About two hundred partook of the Lord's Supper.

Let us not forget that we are all one in Christ if we believe his word. We need each other's prayers.

Blest be the tie that binds
Our hearts in Christian love.

—John Swineford, Correspondent

Salem Mennonite Church, Dalton, Ohio

We reenew our pledge with our God and Master with the words of the psalmist: *"My soul, wait thou only upon God; for my expectation is from him."*

The church activities for the new year have been resumed with reorganization of church, Sunday school, and Christian Endeavor. The week of prayer was observed in connection with other churches from Dalton, one of their pastors and our pastor assisting with services at their churches and ours.

Rev. Wilmer S. Shelly of Wadsworth brought us a message during Lenton services. On Good Friday morning four young people were added to the church through the rites of baptism. On Easter Sunday morning Communion was observed with a large attendance. In the evening the Community Chorus, directed by Brother Victor Gerber, rendered the beautiful cantata, "The Holy City."

The Gospel Team group of Bluffton College favored us with an inspiring program on Sunday morning, April 4.—Mrs. L. E. Amstutz, Correspondent.

— The World "Dry" Leader, Captain Edward Page Gaston, American founder of the World Prohibition Federation, is forcefully assailing the federal Administration for entering the liquor business with its distillery operations in the Virgin Islands and its cooperation in placing on sale in this country large consignments of St. Croix rum. Among other things he has said, "Millions of dollars of the financially distressed American taxpayer's money have been poured out prodigally on P. W. A. and other projects . . . . to help the sparse population of St. Croix and other islands. The principal result is that this fiery rum . . . will only deepen the alcoholic morass into which the Administration has plunged our American people."

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andreas

Sponsored by
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A Mennonite Youth Looks At Science

Ray E. Heiks

(Concluded)

During the twentieth century such rapid advances were made in science that finally the key to the solution was found and science could be united with religion in harmony. Dean Inge has remarked, "Far from being in conflict, science has become an ally of religion." Through Heisenberg's Principle of Uncertainty and other recent discoveries it is now possible to accept all the scientific theories and still have freedom of thought and a God behind the universe as its ruler and creator. Compton, one of the world's leading scientist of the present day, says, "The scientist feels that God is in nature, that the orderly ways in which nature works are themselves the manifestations of God's will and purpose. Its laws are His orderly way of working. It is now possible to be a scientist and a Christian without having conflicting ideas to hurdle. A scientist can believe in God as well as a minister in any church. We find that most of the present-day scientists do believe in God, and are Christian individuals.

Most of the denominations have accepted this later view of science and religion, but a few of the conservative Mennonites still cling to the medieval idea that all scientists are atheists and teach atheistic principles. They are under this impression because they refuse to read the latest books in science. The ironic thing about it is that this group of people reject the scientists, while they gladly accept the results of his researches, such as the electric lights, radio, automobile, and the latest medical discoveries.

Science has done more to alleviate human suffering than any other factor in the world. According to the teachings of Jesus Christ, men were to help and comfort their suffering neighbor as was brought out in the parable of the Good Samaritan, and through scientific research man has been able to carry out this principle of Christ more than with any other device known. Think of the progress in the medical field and comforts brought to the home through science, all helping in the alleviation of human suffering.

Living in a scientific age as we do and accepting the devices of scientific research as we do, it is necessary, in all fairness, to eliminate this undue prejudice against the scientist from our thinking. The least any one of us can do is to be broadminded enough to listen to the scientist view in our modern age and then determine for himself if it is not possible to unify science and religion in harmony. Of course, there are some scientists who teach the atheistic doctrine as well as there are people who teach this doctrine who are not scientists, but as a whole science has rejected atheism and has accepted a God as creator and ruler of the universe. Is it logical, in order to carry out Christ's teaching to relieve human suffering, to reject the class of people who can do more to help us in this program than any other class known?

WHY?

Why do men declare they love the Lord
And live as if they never knew Him?
Why do men make vows to mend their ways
And live as if they never made them?
Why do men subscribe to faiths and creeds
And live as if they ne'er believe them?
Why do men seek blessings from the Lord
And live as if they ne'er received them?
Why do men have Bibles on the shelf
And day by day neglect to read them?
Why do men who know the laws of God
From day to day refuse to heed them?

—Rev. Roy Leslie Crawford

(Clipped from the morning bulletin of the Los Angeles church—Dave Eitzen, pastor.)

THE COOKIE JAR

Rest is rust; real life is love, laughter, and work

Program Chairman:

Those of you who take material for your programs from the CHRISTIAN ENDEAVOR WORLD QUARTERLY will be happy to know that this magazine is now to appear monthly. The special introductory price is 75 cents for the year. As this offer expires May 31, anyone interested should surely write at once, to:

Christian Endeavor World
41 Mount Vernon Street
Boston, Massachussetts

A PROGRESSIVE MENNONITE CHURCH SPOT-MAPS ITS FIELD

We were looking over the Sunday morning church bulletin of one of our Mennonite churches in one of America's largest cities. Headed up by a dynamic Mennonite youth, this church has set out to study its field of responsibility and opportunity. We'll just quote from the bulletin itself:

THE FIELD OF RESPONSIBILITY OF A MENNONITE CHURCH IN LOS ANGELES! We have recently completed a spot map of our mission field. This map is in the rear of the church auditorium so that members and friends of the church may familiarize themselves with our God-entrusted task. The field has been divided into 11 districts. The blue tacks represent addresses of members of this church and the red tacks represent addresses of non-members who are cooperating with this church. There are 244 addresses represented by these tacks and these represent 485 names on the pastor's responsibility list. Besides this number of constituents, there are 204 names connected with some department of this church with whom the pastor has not had a personal contact and who are therefore not represented on this map. There are 268 names of non-members on the pastor's spiritual responsibility list. Of these, 162 are persons with a Mennonite background. This constituency is scattered over a large area. 52 per cent of the church members live within 4 miles of the church, 21 percent of the members live between 4 and 12 miles from the church. 13 per cent live between 12 and 25 miles from the church, and 14 per cent of our members live beyond 25 miles from the church.

That's visual education for the layman, sir!

Turning the Other Cheek

Young People's Topic, May 23
Matt. 5:39; I Pet. 3:8,9

Meditation

M., May 17. Roman. 12:16-21. Man's Business is to live constructively

T., May 18. Lev. 19:18. The command to live goes deeper than mere overt action; I must cleanse the inner thought

W., May 19. Prov. 24:29. When I cease measuring and judging my fellow-man, my strength is renewed to appreciate him

T., May 20. Luke 9:51-56. To what extent does my life measure up to the spirit here shown?

F., May 21. Luke 4:28-30. Is the power which protected Jesus from the wrath of his enemies, also available to you and me today?

S., May 22. Matt. 5:43-48. The way to become perfect!

Problems and Projects

1. By all means have someone review at this meeting Lloyd Douglas' book, WHITE BANIERS—not so much the plot, or story, as the philosophy of non-resistance which runs through it.

2. A splendid way of bringing this across would be to have two persons present: 1. The traditional Mennonite view of non-resistance (See next week's issue of THE MENNONITE, in this connection); and, 2. Douglas' view of non-resistance, in WHITE BANNERS.

3. Was the Mennonite attitude of non-resistance during the World War mostly a means of overcoming evil with good; or mostly a self-defense mechanism, giving us a convenient excuse for not having to fight; or mostly just sticking up for a point?

4. How can our doctrine of non-resistance show itself as positive good will to overcome current evils of modern life?

Workers for World Peace

Intermediate C. E. Topic, May 16, 1937

For the Quiet Hour

May 10 A prophet of peace. Isa. 11:1-10
May 11 A peace proclamation. Luke 2:1-14
May 12 Turbulent nations. Matt. 24:1-14
May 13 The peace principle. Heb. 12:14
May 14 Peace-loving Solomon. I Kings 4:24-25
May 15 God working for peace. Hosea 2:17-23
May 16 Workers for world peace. Isa. 2:1-4; Matt. 5:9

A Plan for Your Meeting

1. Preprayer Circle

James 5:16 "The effectual fervent prayer of a righteous man availeth much." Consider the words "effectual fervent" and "righteous" as qualifications for the prayer with power. Consider the needs of your society and its members and continue to pray for them

2. Song Service
   "Christ for the World We Sing,"
   "God Send Us Men"
   "There's a Wideness in God's Mercy"
   Announcements of coming events
3. Quiet Worship
   Announce the topic
   Special music, "Love One Another"
   Leader: "Be not overcome of evil, but overcome evil with good"
   Response: "As much as in you lieth, live at peace with all men"
   Song: "In Christ there is no East or West"
   Scripture reading: Isa. 2:1-4; Matt. 5:9, by two Intermediates
   Sentence prayers. Write out brief prayers and give them to several of the more timid members. Ask them to use them if they wish or make their own. Close with the chorus, "Let the Beauty of Jesus"
   Offering. Offer a short prayer before it is received
4. The Topic Presented
   "Resolved that the development of good will in the hearts of men can do more toward the promotion of World Peace than legislation." This puts the topic in the form of a question for debate and may help to bring out the points. Have three or four prepare on each side. Be sure the topics are assigned far enough in advance so that the public school instructors can be consulted. Quotations on the subject can be interspersed. If possible, have those on each side meet at the close of the meeting the Sunday previous to plan their talks.

   Affirmative
   1. Missionary work in foreign lands
   2. The Red Cross Plan. (C.E. World Quarterly)
   3. International C.E. and S.S. Conventions
   4. Good Will Tours. Lindbergh, Roosevelt
   5. Peace Conferences. Institute of International Relations
   6. Jane Addams, Henry Ford, Admiral Byrd, Dan Poling

   Negative
   1. Prohibition of shipment of armaments to warring nations
   2. Limitations of armaments and disarmament
   3. Pacts outlawing war
   4. World Court and League of Nations
   5. Popular vote on declaration of war
   6. Boycott and regulation of materials used in war.
   7. Taking the profit out of war
5. Closing Moments
   Five minute closing by pastor or visiting speaker
   Benediction: II Thess. 3:16 by the leader. "The Lord of peace himself give you peace at all times in all ways"

Quotations on Peace

"Where God is not, peace cannot come;
Where peace is not, God cannot come."—Erasmus

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."
—Longfellow

"Justice between men or between nations can only be achieved through understanding and goodwill."
—Jane Addams

"My first wish is to see the whole world in peace, and the inhabitants of it as one band of brothers, striving who should contribute most to the happiness of mankind." —Washington

"What the world needs is that which can make men and women good. Armies cannot do it. Fleets cannot do it. Conferences and treaties cannot do it. 'Ye must be born again' was the answer of Jesus to a ruler of the people who long ago inquired the way of peace for his own soul. 'Ye must be born again' is His answer to men and nations now."—Daniel Poling. Christian Herald

References on Peace.
"The Mennonite" of Feb. 23, Mar. 9 and Mar. 30, 1937
"Christian Herald" of March and April, 1937

A Project

The society should determine on at least one specific task that it can undertake in the interests of peace. A splendid list of suggestions is given in the C.E. World Quarterly

As the Hart Panteth after the Water Brooks

Junior Suggestions for May 16, 1937

He that believeth on me shall never thirst.—Jesus

This quotation could be the key verse of the evening appearing on the pin-ons and on the poster. For the pin-ons a white piece of paper could be used half covered with a piece of blue, indicating water. In the space of white over the blue print the above verse. For the poster you could cut a picture of a brook from some magazine, pasting it on light background. Over the top could be the verse, Psalm 42:1, and at the bottom of the poster John 6:35b, leaving the invitation to the meeting for the center. This should be in small lettering, the verses in large lettering.

It would be ideal to have a beautiful sanctuary into which we could lead our juniors; one with subdued light through art glass windows, with walls and seats and altar in heavy carved oak, with carpets so soft that no sound could disturb, with a cross, always illumined, set in the window behind the altar, waiting for the worshipper. This would be ideal. Though we have this not, could we make it nevertheless a place that shall lead to worship, that shall allow the soul to thirst for its God? Assemble the juniors outside of your "sanctuary" until soft music from within calls to worship.

Call to Worship by music of "Tread Softly, Tread Softly"

Let your junior quartet be the last ones to enter. Upon entering let them sing the words of this hymn while all remain standing

Period of Worship

1. Speak in unison "The Lord is in His hold temple, etc." Be seated
2. Chairman speaks Psalm 42:1 and 2. This could be put on blackboard in some beautiful setting
3. Sing in unison "O Seek That Beautiful Stream"
4. Read responsively selection 10 Mennonite Hymnal
5. Sing in unison "Lord, I Hear of Showers of Blessing"
6. Prayer by leader

Study Period. Aim: to show how the thirst of the soul is satisfied when it comes to the Fountain of Life

1. "My soul is athirst for God"—three-minute heart-talk by leader picturing the thirst of each human soul for God. Psalm 63:1; 143:6
2. God's Promise to the Thirsty. In charge of a junior who calls on those to whom the following passages have been dealt which are now read: Isa. 49:10; Matt. 5:6; John 4:14; John 7:37; Isa. 44:3a. Following these let this junior ask the group to read the verse on the pin-ons in unison (John 6:35)
3. Special music: "I Heard the Voice of Jesus Say" Verses 1 and 2
4. How God Kept His Promise—talks by juniors
    a. To the thirsty heart of the Samaritan woman. John 4
    b. To the thirsty heart of Zacchaeus. Luke 19:1-10
    c. To the thirsty heart of Bartimaeus. Mark 10:46-52
    d. To the thirsty heart of two disciples. Luke 24:13-32
    e. To the thirsty heart of the Ethiopian. Acts 8:26-39
5. Sing in unison "Standing on the Promises"
6. What the Thirsty Must Do—object lesson by leader or guest. Use a dying plant and a healthy plant. Let these be young potted plants representing two juniors in the stage of preparing for later fruit-bringing. Both had the opportunity of food which they needed (the junior has the home, the Sunday School, the Endeavor, the ministers, good books, the Bible). The one plant took food while the other one did not (the food is there in abundance but this one junior did not know that he must do the drinking himself). Results. Use John 6:35 as the basis of this lesson
7. Sing in unison "Just As I Am"
8. Closing prayer

THE JUNIOR CORNER

"Young lives, young lives are needed
To serve the King above;
Young hearts to bound with gladness,
Responsive to His love:
Young eyes to catch the vision
Of Bethlehem's rising Star;
Young lips to tell the story
To all the world afar.

Young hands, to help the burdened,
The sorrowful and lost;
Young arms to save the shipwrecked
Upon the breakers tossed;
Young faces full of sunshine,
To bear the light of day
To those who in the darkness
Are stumbling in the way.

Young feet to follow daily
The youthful Nazarene;
What blessings came from heaven
Whenever He was seen!
So may His youthful followers
Bear o'er land and sea,
A brightness that's unfading,
A joyance, fresh and free!

Young lives! the Master needs them;
Young lives! the world cries out,
"Give us your faith and courage
To chase our fear and doubt!"
You on whose brow is shining
The priceless gem of youth
Come, bring it to your Savior,
And serve the Lord in truth."

PETER JANSEN

The name of Peter Jansen, was honored this year at the annual meeting of the Nebraska Hall of Agricultural Achievement, in Lincoln, Nebr. This organization gives special recognition to one outstanding individual every year and on this occasion Peter Janzen, a Mennonite, was eulogized as a leader, philantropist and man, by his son in law, C. J. Claassen of Omaho.

The following is of interest to our denomination: Peter Janzen's parents joined the group of Mennonites that went to South Russia toward the end of the 18th century, at the invitation of Catherine the Great who promised them exemption from military service. In 1870 the Russian Government broke this covenant and the elder Jansen advised his friends to sell their lands and seek a new home in America. For this advise he brought down the wrath of the Russian officials and was ordered to leave the country.

The Jansens arrived in America in 1873 and, establishing communications with their Russian friends, were commissioned to visit the West and look for good land to be had at a low price. Because of his knowledge of English as well as of the lands which he and his father had inspected, Peter was later on appointed to lead a delegation to the West where Jefferson County, Nebraska, was decided on as the choice of location.

Sometime in 1876 Peter Janzen went again to New York to meet and bring west some of their friends from Prussia who settled in Gage county, Nebraska. In his memoris, written nearly 40 years later, Mr. Jansen writes: "They have kept up their characteristics to a large degree to the present day, and probably stand unique with their moral and business standards. There has not been a criminal case among them during all these years and probably not over a dozen civil law suits. They have become useful, law abiding American citizens, and are respected throughout the community and state."

In the countries of the old world the Mennonite church has never permitted its members to take an active part in politics, but Peter Jansen reasoned that in the U. S., a country which gave every indication of furnishing them permanent freedom, conditions were entirely different, and soon he formed the conclusion that the man who failed to do his part in maintaining good Government was not a useful citizen. He, therefore, took an active interest in politics, and threw the weight of his influence and organizing ability behind every movement which he considered to be for the betterment of his adopted country. His religious conviction prevented his acceptance of the nomination for governor of Nebraska because he feared he might be required to enforce the death penalty. He served in the Nebraska legislature and after his retirement as an active farmer and ranchman lived for years in Beatrice. He was prominent in promoting the establishment of the Mennonite hospital and Deaconess Home there, and a substantial contributer to the institution.

FAMILY CHRONICLE

MARRIAGES

Moser—Raber. On November 22, 1936, by Rev. F. E. Zechiel, LeRoy Moser of Dalton and Miss Hilda Raber of Apple Creek, Ohio.

Bloser—Tschantz. On December 26, 1936, by Rev. A. R Keiser, Harry Blosser and Miss Marie Tschantz, both of Dalton, Ohio.

DEATHS

Mrs. Clara Stauffer (nee Herman) died at her home, 536 Willow Street, Pottstown, Pennsylvania, on Friday, April 16, aged 84 years, 6 months, 3 days. She will be sadly missed by her two sons, on daughter, six grandchildren, and seven great-grandchildren. Her husband and one daughter preceded her in death.

Mrs. Stauffer was a faithful member of the Menno Simons Mennonite Church, Boyertown, for many years. Funeral services were conducted at her home on Tuesday, April 20, by her pastor, the Rev. E. S. Shelly, who used Phil. 1:21 as his text. Interment was made in the Eden Mennonite Church Cemetery, Schwenksville.

Mrs. Martha Bechtel, 54 years old, wife of Harvey S. Bechtel, deacon of the Mennon Simons Mennonite Church, Boyertown, died at her home near Gabelsville, Pennsylvania, on Friday, April 16, after a long illness. She is survived by her husband, one daughter, one son, four sisters, on brother, and two grandchildren. She was a faithful member of the Good Shepherd Reformed Church, Boyertown. Funeral servies were conducted at the Fairview Chapel, Boyertown, on Wednesday, April 21, by the Revs. G. G. Greenwald and E. S. Shelly. Interment was made in the adjoining cemetery.

At the funeral of *John Adams Nolf*, held in the Rabenold Funeral Home at Allentown, Pennsylvania, on January 3, the Rev. E. S. Shelly preached the funeral sermon, using the text Eccl. 9:12, which was selected by the bereaved sister, Laura A. Noff. —Correspondent, Menno Simmons Church, Boyertown.

Studer. Mrs. Lea Studer, daughter of Jacob and Catherin Steiner Amstutz, passed away suddenly at her home west of Kidron, April 14. When her daughter entered her bedroom in the morning after having found her resting normally during the night, she found her undisturbed, still peacefully asleep, but her spirit had fled. The departed had first been ailing with a bronchial cold from which developed complications of a heart ailment to which she succumbed.

Mrs. Studer was born on June 1, 1870, and reached the age of 66 years, 10 months, and 13 days. On April 10, 1890, she was baptized and received into the Salem Church, at Dalton, Ohio, by Rev. A. A. Sommer, where she continued to be actively interested throughout her life. On December 15, 1897, she was united in marriage with Rudolph Studer, and through this marriage a home was founded that continued to be a post of peace and contentment. Since the homegoing of the husband and father in 1928, the mother and daughter continued to make their home there. The departed sister had many abilities, but chose to live a quiet, unassuming life, spreading cheer and kindness without desire of reward. The departed is survived by her daughter Mabel, high school instructor, three sons, Clare of North Canton, head chemist of the Hoover Sweeper Company at that place, Dr. Walter Studer of Crestline, and Irvin Studer, manager of the Chevrolet Company at Montgomery, West Virginia. There remain also four grandchildren and two sisters, Mrs. Andrew Welty of Apple Creek and Mrs. Lydia Moser of Onville.

Funeral services were held on Saturday afternoon, April 17. conducted by Rev. A. R. Keiser, and were attended by a host of relatives and friends from far and near.

Willard E. Graber, son of John P. Graber and Anna Goering Graber, was born near Pretty Prairia, Kansas, on January 7, 1914. In August of 1922, the family moved into the vicinity of Moundridge, Kansas, where he had his home with his parents since that time.

On June 2, 1929, he recived the holy rite of baptism and united with The First Mennonite Church of Christian, in Moundridge, Kansas, where he held his membership till the time of his death.

For a little over a year he had been working in the oil fields. On April 19, of this year he was transferred into the vicinity of Blackwell, Oklahoma. On Saturday morning, April 24, 1937, while working on an oil derrick eighty feet from the ground, in some way, he fell and was instantly killed. His age was 23 years, 3 months and 17 days. He leaves to mourn his sudden death, his parents, two brothers, four sisters, one grandfather and many other relatives and friends. One sister preceded him in death.

Funeral services were conducted in the afternoon of April 26 from the First Mennonite Church of Christian. The elder of the Church, P. P. Wedel, spoke words of comfort from Isaiah 40:6-8.

Mary Wieler, nee Dyck, was born December 21, 1899, near Rosthern, Saskatchewan, Canada, the daughter of Mr. and Mrs. Abraham Dyck, who had immigrated there from Russia. Both parents passed into eternity when she was a young girl. In her younger days she was instructed in the Christian faith, and she confesed her faith in her Saviour in the holy rite of baptism.

In 1825 she was married to John Wieler in San Francisco, California. In 1929 they moved to Minnesota, and in May of 1936 they came to Beatrice and made their home here.

A few week ago her health failed, and it was necessary to take her to the hospital. Early in the morning of April 19, she was called to the homeland, at the age of 37 years, 3 months, and 58 days.

She leaves to mourn her early departure her husband, three sons—Benno, Herbert, and Gordie—six brothers, and a number of other relatives and friends. A brother, and a sister passed away last summer.

Funeral services were held in the Second Mennonite Church, Beatrice, Nebraska, Thursday, April 22. Words of comfort were spoken by Rev. M. Horsch; German text, Hebrews 4:9; English text, I Corinthians 13:13. Interment was made in the Mennonite cemetery.

CORRESPONDENCE

Northern Bible Society,
715 W. Superior Street, Duluth, Minn.

Dear Editor: I am enclosing a brief story to emphasize the need for Bible distribution throughout our northern states. This is the area we call our homefield, though many scriptures have been sent to other sections, to the needy districts in many different states, including Kansas. During the past year, for instance, our Society has provided the MBUM tribe in the Caroon section of the French Congo in Africa with the Gospel of St. Luke.

THIRTY-SEVEN MILES

If you look at the latest atlasses you will discover that two-thirds of the western part of the Dakotas and Nebraska is sparingly settled or is missionary territory. This is also true of Montana and Wyoming. Scattered over these sections are hundreds of little settlements in which the people live without any religious opportunities. Young people grow to manhood and womanhood who have never known that there is such a Book as the Bible until they receive one from our Society. What a wonderful Book the Bible proves to be then, and how gratefully they read and treasure God's Word.

One day, in a small settlement located in the "dry" zone where the people have had no harvest for seven years, the people began to talk among themselves about a Bible Study Club. These poverty-stricken people knew little about club organizations; but they felt that if, somehow, they could organize a Bible Study Club, they would receive a blessing and new courage to go on. Many of these poor people had never seen a Bible or had ever been in any religious service; but in their hearts was an overwhelming desire to read and study God's Word. They began to lay plans for the Bible Study Club, and first they must have at least one Bible before they could begin their study. They searched the village, but not one copy of the Sacred Scriptures could be found—not a family in the entire settlement nor even in the surrounding community possessed even one Bible. They began to make inquiries, and finally information reached them that a family living thirty-seven miles away had a Bible.

One of the men eagerly offered to make the trip to see if the fortunate possessors of the Word of God would loan it for a while so that they might organize their Bible Study Club. The owners of the Book loaned it gladly for a short while; but they could not be long without the comfort of God's Word, so the problem must again be faced—where could they get a Bible? Fortunately information came to their settlement that the Northern Bible Society of Duluth, Minnesota, would aid them and would gladly give them Bibles free; every family in their settlement who wanted a Bible and could not pay for one would receive one as a gift. Great was the rejoicing among the people. What a glorious offer—what a wonderful Society—such were their thoughts.

We must have the Bible, it is a necessity and not a luxury—it speaks to every class and to every nationality—it fills every human need. If the American youth is to grow up with a true knowledge of right and wrong they must know the Law of God; if they are to find the Highway that leads to Life Everlasting they can only do so through the teachings of the Word of God.

Jesus said, "I am the Way, the Truth and the Life."

Henry E. Ramseyer

« « JOTTINGS » »

— The Annual Junior C. E. Rally of the Perkiomen Valley Branch was held at the Eden Mennonite Church, Schwenksville, Pennsylvania, on Sunday, April 18. The program consisted of song service, devotional service by Palm Society, also prayer, and guitar selections by the Bally Society. Schwenksville society had marimba selections, a vocal solo, and also had charge of the offering service. "Uncle Bill" Hutchinson gave greetings. Paul Shelly gave an interesting object talk to the Juniors. Rev. F. H. Swartz also gave a short talk to the Juniors. The awarding of the banner went to the Palm Society for having the largest percentage present.—L. R.

— The thirty-third annual meeting of the Bethel Deaconess and Hospital Association of Kansas will be held in the First Mennonite Church at Newton, Kansas, on May 11, beginning at 10:00 a. m. Rev. J. N. Smucker of the Bethel College Church will give the opening address, which will be followed by the usual reports. In the afternoon the assemblage will consider the feasibility of the founding of a Sanatorium for persons who suffer from nervous afflictions or mental disorder. In addition, plans for a closer cooperation between Bethel Hospital and Bethel College will be discussed, with Rev. A. J. Dyck and President E. G. Kaufman as sponsors.

— Bluffton College has inaugurated a plan of ministerial visitations by which the ministers of the churches that make up the larger part of the constituency of the College are to visit the school a few days, make addresses in chapel, visit clases, and interview students. Rev. E. Troyer of Carlock, Illinois, inaugurated the program, making his visits in March.

WORLD-WIDE DAY OF PRAYER, for ministers and missionaries on Pentecost Sunday, May 16. "The Field is the World." "O Lord, Revive Thy Work." Heb. 2:2. This movement is sponsored by the "Great Commission Prayer League."

— The Gospel Team of Bluffton College conducted a Temperance Meeting at the Mennonite Church in Berne, Indiana, on May 2. Talks were given by members on "Temperance" and "Christianity and Vocations." The program was interspersed with fine music by the Team and members of the group making the visit, which numbered about thirty-five.

— Freeman College, too, has a chorus which occasionally visits the churches of its constituency and other places. The College invited members of the Board and Faculty, ministers of the churches, church workers, and any one interested in the work of the school to a *general discussion meeting* held in the College Gym on Sunday, April 25. The following is the substance of the questions that were discussed: 1. What changes or improvements could be made to make the school serve the community and the Kingdom of God better? 2. Are there some things in the school which cause parents, students, and constituents to be satisfied? 3. How can we bring about a closer relationship between the school and the churches?

— The active campaign for a total of $150,000 in gifts for a Memorial Hall and other needs at Bethel College starts on April 30 and will end with the annual booster banquet on May 11, which has been a regular feature for the past few years. The campaign is directed by Wm. Gillanders of Oakland, Calif.

— Rev. Henry Harder sends us a copy of the "Enid Mennonite Mission Bulletin." The Bulletin carries a pen-sketch of the Mission church there, an interesting article on "Easter Thoughts," and others on the First Annual Report of the Mission Society, Summer Vacation Bible School, News Items, and Announcements. Under the active, consecrated leadership of Rev. and Mrs. Harder this mission enterprise is making good progress. The Lord is blessing their efforts.

— The recent lynchings in the country have again stirred Congress to action. Although some anti-lynching measure has been introduced into every session of Congress since the Civil War, so strong has been the opposition from the South that no bill ever passed. The House passed an anti-lynching bill sponsored by J. A. Cavagon of New York, 277 for, 119 against. It is feared that the Senate vote will go against it.

— It seems as though President Roosevelt is losing his grip on Congress, which has been in the habit of putting its stamp of approval on almost everything the chief executive asked for during his first term of office. This change of attitude appears to be mainly due to two causes: The first is that a great many honest citizens of both parties are strongly opposed to Mr. Roosevelt's attempt to pack the Supreme Court with more judges; the second is the resentment of many members of Congress at the President's too ready attitude of listening to his theoristic advisors, who do not always counsel him right, as was the case in the passing of the undistributed tax law, which is causing a huge shortage in the nation's income.

DESIGNED FOR READING

10 And [m]Shâr′-o̱n shall be a fold of flocks, and [n]the valley of A̱′-chôr a place for the herds

[m] ch. 33. 9 & 35. 2.
[n] Jos. 7. 26.
[o] ch. 62. 5.

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BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, MAY 11, 1937 NO. 19

EDITORIALS

HOW COME?

Now and then we hear or read of congregations in our General Conference that are enlarging, rebuilding or remodeling their houses of worship. Within a radius of forty miles of Newton, Kansas, seven congregations had to build new and larger churches during the last ten or twelve years and three others remodeled or added onto theirs. And activities similar to these would probably be found to pertain in other sections of our conference territory. On the other hand one hears and knows of half-filled or even abandoned churches both urban and rural, belonging to some of the other religious bodies. How does it come that our congregations, at least a good many of them, show vigor and life, and grow and expand, while among others we hear of a lack of life and interest, of shrinkage and decay, in some of their churches. An explanation for this condition we believe can be found in the fact that, generally speaking, our people hold on to the true Gospel. They expect their ministers to preach the plain Bible truths and the plan of salvation provided through Jesus Christ rather than through some newfangled social theory. And they expect their ministers, as true shepherds, to give them what their hearts yearn for. God's Word preached in its purity, in its unadulterated form, is bound to do the work it is intended for. We have God's promise for that.

But there is another reason, just as potent. Back of our churches there are the homes which, generally speaking, are still old-fashioned enough to maintain the family altar and to make real efforts to bring up the children in "the fear of the Lord." That is what counts! that keeps the fire of the true inner life glowing in the hearts of the young as well as of the old. Take our young ministers! we are getting to have a good many of them. And it warms one's heart to observe the splendid account that they give of themselves, as a result of the Christian training they have received in their homes, in our schools, and our colleges. Here is a glimpse of an interesting experience with two of our men: Some years ago we were tutoring these men in a course upon the History of Education. When we reached Luther who had such a struggle in acquiring the faith that later carried him through all adversity, it appeared opportune that these students make an expression of their faith. Taking the Apostle's creed as a basis, they showed positively that they believed it all, without reservation. They were perfectly willing to subscribe to all the "believes." Examples like these could be given in goodly numbers by those who are dealing with the products of our homes, our Sunday Schools and churches, and our colleges. One of the young men referred to is now a prominent attorney, a Christian attorney; the other is a successful physician and surgeon, and a real Christian one, too. May God grant that the homes and churches of our conference may never lose their hold on the true religion in Jesus Christ!

FELLOWSHIP

There is no surer source of happiness in this world than that which can be found in Christian fellowship. Wealth, position, fame, the acclaim of the populace are mere dross as compared to that genuine inner feeling of peace and security that comes from Christian fellowship. We can fellowship with our heavenly Father in prayer and in meditation upon his Word anywhere. We can meditate upon his power, his wisdom, his greatness and, above all, upon his unsurpassing love. How our hearts well up in the thought that he is OUR heavenly Father and that we are his children, and as such heirs and partakers of all that He is and has. We can fellowship with Him who gave up throne, power and glory to become the humblest of men, that he might save us from eternal death. We can fellowship with our brothers and sisters in Christ in worship, in song, in the study and discussion of the Holy Word, and in our daily intercourse. We can have our share in that great task of bringing the bread of life to those that have not yet seen the light of day. O how unspeakably rich the Christian is! All the resources of heaven and earth are his, if he can only persuade himself, through the help of the Spirit, to make use of them.

THE MENNONITE

A religious weekly journal. English organ of the General Conference of the Mennonite Church of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

FOREIGN MISSIONS

P. H. Richert

Birra, via Baraduar, C. P., India
March 18, 1937

Dear Friends:

Just a word of greeting from us in our new home. We begin to feel quite settled and are slowly finding our place in the work.

It has been interesting to come here as "new" missionaries and to watch the "old" missionaries leaving. We spent several weeks with Rev. and Mrs. Wiens and the girls, Frieda and Martha. We were glad for the intimate glimpses we had of what had gone into the making of this home. There is more to such a place than brick, mortar and cement. We stood with them under the trees where they had first pitched their tent when coming to see this place as a possible mission station. We walked among the fruit trees that had been planted so long ago and tried to remember which ones bore the sweetest fruit. It was interesting to see how quickly our children took possession of the walled garden in front of the bungalow. And no wonder—fruit trees, flowers and a wonderful place like those told about in story books where trees and vines have made a beautiful room. The space underneath the tree is large enough for a whole sewing society to meet in. Here, one afternoon, Mrs. Wiens had all the Christian women in for a farewell tea and I had a chance to become better acquainted with them. The next afternoon Mr. Wiens, not to be outdone, had all the men in and Mr. Duerksen shared the privilege of being with them.

We could only dimly appreciate what these last meetings and walks meant to Rev. and Mrs. Wiens. As we walked along with them we heard here an interesting story about an individual, there a comment and now an explanation.

On the last Friday the church was crowded for the farewell. The Christians were there and also many non-Christians who in days past had been employed in the building work, had heard the Gospel often but who had not taken that most important step. After the church service was over the non-Christians gathered under the trees for a last talk with the "old" sahib and Memsahiba. They gathered under the trees where the first Sunday school had been held. Some of them had once faithfully attended Sunday School. I did not count how many were gathered here but looking into their faces as Rev. Wiens spoke to them and hearing them sing from memory songs they had learned, I could in a measure realize the heartache felt by the "old" missionaries that these who knew the Name that is above all names had yet not owned Him as Lord and Saviour.

Saturday morning (Mar. 6) the last bags and parcels were gathered up, the Christians came for last farewells, and as we stood near the car the Christian women sang "God Be With You Till we Meet Again." A prayer followed and then a final wave of the hand and they were off. Our eyes were dim with tears. Were theirs? On the following Tuesday early in the morning they left Champa for Bombay. Just a few hours before sailing time Mrs. Wiens wrote to us. The Lord had already granted "journeying mercies" for the beginning of the trip.

Will Rev. and Mrs. Wiens come back again? Who can say! Life is so uncertain but God has His own ways of working. We can safely leave the future in His hands.

Rev. and Mrs. Thiessen and we are now close neighbors here at Birra. Rev. Thiessen has his school work and also the Christian church. Mr. Duerksen's work is out in the district with the evangelists and Bible women. In the cooler weather I will be out with him much of the time but just now my work is to fit in wherever needed.

Joseph John, our nine year old, has gone up to the school with the other missionary children. Christine Marie who was to have gone up at the same time was sick so will have to wait until someone else goes up with whom she can travel. We are glad to be back in India and we trust that He who sent us out will also see fit to use us in the work.

Yours in His Service,
Christena H. Duerksen

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

JESUS AS TEACHER

9. *His attitude toward the young.*—The sympathy of Jesus went out toward all classes, but more especially toward those in need and the young. He took the children in His arms and blessed them. When the thousands were fed, children were not overlooked. He healed the daughter of Jarius and the son of the centurion He observed and refers to the manner of children's play: "We whistled, and you refused to dance." He was not pleased that the disciples tried to keep children away from Him. He called children by their pet names: "Talitha cumi" ("Lambkin, arise"). The angels of children, He says, always behold the face of the heavenly Father; that is, to God nobody is more important than they. Jesus loved and pitied children: "Weep for yourselves and your children." If anyone offends a little one, "it were better for him to be drowned with a millstone around his neck where the sea is the deepest." To Him the children are representatives of the members of the Kingdom. "He who receives a child receives Me." "It is not the will of my Father that one little one should perish." Children readily came to Him, were happy in His presence, and sang His praises.

* * *

Conferences, Gatherings, Special Days

NORTHERN DISTRICT CONFERENCE SESSION, June 5 to 8, 1937, at Bloomfield, Montana

PACIFIC DISTRICT CONFERENCE SESSION, June 17 to 20, 1937, at the First Mennonite Church, Reedley, California

MIDDLE DISTRICT CONFERENCE SESSION, August 12 to 15, 1937, at the First Mennonite Church, Sugar Creek, Ohio

KANSAS MENNONITE SUNDAY SCHOOL CONVENTION, Sunday, June 6, at Bethel College.

OKLAHOMA MENNONITE CONVENTION, May 23 to 25, 1937, at Inola, Oklahoma

FORTY-SECOND EASTERN DISTRICT CHRISTIAN ENDEAVOR CONVENTION, Saturday, May 29, 1937, at the First Mennonite Church, Allentown, Pennsylvania. It is an all-day meeting with the main address in the evening. Boost it, Endeavorers!—Hulda Myers

ALL MENNONITE SUNDAY SCHOOL CONVENTION OF NEBRASKA, May 30, at the First Mennonite Church of Madrid, Nebraska. All friends and Sunday school workers are cordially invited to attend.

MENNONITE SONG FESTIVAL, Sunday, May 30, 1937, at the Bethel College Bowl

A NEW SONGBOOK

FOR THE HOME, SCHOOL AND CHURCHES

A few years ago the Western District Conference gave its Education Committee instructions to prepare a song book for use in the work with children, young people somewhat on the plan of "Der Kleine Liederschatz," a collection of songs compiled by that well known friend of children and young folks, Rev. David Goerz; only it was to be larger and more extensive. The committee at once contacted with the Mennonite Book Concern, to ascertain if the General Conference Board of Publication might be willing to undertake the publication of the book. But limited in its finances as that Board has always been, it felt unable to shoulder the task.

Meanwhile the Committee, with the aid of the musical faculty of Bethel College and others interested in the cause, set to work to compile a book with songs fit for worship with children and young people, in the home, the day school, the Sunday school, young people's meetings, and even in the church, where so desired. As the book took on form, the Herald Publishing Company of Newton, Kansas, offered to take over its publication and sale, if the committee would furnish the manuscript free. This was agreed to. The committee annually reported to the Conference the plans and progress in the making of the book, and finally submitted to it a mimeographed list of the selections, and the Conference approved it as it did the committee's previous actions.

After considerable delay, due to the depression and other unavoidable causes, which, however, enabled the committee to add to and further enrich the collection of songs, the manuscript was turned over to the Herald Publishers, and the book is now on sale.

The book "Treasure Songs for Schools and Churches," contains songs for all phases of worship and Christian group singing. It is not intended to replace our Mennonite Hymn Book, but to supplement it. It is unique in that it contains about twenty-five German songs in original translations, songs which have long been favorites with our ancestors; also about forty songs for smaller children, a much needed contribution to primary work in our Sunday schools.

Further information or sample copies may be obtained at the Herald Book Company, Newton, Kansas.

KANSAS INSTITUTE OF INTERNATIONAL RELATIONS, June 8 to 18, at Bethel College, Kansas. Write to Dr. E. L. Harshbarger, Dean of the Institute, Bethel College, Kansas, for information.

Tentative Program of the Pacific District Conference

at REEDLEY, CALIFORNIA, JUNE 17 to 20, 1937

THURSDAY MORNING, JUNE 17—MINISTERS' RETREAT

9:00- 9:30 Devotionals
9:30-10:00 "What Constitutes Pastoral and Parochial Success?" H. J. Krehbiel
10:10-11:00 Open Discussion
11:00-11:30 "Ministering to the Sick" J. M. Franz, Pratum
11:30-12:00 Open Discussion

THURSDAY, AFTERNOON

2:00-2:30 Devotionals
2:30-4.00 "THE MINISTER'S EVERY-DAY LIFE" (15-minute talks)

1. "Sermon Making" J. H. Langenwalter
2. "The Minister's Study" P. A. Wedel
3. "The Minister's Devotional Life" W. R. Augsburger
4. "The Minister's Business Affairs" W. Harley King

Open Discussion

THURSDAY EVENING

7:00-7:30 Special Music Program by Reedley Men's Chorus
7:30 Conference Sermon D. D. Eitzen
Appointment of Committees

FRIDAY MORNING, JUNE 18

9:00- 9:30 Devotionals Herbert Widmer
9:30-11:30 BUSINESS
Certification of Delegates
Application for Membership in Conference
Reports of Officers and Committees:
Complimentary Notes
Secretary
Treasurer
Field Secretary
Bethel College
Evangelization
Portland Mission
Mennonite Seminary
Revision of Constitution
Conference Budget
11:30-12:00 Address, "The Church and War" J. H. Langenwalter

FRIDAY AFTERNOON

2:00-2:30 Devotionals W. R. Augsburger
2:30-3:30 UNFINISHED BUSINESS
3:30-4:00 Address, "Parish Evangelism" F. F. Jantzen, Paso Robles

FRIDAY EVENING

WOMEN'S MISSIONARY SOCIETY PROGRAM

SATURDAY MORNING, JUNE 19

9:00- 9:30 Devotionals P. R. Aeschliman
9:30-11:30 BUSINESS
11:30-12:00 Address, "What Constitutes Loyal Churchmanship?"

SATURDAY AFTERNOON

2:00-2:15 Devotionals S. S. Baumgartner, Dallas
2:30-3:30 UNFINISHED BUSINESS

SATURDAY EVENING

7:30-8:30 Saengerfest Led by Lester Hostetler
8:30 Address, "Remember the Sabbath to Keep It Holy" M. J. Galle

SUNDAY MORNING, JUNE 20

Sunday School
Church Worship, arranged by the Local Church—Committee suggests C. Hege for Sermon

SUNDAY AFTERNOON

Sunday School Conference Program, prepared by Emma Ruth

SUNDAY EVENING

Young People's Night

Five-minute Talks, "What I expect of My Minister and Church," by lay delegates representing the different congregations
Address, "Religion and the Problem of Youth" P. A. Wedel

ANNOUNCEMENT

Dr. E. L. Harshbarger of Bethel College has been employed by the Pocono Study Tours to lead a European tour, June 26 to August 30, to study international relations and visit scenes of historic interest in nine European countries. The trip, including a week's lectures and concerts in the famous Tyrolean Alps, may be taken for less than $500, all travel expenses included. This will be an exceptional summer for European study and travel, and those interested should get in touch with Dr. Harshbarger at once. The tour registration must be made up within the next two or three weeks. Address: Bethel College, Kansas.

All who love the Lord Jesus Christ and His Church are urged to unite with *The Great Commission Prayer League* in observing privately, and publicly if possible

A World-Wide Day of Prayer

FOR MINISTERS AND MISSIONARIES

Sunday, May 16, 1937 (Pentecost)

"THE FIELD IS THE WORLD."

"Look on the fields; for they are white already to harvest" (John 4:35).

"O LORD, REVIVE THY WORK"—Hab. 2:2

The need for a world-wide revival is supreme. Ministers and Missionaries recognize this fact more keenly than do others; they are on the world's spiritual battle fronts. The strengthening of their arms, and the quickening of their souls will mean world-wide blessing to the Church of God, and the salvation of many. If they were to articulate their deepest desire, would they not say, "BRETHREN, PRAY FOR US"?

"Bear ye one another's burdens, and so fulfil the law of Christ"—Galatians 6:2.

DELIVERANCE FROM A CUT-THROAT

In the spring of the year 1916, when we were living at Beemer, Nebr., I decided to visit my folks who, since they came to America, had always lived near Freeman, S. Dak.

I took my son James who was then about three years old along, to visit his grandmother, and we had an enjoyable time visiting with the folks. However, on our way back home, via Running Water and Niagara, when we reachel the second or third railroad station in Nebraska, I had an experience which I will never forget.

A young girl, about 15 or 16 years of age, came into our car and sat down right opposite my seat. I noticed that she was very lightly and foolishly dressed. Her whole arms were bare, and her dress was very short at both ends. As many a young woman makes herself conspicuous and is guilty of attracting unduly the attention of sensually minded young men, so this girl was offending the rules of modest attire.

Soon after she had sat down, a woman came and seated herself beside her. Had I anticipated what was going to happen, I would have paid more attention to the conversation of the two. After traveling a little distance, this woman left and two stalwart young men, whom she must have informed, came in and took their seats beside the girl. Both of these men were taller and heavier than myself and appeared to be between 20-30 years of age. I overheard of how they introduced themselves to the girl and asked her, who she was, and where she was going? I do not remember every thing that was said, but I know the girl told the men that she was on her way to California. They asked her, if she had ever gone through the city of Omaha and if she would not now permit them to show her the city. Besides that, they soon commenced to molest the girl with caresses and improper behavior.

As I watched them, I felt all the time that this girl was in danger of becoming a victim of white slavery, and that it was my duty to warn her of such danger. So I stepped over to the other side of the aisle and said, "Young lady, have you ever met these gentlemen before?" She answered in a serious tone, "No, they are entire strangers to me." I said, "Then be on your guard." It cannot be denied, that I had somewhat reflected on the character of these men, yet I could not very well do my duty without referring to them in some way.

I had scarcely sat down, when one of these men pulled a razor out of his front trouser pocket, and after whetting it for an instant on his finger nails, he jumped upon his feet and turned toward me. I knew what was confronting me, and that I had to act quickly. I silently cried and prayed, something like this, "Now, Lord help me!" I, too, instantly sprang to my feet, stood upright, and looked directly into his eyes. He was standing only a foot away in front of me. I had my left arm raised only few inches from my face in order to protect my throat, in case he should draw the knife. The other hand I had put behind me, close to my hip-pocket. I had nothing there execpt a handkerchief, yet this movement may have helped to scare this cut-throat out of his mischief. The question is sometimes raised, "Is it ever morally right to deceive and outwit someone?" I think in this case I was justified in protecting myself and in confounding this would-be murderer.

He stood before me a few minutes, as stiff as a cane, his razor close to my arm and throat, yet he could move nothing, but his stammering tongue. "I am going to cut off your head," he finally said. I answered just as cool and as stern as I could be. "I believe you would, if you could, but you can't." Then he said, "You must think, that we are either robbers or white slavers, and we are neither, we are gentlemen." I said, "This is what I called you. If you are a gentleman, go to your seat and behave like one."

He spoke up again, and said, "I would cut off your head, if I did not pity that little boy, sitting at your side." I told him again very emphatically, that I believed he would, if he could, but he couldn't. He then slowly retreated, went and sat down and their fun was over, at least as long as I remained on the train. Shortly afterwards the newsboy came along and they spoke with finger signs to each other. Then the brakeman came along and he used this secret language. And finally the conductor came in and looked me all over. So I concluded, that the whole bunch of them were belonging to the same clique trying to ensnare and ruin young girls. I stepped off at Beemer, and they went on towards Omaha. If that young innocent soul really escaped these sharks and preyers for victims of the underworld, I may have been instrumental in spoiling their plans that time.

Psalm 35:1-4. "Plead my cause, O Lord, with them that strive with me: fight against them that fight against me.

Take hold of shield and buckler, and stand up for mine help....Let them be confounded and put to shame that seek after my soul...."

S. P. Preheim, Freeman, S. Dak.

— Swiss Village Club.—In Berne, Indiana, they have a women's organization known as the "Swiss Village Home Economics Club." The members make a study of all sorts of problems pertaining to cookery and the art of housekeeping.

Sermon Sketch

From the Gospel Banner

THE SAMENESS OF THE TRUE GOSPEL

Col. 1:6-7

Wherever the Gospel comes it carries with it the impression of its Divine origin and the universal adaptability to human conditions. Many of its truths are self-evident, and need no proof. It is true that truth may be universally the same, but not universally adopted. Men may hear the Gospel and reject it. This brings condemnation, for light rejected brings condemnation. You will note that the false teachers in Colosse were trying to bring in a mixture of Jewish and Gentile teachings.

This Gospel of Jesus Christ is the same in its adaptation and work. "It is the power of God unto salvation to everyone that believeth." God sends upon us the choicest blessings.

There is not a human being the Gospel cannot benefit; it is adaptable to the needs of all. This Gospel started from Judea with but a small following, but it traveled on and on, until it spread throughout Europe, Asia, Africa and the Americas. Note how rapidly it spread. The victories of the Gospel were won by moral weapons.

The Gospel is the same in results. "It bringeth forth fruit." Fruitbearing denotes its inward influence on the soul and life; and the increase refers to its outward progress. The Gospel is a plant whose seed is in itself, and its outer growth keeps pace with its inner energy. It is very practical, and aims at results, that correspond with its nature, purpose, and power."

The method of propaganda is the same. Faith comes by hearing, and hearing by the Word of God. The mode of receiving the Gospel is the same to all. It is not enough to hear it, and it will not accomplish its end or purpose unless it be embraced by the heart and conscience as the whole truth. It is only by believing the Gospel that we can "know the grace of God in truth."

This Gospel must be propagated through preaching. "As ye were instructed." Preaching is the divinely instituted means of spreading the Gospel, and no other agency can supersede it.

This Gospel is propagated by those whom God has called and fitted for this work. The preacher is a laborer for Christ, not a servant of the church; but a servant for the church. All service must be rendered as unto the Lord.

God enjoins upon every minister faithfulness. It is a great thing to be a co-laborer with men of God; but greater still to be a servant of the Lord Jesus Christ, the Lord of glory, the Head of the Church, the highest among men and angels.

How much it means to be true to the Church, the Body of the Lord.

Sunday School Lesson

A. S. Bechtel

Note

Some S. S. workers have asked us to work one S. S. lesson ahead, so that they may be sure to have it for each Sunday. To comply with this request, we bring two lessons this week.

MAY 16, 1937

THE FORBEARANCE OF ISAAC

Gen. 21:1 to 25:18, 26:1-33 Printed Gen. 26:12-25

Isaac a Promoter of Peace

Introduction

Isaac lacked many of his father Abraham's qualities of leadership. He lacked energy in disposition, was a man of peace, a preserver rather than a pioneer. Meekness was a characteristic of his youth and prominent in later life. The 180 years of his life were spent chiefly in the neighborhood of Beer-Sheba, in a quiet manner.

Isaac Among the Philistines vs 12-22

Temporarily Isaac was dwelling in the Philistine country in the neighborhood of Gerar, because of famine (26:1,6). It was a rather dangerous step he had taken. In this very fertile part of Palestine he began a more settled life in cultivating the ground, sowing and reaping (v12). He was industrious and God honored and prospered his efforts (vs 13,14). Some in our day expect to receive bread with little of effort on their part.

Isaac's prosperity aroused the envy of the Philistines. He was accumulating what they wanted, without putting forth the effort he did. Envy is a deadly sin, the cause of most of the strifes and wars in the world, both political and religious.

In blind envy and hatred the Philistines had stopped the wells (v15), a most unfriendly act, and finally their king requested Isaac to leave (v16). They feared the might of his army of servants and he was mightier than they in nobility of soul.

Isaac, rather than have continual strife, moved into the valley southeast of the city of Gerar (v17). Jehovah had promised this land to him (v3). Even here the Philistines continued to molest him. When his servants digged and found good wells of abundant flow of water, the herdsmen of Gerar strove for them (vs 19-21). Isaac's good fortune increased their envy and strife. Isaac moved on to another location (v. 22). He let others do the quarreling while he and his servants did the digging. He recognized Jehovah's leading in all this. He gave up his rights rather than have trouble. This was the price he was willing to pay for peace.

Isaac in Beer-Sheba vs 23-25

His troubles in Gerar led him to complete separation from his enemies. God appeared to him at once to encourage him and renewed His promises to Abraham (v24). God said, "I *am* with thee." In separation from the world we can enjoy God's fellowship fully.

Here Isaac built an altar, worshipped, pitched his tent for permanent stay (v25). Isaac, a real example of non-resistance, not merely desired peace, but used every means possible to live peaceably with his neighbors. He made sacrifices for peace. We can have peace if willing to pay the price.

Isaac revealed the power of gentleness. He was imposed upon, yet his quiet long-suffering gave him most probably a beneficent influence over the Philistines, his enemies. Men do feel greater respect for the meek and gentle than for the haughty and arrogant. This holds true of nations as well as of individuals.

Nuggets of Truth

The way to peace is by means of peace.

Peace can not be established by quarreling nor by being prepared to resist and fight.

Sacrifices need to be made at times in order to live peaceably.

Out of Isaac's quietness came his mission; in it lay his power.

Isaac showed wonderful forbearance under aggravating provocation.

Just what would *you* and I *do* under similar circumstances? What are we doing?

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city". Prov. 16:32.

If we would preach and teach peace, we need first to LIVE peace.

SUNDAY SCHOOL LESSON

MAY 23, 1937

THE WEAKNESS OF ESAU

Genesis 25:19-34; 26:34,35; 27:1-46
Printed Gen. 25:27-34; 27:41-45

Contrasting Dispositions vs 27,28

One of the most startling mysteries of life is the decided contrast often seen between children of the same parents. Jacob and Esau, the twin brothers, were very unlike in bodily appearance and disposition. They were the gift of God in answer to Isaac's definite prayer (v21). Esau, the hunter, loved the life of the care-free rover, while Jacob preferred staying close at home (v27). Esau was light-hearted, impulsive, thinking only of the moment. He reveals no spiritual aspirations, no sense of personal unworthiness. He seems careless of spiritual blessing and insensible to high ideals. Impulse, not principle, dominates his conduct.

Jacob looked more to the future and was of a scheming disposition. He was Rebekah's favorite while Isaac preferred Esau (v28). Both parents were seriously at fault in their partiality to their sons. Isaac, a good man in many respects, allowed himself to be swayed by his appetite—he liked the venison Esau brought him. Esau inherited his slavery to his appetite and Jacob inherited his deceitfulness from his mother.

Esau Sells his Birthright vs 29-34

One feels that, for a full-grown man, Esau acted childishly foolish. Jacob had prepared a tempting evening meal. Esau came home tired out and hungry (v29), smelled the fragrant odor and saw his favorite dish. He saw nothing, felt nothing, thought of nothing but his appetite (v30). Jacob was willing to give him all he wished for a price (v31). Quite likely Jacob had been considering some plan for securing his brother's birthright. It belonged to Esau, Jacob coveted it for himself. He knew its value, the headship in the family and a double portion of the inheritance. He knew his brother's impulsive weakness and craftily took advantage of his folly.

Esau had no appreciation of his birthright and of that involved in it. He was ready to sacrifice anything for immediate satisfaction of his appetite. Jacob showed his cunning in v33. Esau's weakness was no excuse for Jacob's craftiness. Esau acted in shallow impulsiveness. He lived in the present, failed to plan for the future, allowed his appetite to control him. Many today sacrifice all worthwhile to satisfy a depraved appetite.

The Aftermath vs 41-45

Jacob carried his craftiness further. With the efficient help of his mother he deceived his father, lied to him and cheated Esau out of his blessing (chap. 27:1-32).

Esau repented of his folly, tried to get his birthright back (27:32-37), but his tearful pleas were of no avail.

Jacob's conduct naturally aroused Esau's hatred (v41), however it was not justifiable. His own lack of self-control lost it for him. His mother helped Jacob into his trouble and now she finds a way out of it for him (42,45). She well knew the unstable nature of Esau who was unfit to become the head of a covenant people.

Nuggets of Truth

A divided home is unhappy and troubled.

The follies and sins of parents reappear in their children.

God can not do much for or with a man who despises his birthright.

The birthright of every person is eternal life in Christ Jesus; the great majority are Esaus and despise the blood-bought gift and sell it for a mess of pottage.

To the question of whether outstanding personalities are produced by great crises or whether they themselves create and dominate such situations and their outcome *The British Weekly* gives this answer:

"The fact is, the great personalities appear because they need to appear. There is something in the human situation in their day which, unless they were to appear, would mean that God had forsaken us all. When they appear, things in their view have arrived at such a pitch of peril that everything must go in order that something precious may survive."

"When religion withers, the state wanes. When faith begins to perish, all things else begin to die, as if the dew of the heaven had been denied, or the former and the latter rain had been withheld. A great revival of religion throughout the nation would bring us a new supply of great men. . . . who would fill the highest offices with the greatest ability.—Bishop Warren A. Chandler.

CORRESPONDENCE

Reedley, Calif., April 27, 1937

Since the Mennonite is not overburdened with reports from the churches, as sometimes is our German Church Paper, I have determined to send in at least four reports this year. As some things have happened since I last wrote that might be of interest to others, I submit the second installment. David Doerksen, who spent eight years as missionary in the Belgian Congo, gave us an interesting talk on his work and told us how he was miraculausly saved from death, when a leopard had jumped upon him, by one of his African boys making a noise to attract the beast.—The following Sunday a German school-teacher, Greta Sumpf, who was visiting her brother in this vicinity, gave us a talk on the present condition in Germany.

On March 4, our Ladies' Mission Society celebrated their annual birthday party. They came to the church in the morning, arranged and decorated tables, one for each month of the year. At dinner the ladies sat at the table for the month in which they were born. Each lady is to bring a contribution, at least one cent for each year of her age. She may give more, and that many do was evident, for there were several five dollar bills in the collection. The total amount was $104.32. After the meal, each table furnished one item for the program. This is an event which is enjoyed by all the ladies of our congregation, as is also the union meeting of all the mission societies of our town, which was held in our church April 8, with a good program.

On Sunday March 14 Rev. David Toews visited us and spoke three times. At 9 o'clock he spoke in German on the immigration situation in Canada; at 11 o'clock, on Home Missions, and Publication; and in the evening, on the Mennonite World Conference in Holland last year. The collection for the Book Depository for Canada which he stressed, amounted to $82.50. I think Brother Toews is correct when he says that we overemphasize foreign missions to the detriment of home missions which seems evident when one remembers that we have 61 persons in the foreign mission work, and only 11 doing home mission work. And I suppose our contributions are about in the same proportion.

On Good Friday we had our usual mission meeting of two hours in the Methodist Church. The business houses were closed during this period, and the attendance was very gratifying. That evening a chorus of sixty voices sang the cantata, "The Seven Last Words of Christ" in our church, and the auditorium was not large enough to accommodate the throng of people who attended. Palm Sunday ten young people were baptized upon their confession of faith and received into our church. On Easter Sunday morning we celebrated the Lord's Supper and again many of the Sunday School chairs had to be brought into the auditorium to accommodate the large attendance.—April 12-26 Dr. Krahn was here and spoke in the 4 Mennonite churches in this community.—This afternoon missionary P. J. Wiens and family from India will arrive here, and Saturday this week we expect our Field Secretary, Dr. H. A. Fast, who is to be with us several days and hold meetings.

June 17-20 we will entertain the Pacific District Conference (see program) at which we expect a large number of visitors from the Pacific Coast and elsewhere.

As a result of the visit by Dr. E. G. Kaufman, a year ago, a Bethel College Fellowship was organized in our church. That this new organization is functioning properly, is evidenced by the fact that in last Sunday's Church Bulletin the treasurer, Brother J. H. Entz, reports that during the past year he sent $1,059.50 to Bethel College. Considering the financial condition of our church members, I think this is a very liberal contribution.

We have had an unusual amount of rain this past winter and much snow is stored in the mountains; so with an abundance of irrigation water we are hoping for a good harvest this year.

H. J. Krehbiel, Correspondent

Bethany Church, Quakertown, Pa.

The Bethany Church at Quakertown, Pa., was reopened on Sunday, May 2, and will be rededicated on Sunday, May 16.

This church is familiarly known as "the little white church on Juniper Street." The congregation was organized in 1899 with Elder A. B. Shelly as its pastor and with a membership of 30. Early in 1900 the present building was acquired; and, after receiving extensive alterations, it was dedicated in September, 1900. The congregation has enjoyed steady growth, until today its membership is 140.

Under the able leadership of the late W. S. Stauffer a Sunday school was organized and carried on vigorously even before the congregation was organized. This was soon followed by the organization of a young people's C. E. and a Women's Missionary Society and Ladies' Aid.

Last summer it became necessary to cover the building with a new slate roof. This was paid in so short a time and with such whole-heartedness that the congregation felt encouraged to improve the appearance of the building and the plot generally. The Women's Missionary Society undertook the financing of the redecoration of the interior; the old, shabby-looking pews were replaced with new ones. Then it was discovered that the wood-work did not harmonize, so workmen got busy and scrapped the old and finished it to harmonize with the pews. This was followed by the installation of a new lighting system. Next the True Bible Sunday school class accepted the project of landscaping the lawn behind the church. The lawn is to be filled up and planted with shrubbery that will bloom at different seasons. This unsightly spot is to be made one of beauty.

On Sunday, May 16, the renovated church is to be rededicated with a home-coming service to which the pastor, A. J. Neuenschwander, and the church invite all that may be interested. Thursday, May 20, in the evening will be the final special service. On this "Community Night" all neighboring churches are invited to participate and to rejoice with the Bethany Church in her renovated house of worship.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

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What Do You Mean?---Non-Resistance

Eldon W. Graber

The doctrine of non-resistance has been associated with the Mennonites for some time and has carried with it the implication that that is their contribution to the vast panorama of peace-bearing ideas flourishing in the minds of the people. While non-resistance is not synonymous with the term Mennonitism, this attitude has continued to dominate the philosophy of its adherents nearly four hundred years. However long this idea has grown, it has come to be misunderstood by many—even by some of the Mennonites themselves.

But it is in the connotation of the word "non-resistance" that this misconception arises. Too many times this has been translated into a passive doctrine in which principles may be completely ignored or trodden underfoot in the quiet hush of submission. It is this that has caused the public generally to stamp the wrong imprint on Mennonite traditional policy.

MEET ELDON GRABER

Eldon Graber, the writer of this article is a junior at Bethel College. Working in the library as he does, from day to day, he must have developed a certain sense of discrimination not common to all students. On the other hand, it may have been his experience as a member of the debating teams, that he should be able to distinguish, as he does, the deeper implications of this matter of non-resistance in our religious and social living.

Eldon comes from Pretty Prairie, Kansas. He has taken active part in the direction of student life at Bethel through various posts which he has held from time to time in campus organizations. He is first of all a clear thinker, a fine speaker, a broad reader, and, with it all, a thoroughly democratic sort of a chap, loved and respected by the entire school.

You'll like Eldon!

To delve into the soundness of such a policy of non-violence, one needs only to point to its scriptural basis. "He who lives by the sword shall die by the sword." Realizing this our forefathers took cognizance of the fact that world harmony and brotherhood could not be achieved by methods using physical force or physical intimidation. Our Lord and Master taught the value of returning good for evil; of presenting to the attacker not the mailed fist, but the unprotected cheek.

Illogical as this may seem, modern psychologists recognize the value of such conduct, and they realize that this method of individual, as well as group control, must be reckoned with. The meek may not yet have inherited the earth, but it has been definitely proven that he who takes it by force, retains it only for a very short time.

Already the question is arising, "Why, if this is such a sound doctrine, has it not succeeded?" The answer is imposing! Even a great light may be hid under a bushel, and so it has been with the idea of non-resistance. So well has it been hid, that Mennonites themselves are unaware of its implications. The excuse for such conduct has been that theology and the affairs of the state do not mix. Whatever the result of such teaching, one cannot escape the fact that social relationships and theology are, nevertheless, closely related, regardless of whether one considers the personal or the social gospel of our Lord and Master.

The time will come and perhaps is here already, when this vital, living ideal will not be hid under a bushel. If we have a superior method of doing anything, we cannot improve our status by refusing to extend it to our neighbors with whom we are in daily contact. No one will hope or even dream of converting everyone to the Mennonite faith, but it is this valuable attitude which we must share if we are to make our contribution to the establishment of peace. Only as the minds and hearts of the people become peace-conscious can harmony be developed

Certainly "we have a story to tell to the nations." If we do not succeed in letting our light shine before men, it will suffer an ignoble extinction, brought on by those who insist that it must be guarded and hid under a bushel.

Mennonites of America, the fate of that great light rests in your hands!

DATES WORTH MARKING

May 31—Annual Convention, C. E. Union, Eastern District.

June 18-20—Tenth Annual Eastern District Mennonite Boys' University Camp, Green Lane, Pennsylvania. J. J. Plenert, Chairman.

(Watch for announcements) Western District Conference Young People's Retreat, Elmdale, Kansas (Camp Wood). Arnold Funk, Chairman.

Going the Second Mile

Young People's Topic, May 30, 1937

Matt. 5:40-48

Meditation

M., May 24 Our first duties. 1 Tim. 5:1-8
T., May 25 A generous mind. Matt. 6:1-4
W., May 26 An experiment in generosity. Acts 4:31-37
T., May 27 Ready to help. Luke 10:25-37
F., May 28 The law of giving. Luke 6:38
S., May 29 The law of return. Prov. 11:25

Problems and Projects

1. What was the historical picture which Jesus here drew of "going the second mile"?

2. A missionary just returned from China, deliberately swallowed some germs of a plague, raging in China at the time. Then he went to a noted hospital, in order that the doctors could study the disease, and if possible find the cure for it. Was the missionary under contract to do THAT? If not, why did he do it? In what sense did he "go the second mile"?

3. Name common, ordinary incidents in the average home where we generally fail to go the second mile.

4. Billy, aged 10, flies into a rage every time his mother asks him to sweep the floor after he has "already done the dishes after supper," saying the other boys are waiting outside for him, to play. How can we, as adults, give him a good understanding of "going the second mile," in the home.

5. "There's only one thing I have against my secretary," said an employer. "She always quits exactly at four o'clock. She knows nothing of working overtime." No "second mile."

6. What does Eldon Graber, in his article on page 9 mean, when he says that going the second mile is more than mere passivity?

7. In the story of the Prodigal Son, which character could we describe as the "second miler"?

Keeping the Quiet Hour

Intermediate C. E. Topic, May 23, 1937

For the Quiet Hour

May 17 Paul's prayer refused. 2 Cor. 12:7-10
May 18 God's answer to Jesus. Matt. 26:36-46
May 19 Group prayer powerful. Matt. 18:19,20
May 20 Prevailing prayer. Jas. 5:13-20
May 21 The power of faith. Mark 11:12-14
May 22 The right spirit in prayer. Mark 11:25,26
May 23 Topic—Our prayers and God's answers Matt. 6:5-15

Suggestions for your Meeting

1. Worship Service
   Use the worship service suggested in the C. E. World or plan your own, making prayer the theme of it.
2. Bible topics and questions
3. Skit, "The Mission of the Quiet Hour"
4. Testimonies on "Answered Prayer"
   Ask several members to be prepared to give their own experiences or that of others
5. Presentation of the Quiet Hour pledge by the superintendent or someone else requested to do so. Secure printed blanks from your county or state Q. H. superintendent
6. Closing song, "Sweet Hour of Prayer"
   Benediction

The Mission of the Quiet Hour

(A Quiet Hour Presentation. Scene: Interior of room)

JEAN: (Wearing a Kimono, seated in large arm chair, reading a book. Closes book with a sigh.) "Oh, dear! Nothing has gone right today. I made such a wretched start by losing my temper this morning. Then nothing was right at school, my committee meeting this evening was a failure, the entire day has been so disheartening. I wonder why things go that way when I really want to be different." (Drops head on hands.) (Jean's elder sister enters.)

SISTER: "What, dreamland so soon? Why the grand rush, Jean, tired?"

JEAN: "No, not especially, but it is the only way to forget my troubles."

THE COOKIE JAR

I would rather wear out and be darned, than put on the shelf and looked at.

SISTER: "Troubles! What do you mean? Flunk something today?" (Sister sits on arm of chair. Jean raises her head.)

JEAN: "No, Sis, worse than that, I'm a failure. I can't understand why it is; but since I decided to be a Christian, things have seemed worse than ever. I still lose my temper, my studies drag, nothing has gone right. I still want to be true to my decision but I seem to lack the power somehow. What can be wrong? I'm unhappy most of the time and I thought I'd be happier after I became a Christian. Other people are. Why is it?" (Looks up at sister)

SISTER: (Placing hand upon head for a moment) "Poor little Jean! No wonder you looked blue, but I am sure I can suggest a cure. Are you a Quiet Hour Comrade?"

JEAN: "No...Let's see...I've heard of that but I'm not sure I know just what it means."

SISTER: "Well, this is the pledge. 'Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God.' "

JEAN: "But would that help?"

SISTER: "Yes, Jean, I know it would. He longs to give you the power to overcome these trying things. He wants to go with you every step of the way, to be your constant companion, but how can He if you do not give Him a chance? How much would you get out of Helen's friendship when she is across the continent if you did not correspond with her? She would soon cease to mean anything to you. It is just the same with the Lord Jesus. How long will your friendship with Him mean anything if you never read His Word or never talk with Him? Wouldn't things be different if every morning you read part of His message to you and talked over with Him the problems of the day ahead?"

JEAN: "Why that would be wonderful, but is it really true? Is that what the Quiet Hour means?"

SISTER: "Yes, that is what it should mean to every one of us. But some forget, leave it until they are too tired to think or rush through it as a duty that must be performed when it should be the happiest part of the day, the meeting first thing in the morning with the Friend who is to accompany us all through the day, giving joy, peace, power and victory. Isn't it wonderful? Why don't you try it Jean?"

JEAN: "Oh, I want to, that is just what I need, I know, but suppose I should forget after I have promised? Then I would be breaking a pledge made to Him!"

SISTER: "But you won't forget many times after you've started. You miss it so and if you should for some reason, some good reason, He will understand and forgive. I'd sign up for it, if I were you. If you'll make connections with the source of power He will see that you are supplied."

JEAN: "I'll do it! I can see that I haven't given Him a chance to help me. I didn't know the Quiet Hour could mean so much, but I'm going to try it!" (Both girls start to leave the room).

SISTER: "Good! I know you will always be glad you became a Quiet Hour Comrade. 'Abide in me and I in you, as a branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me.' " (Girls leave the room)

—Quiet Hour Dept.
California C. E. Union

As A Tree Planted By The Waters

Junior Suggestions for May 23, 1937

"O Jehovah my God, thou art very great;
Bless Jehovah, O my soul." Ps. 104:1.

We who are so prone to neglect the "second mile," marvel at the love of God poured out upon us so lavishly. Sometimes I wonder why God did not make us to want only one kind of food morning, noon and night; or why He did not give us just one variety of fruit, one of vegetables, one of meat; or why, when the flowers sprang forth, there was not one kind and one color. And then the birds, why not one bird with one beautiful song. And the trees! Why not just the cedar of Lebanon? I find the answer in His love, full and supreme. God walks not on the "second mile" but on the mile where finite minds can never follow Him. But we can praise and love Him in return. Can you lead the Junior heart to do this? And you who are planning a closing meeting of the Endeavor term, can you plant in the young hearts the desire to be "like a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jeremiah 17:8). 'Only God can make a tree." What a priviledge it is to bring hearts to Him! What a joy to see them taking root in God!

Program Suggestions

Call to service by prelude

Opening service in song, scripture and prayer. Let the group select favorite hymns, quote favorite scripture verses and lead in sentence prayers. You could call this a "prayer service," having three brief periods of prayer using the hymns to lead from one prayer thought to the other. These hymns should be carefully selected that they lead to prayer. We need to learn to pray, how much more the children. The first period of prayer could be thanksgiving, the second prayer for a definite need which the group decides upon, the third a prayer for blessing for the evening, and special blessing upon those who are to serve

Study period. Aim: to instill the desire to be "like a tree planted by the waters" and to lead to the One who alone can make a "tree"

1. Read responsively Psalm 1
2. Discussion of the psalm by three juniors
   a) Who is blessed? Verses 1-3. Also Jer. 17:7
   b) He shall be like a tree. Verses 3 and 6a
   c) The wicked are not so. Verses 4, 5, 6b
3. Special music: "Take Time to Be Holy"
4. Heart talk by the leader or guest. Let this take the form of an object lesson using a drawing of a tree showing also its roots. Use Jeremiah 17:8 as basis for heart lessons. Show the various dangers to which the tree is exposed; how little insects can do much harm. Compare this to the various sins to which our life is exposed; to the little sins that can cause death. Now and again the tree has to be cleaned of dead limbs and of insects. Compare this to the need of the cleansing of our heart. Stress especially the blessings derived from a healthy tree. Compare this with the blessing that our life can be when it becomes "like a tree planted by the waters." Close with the thought that we, like the tree, need light and food and water. All this we find in Jesus and in the Word of God
5. Sing in unison the prayer "Jesus I Come"
6. Closing prayer

The Junior Corner

The sound of heavy blows awakened me one morning. Looking out I saw two negroes felling trees! It seemed so wrong to me. These trees were some of the oldest in our neighborhood and I had enjoyed them so often because they were larger and more beautiful than the others. I remembered, last summer their foliage had been sparse and that their owner watered them more than she used to. Now they are gone. The place is empty where once they spread out far to shelter the home. What was the matter? They had looked perfectly well to me. Of course, spring was only on the way; they were still bare and so I could not see that they were dead. But the owner knew. Now I believe it too. The one was even hollow. The heart of the tree had rotted away. The other two had had insufficient water which finally caused their death. As I looked at the three, lying there, I saw the wind stirring the boughs. They seemed like many hands and feet struggling to rise again. I thought to myself "are people like these trees too?" It is beautiful to think of people being like a tree by the water's edge, but can they be like these? My heart said "yes" and I looked again at the trees. These two withered because of lack of water. Jesus offers us living water in abundance; it shall never lack. Are we drinking that we might live? And here is the hollow tree. though its bark showed no sign of it. Can we become like that? Sin can do it. It eats the good life out of our hearts, causing death. Others may not notice this dying right away but God knows it and tries to save us before it is too late. Would it pay to stay always near the Living Water and the Savior from sin? Jesus says "Abide in Me. If a man abide not in me, he is cast forth as a branch and is withered."

WANTED: NEW RECRUITS

"Our Youth Says"—our foreign missionary work must not fail. But where are those who will pray, give or go? A clarion call comes to every one. Will we heed the call?

Just this morning in a letter from India, Brother P. A. Penner, who has spent 36 years of untiring missionary service in that field, writes, in closing: *"Continue to remember us before the Throne of Grace, especially now that we are getting older."* Who will hear the call for intercession? Who will hold up their hands, as Aaron and Hur did for Moses, that the work of the Lord need not fail?

Brother Penner further cites "two urgent needs." "We need urgently:

1. New recruits for India. I fear that if these are not sent soon many valuable opportunities will be lost. Furthermore, it must not be forgotten that missionaries arriving now can begin work only after two years of intensive language study. So do pray for new recruits.

2. We need a consecrated nurse for the Leper Home. She ought to have a good education, be well-trained, willing to sacrifice, and be absolutely fearless. Pray also for a nurse."

Mennonite youth—do you see the words, "urgently," "opportunities will be lost," "consecrated," "sacrifice," and "absolutely fearless"?

The Western District C. E. Convention has undertaken this year to supply the money needed to send out one "recruit." Will we heed this "urgent" call? Remember, we can meet a very definite need if all will do our part. Western District Societies are urged to contribute liberally toward this project.

Walter H. Dyck, Pres. West. Dist. C. E. Conf.

DEATHS

Leonard Paul Suderman, son of Jacob and Anna Suderman, was born Oct. 8, 1907, and departed this life April 3, 1937, at the age of 29 years, 5 months and 26 days.

At the age of 11 months, his father, Jacob Suderman, passed away and in the year 1924 Paul's oldest brother Jacob, whom he dearly loved, departed. Paul grew up in his parental home, attending district school and later Newton High School, graduating with the Class of 1926. At the age of 17 he was baptized and received into The First Mennonite Church of Newton, of which he remained a faithful member to his death.

On Aug. 8, 1934, he was united in marriage to Martha Harder. Their married life, though brief, was a very happy one. He was a devoted husband and a loving father. It was a special joy to him when four weeks before his death his infant son was born.

On March 10 he complained of headache, and as his condition gradually grew worse, he entered Bethel Hospital March 22, for an examination and remained there until he was called to his heavenly home in the morning of April 3. Neither the doctors' efforts nor the sisters' care could prolong his days. His Lord called him to a higher service. As much as the bereaved family feel need of him here, they find comfort in the words, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

He leaves to mourn his early departure his wife, one daughter, one son, his mother, four sisters and two brothers many relatives and friends.

A precious one from us has gone,
A voice we loved is stilled.
A place is vacant in our home,
That never can be filled.
God in His wisdom hath recalled
The one His love hath given.
And though his body slumbers here,
His soul is safe in Heaven.

CORRESPONDENCE

Lorraine Ave. Mennonite Church, Wichita, Kans.

Sunday, March 14, 1937, Rev. Olin A. Krehbiel gave his farewell sermon and on Monday they left for the Grace church at Lansdale, Pennsylvania, whose call he had accepted. Since that time we have had the following ministers serve us: Rev. C. E. Krehbiel, Missionary W. F. Unruh, Rev. H. J. Dyck, Rev. S. M. Musselman, and Rev. D. W. Ewert.

The Sunday School has an enrollment of 74 with an average so far this year of 56. The average attendance a year ago for the first quarter was 35. Four classes meet in the basement and four on the main floor. The Christian Endeavor has a membership of 40. They give a program the second Sunday evening of each month. The C. E. is also in charge of the special music for the church service. On Easter Sunday evening the choir gave a cantata "Life Eternal". On April 11th we enjoyed a program given by the Garden Township Church and on May 2 another one by the Men's Chorus from the First Mennonite Church. Hillsboro.

The Ladies Friendship Circle meets every second Thursday of the month at the various homes. They have been studying the American Indians. The book, "Something Happened", will be placed in the church library. This book is in memory of Mrs. Christina Langenwalter who was a faithful member of our church while she lived in Wichita, until she passed away last winter at the Home for the Aged, Newton, Kansas. A set of 16 Cradle Roll pictures have been purchased to be presented to the Children's Sunday School department in memory of little Richard Dale Unrau who passed away at the age of 7 months.

Mrs. R. G. Warkentin

Foreign Mission Receipts for April, 1937

Bible School at Wembley, Alta.	$ 22.50
A member of First Christian Ch., Mdge., Kan.	100.00
Friedenstal Church, Tampa, Kansas	42.60
Mennonite Church, Wichita, Kansas	22.39
I. I. Penner, Laird, Sask.	10.00
First Mennonite Church, Newton, Kansas	203.59
Alexanderwohl Church, Goessel, Kansas	129.06
St. John Church, Pandora, Ohio	90.00
Andrew Rudiger, Galva, Kansas	50.00
First Mennonite S. S., Bluffton, Ohio	17.00
Mennonite S. S., Hutchinson, Kansas	12.50
Friend, Whitewater, Kansas	11.40
Flatland Church, Quakertown, Pa.	11.00
Bethany Church, Quakertown, Pa.	5.06
Ebenezer Church, Gotebo, Okla.	5.00
Immanuel Church, Los Angeles, Calif.	44.00
Garden Twp. S. S., Moundridge, Kansas	43.82
Hebron Church, Buhler, Kansas	29.50
Herold Church, Cordell, Okla.	44.23
New Hopedale Church, Meno, Okla.	23.55
Gnadenberg Church, Whitewater, Kansas	22.02
John D. Goering, Moundridge, Kansas	500.00
Mrs. Mary Goering, Moundridge, Kansas	500.00
Zion Church, Elbing, Kansas	267.15
West Zion Church, Moundridge, Kansas	48.00
Mennonite Church, Pratum, Oregon	39.19
Grace Church, Lansdale, Pa.	36.70
Mennonite Church, Hanston, Kansas	7.37
Mennonite S. S., Lehigh, Kansas	4.21
Bethel S. S., Langden, N. Dak.	1.50
First Mennonite S. S., Aberdeen, Idaho	180.75
Christian Church, Moundridge, Kansas	121.60
Johannestal S. S., Hillsboro, Kansas	63.38
Grace Church, Pandora, Ohio	43.03
Bethel College Church, Newton, Kansas	30.26
First Mennonite Church, Allentown, Pa.	27.65
Bethlehem Church, Bloomfield, Mont.	21.72
First Menn. Church, Butterfield, Minn.	21.00
First Mennonite Church, Geary, Okla.	8.20
Bethesda Church, Henderson, Nebr.	77.17
A. M. Church, Milford, Nebr.	30.00
Mennonite Church, Buhler, Kansas	25.03
Bethany Church, Kingman, Kansas	15.50

Mennonite Church, Burrton, Kansas	9.66
Mennonite Church, Arlington, Kansas	6.50
First Mennonite Church, Berne, Indiana	420.44
First Mennonite S. S., Beatrice, Nebr.	393.73
Bethel Church, Mt. Lake, Minn.	100.00
First Mennonite Church, Upland, Calif.	26.57
Bethesda S. S., Henderson, Nebr.	20.98
Calvary Church, Quarryville, Pa.	17.57
First Mennonite Church, Paso Robles, Calif.	14.93
First Mennonite S. S., Monroe, Wash.	13.46
Swiss Church, Whitewater, Kansas	30.24
Bergtal S. S., Corn, Okla.	22.70
Mennonite Church, Pulaski, Iowa	13.46
Through W. F. Unruh, Newton, Kansas	5.00
The Junior C. E. Soc., Aberdeen, Idaho	2.20
Eden S. S., Moundridge, Kansas	295.00
Bergtal Church, Pawnee Rock, Kansas	24.60
First Mennonite Church, Aberdeen, Idaho	63.41
Eicher Emmanuel S. S., Noble, Iowa	50.00
Christian S. S., Moundridge, Kansas	42.87
First Mennonite Church, Philadelphia, Pa.	37.33
Interest and Rent	366.89
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas.	177.00
Total	$5,163.17

Balance in Bank, April 1, 1937		$ 100.50
Gifts for General	$4,651.08	
Gifts for Special Support	99.20	
Interest and Rent	366.89	
Pension Account	46.00	5,163.17
Money Borrowed		7,900.00
		$13,163.67
Paid Out on Orders		12,828.23
Balance in Bank, May 1, 1937		$ 335.44

Respectfully submitted,

J. E. Regier, Treasurer

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR APRIL, 1937

Foreign Mission, General Treasury:

Sewing Club, Elyria, Kansas	$15.00
Miss. Society, Trenton, Ohio	20.00
Junior Mission Band, Berne, Indiana	10.00
Whitewater Church, Whitewater, Man.	4.80
Total	$49.80

Home Missions:

Sewing Club, Elyria, Kansas, Home Mission General Treasury	$15.00
Miss. Society, Trenton, Ohio, Home Mission General Treasury	10.00
Jr. Mission Band, Berne, Ind., Home Mission General Treasury	5.00
Swiss Sew. Society, Whitewater, Kans., Girls' Home, Winnipeg, Man.	10.00
Total	$40.00

For India:

Miss. Society, Eicher Emmanuel Church, Noble, Iowa, Biblewoman	$ 5.00
Sewing Society, First Church, Beatrice, Nebr., Biblewoman	25.00
Sewing Society, First Church, Beatrice, Nebr., Three Orphans	90.00
Miss. Soc., Arlington, Kans., Champa Hosp.	5.00
Miss. Society, First Church, Nappanee, Ind., Champa Hospital	10.00
Miss. Society, First Church, Philadelphia, Pa., Champa Hospital	10.00
Zion Sew. Society, Elbing, Kansas, Champa St. for Clothes	5.00
Emmaus Miss. Society, Whitewater, Kansas, Champa Station for Leper Work	10.00
Swiss Sew. Society, Whitewater, Kans., Janjgir Station for Clothes	10.00
Ebenezer Miss. Society, Gotebo, Okla., Korba Station for Clothes	7.00
Ladies Aid Society, Pine Grove Menn. Church, Bowmansville, Pa., Korba St. for clothes	5.00
Total	$182.00

For China:

Oakleaf Miss. Society, Mountain Lake, Minn., Biblewoman	$25.00
Sew. Club, Elyria, Kans., Prenatal Clinics	5.00
Miss. Society, Enid, Okla., Prenatal Clinics	8.00
Jr. Mission Band, Berne, Indiana, Hospital Baby, Kai Chow Station	10.00
Miss. Soc., Wadsworth, Ohio, Hospital Baby, Kai Chow Station	25.00
Eden Sew. Society, Inola, Okla., Rev. E. Kuhlman, where needed	3.00
Total	$76.00

Expenses of Ex. Com. and "Miss. News and Notes":

Mrs. Sarah Reimer, Altona, Man.	$ .25
Mrs. C. Sawatsky, Altona, Man.	.25
Miss Betty Klassen, Gruental, Man.	.25
Miss Elsie Suderman, Hillsboro, Kansas	.25
Mrs. J. C. Kaufman, McPherson, Kans.	.25
Mrs. W. H. Mierau, Wichita, Kans.	.25
Mrs. Marie Baumaun, Halstead, Kans.	.50
Saron Sew. Society, Orienta, Okla.	2.20
Swiss Sew. Society, Whitewater, Kans.	2.50
Miss. and Aid Soc., Eden Church, Mdge., Kans.	6.90
Friend, Newton, Kansas	20.00
Total	$33.60

Miscellaneous:

Miss. Society, Wadsworth, Ohio, Busby St., Mont., where needed	$15.00
Swiss Sew. Society, Whitewater, Kans., Lame Deer Station, Mont., for clothes	10.00
Sewing Club, Elyria, Kansas, Street Organ, J. B. Ediger's Stations., Okla.	15.00
Miss. Soc., Hutchinson, Kans., Pension Fund.	14.20
North Star Sew. Society, Drake, Sask., Pension Fund,	6.40
Salem-Zion Miss. Society, Freeman, S. Dak., Pension Fund,	29.68

Tabitha Sew. Society, Second Church, Beatrice, Nebr., Pension Fund,	3.12
Mrs. Marie Baumann, Halstead, Kans., Freight on clothes to Canada	.50
Miss Mary Hege, Newton, Kansas, Freight on Clothes to Canada	25.00
Total	$118.90
Grand Total	$500.30

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

« « JOTTINGS » »

— Rev. P. R. Schroeder, Freeman, South Dakota, sent us some interesting material for THE MENNONITE for which he has our hearty thanks. He writes, "We had a terrific snow storm Saturday (April 24). No meetings were held. It wasn't cold—temperature about 32 degrees F. above—but the wind was choking. I have heard of at least six farmers nearby who lost cattle in this end-of-April blizzard. We have a fine crop outlook. Next Sunday to Tuesday I am to speak at three Sunday school conventions in Minnesota."

— *Commencement Speaker at Bluffton College.* The commencement address this year, Wednesday, June 9, will be given by Dr. Gould Wickey, executive secretary of the Council of Church Boards of Education and the National Committee of Church Related Colleges. Dr. Wickey is active in promoting Christian education. He is editor of the valuable magazine CHRISTIAN EDUCATION and furnishes colleges with vital and up-to-date items in this field.

— Mountain Lake, Minnesota. Large crowds, largely Mennonites, heard Dr. Henry Ostrom, D. D., of Chicago, in a series of meetings observing the D. L. Moody Centenary. The following were subjects of his discourses: "The Sure Word of God," "Atheism," "Are We in the Last Days," "The Life and Labors of D. L. Moody." The mass singing by a large chorus of all the ladies' and men's church choirs of that place under the direction of I. D. Bargen added much to the success of the meetings.—Mt. Lake Observer.

— For the last few years Bethel College has given its senior classes so-called comprehensive examinations, and Bluffton College reports doing the same thing now. These examinations reveal the student's grasp of his major and minor studies as well as his general knowledge and his power to cope with practical problems. They also help to discover how well or how poorly the student has succeeded in systematizing and relating his knowledge. In addition, they reveal, at least in a measure, the student's ability and fitness to do graduate work.

— On May 4 the students and faculties of three Christian colleges—Sterling College (United Presbyterian), Friends University, and Bethel College—joined in a day of programs and simple games for the purpose of getting acquainted and having a few hours of good fellowship. The confab was held at Friends University, Wichita, Kansas. The Bethelites made the trip in a specially chartered train. Everybody reports having had a pleasant and profitable time.

— Bethel College has made some decided changes in its plan for student selection. Twelve rather outstanding students who appreciate what Bethel has meant to them have been chosen for the purpose of visiting high school seniors at their homes, of acquainting them with the aims and advantages of the College, and of ascertaining the newcomer's fitness for college work and for life in a Christian college.

— *Nuggets Concerning Ascension*, from the "Bethany Messenger," Freeman, South Dakota: "How few of us think of Christ as glorified man in heaven. Somehow he has lost his humanity for us. How much we deny ourselves of comfort and joy by this mistake. It is one reason why men often spiritualize His second coming.

"Our redemption, based upon His death is *past;* our resurrection and glorification at His coming is *future;* but our establishment in the faith, our growth in grace, our equipment for service are *present* and are the result of the Lord's intercession for us at the right hand of God."

— *The International C. E. Convention* is to be held at Grand Rapids, Michigan, July 8 to 13. "Christ for the Crisis" is the general theme of the meeting. It is to be applied (1) to the individual in personal living, (2) to the church and its program, (3) to the nation and its problems, and (4) to the world and its challenges.

— *World W.C.T.U. Convention.* The triennial convention of the Women's Christian Temperance Union is to be held at Washington, D. C., June 2 to 8 next. The advance registration points to an unusually large attendance. Every continent and an increasing number of individual countries are already represented. Women leaders from England, France, China, Palestine, Brazil, Australia, Canada, India, etc., will soon be wending their way to our capitol city to discuss ways and means of furthering the cause of temperance and sobriety.

— The Church Federation of Philadelphia, Pennsylvania, at its recent annual meeting, which was celebrated with a dinner at the Strawbridge & Clothier Store, had as its very special guests all those ministers who had served in the same pulpit for more than twenty-five years. Among these was the former editor of THE MENNONITE, Rev. S. M. Grubb of the Second Church, Philadelphia. In his Bulletin Dr. Grubb very loyally urges the members of his flock to buy their books and church supplies from the Mennonite Book Concern, Berne, Indiana. Would that many other ministers might do that, too!

— The University of Minnesota inaugurated a Mother's Day at the school on May 8. With their sons and daughters the mothers visited the classrooms and laboratories and saw the University in operation. There were also Mother's Day exercises on the campus.

"Be not wise in thine own eyes.
Fear the Lord, and depart from evil."

BOOK CHAT

F. J. Wiens

During the month of August, 1927, a large group of students from Bethel College attended the joint Y.M. and Y.W.C.A. conference at Estes Park, Colorado. One evening the group invited Mr. A. A. Hyde, wealthy manufacturer of Wichita, Kansas, to lead them in their regular evening devotions. It is refreshing to recall the aged Mr. Hyde's earnest Christian faith. During his lifetime he gave the world an outstanding lesson in Christian Stewardship. It is therefore with pleasure that we devote this week's Book Chat to Dr. Langenwalter's review of a recent biography of Mr. Hyde. The reviewer knew Mr. Hyde during the closing years of his life and is well qualified to comment on Mr. Irving's book.

* * *

MASTER OF MONEY

A. A. Hyde of Wichita

by George Irving

(Published by Fleming H. Renell Co., Price $1.50, postpaid.)

This book is an interesting and a valuable reflection of the character of Mr. Hyde. No attempt to write the story of his life could hope to be more than that. The reason for writing the book, the methods employed in getting the material and the fine reserve with which the veil is lifted upon a great life, are all in keeping with the character of Mr. Hyde. The author calls the undertaking a "labor of love". That is the way uncounted hosts of men all over the world feel about anything they might be able to do in honor of Mr. Hyde, whether it be the writing of a book or the living of a life. "God loveth a cheerful giver" was lived rather than quoted by Mr. Hyde. His own working definition of giving was: "It is the individual, happy, sympathetic, sacrificial giving only which has the God-like quality". He never thought of this as an easy or a light thing. This book, in a very real sense, is the spiritual biography of Mr. Hyde as he developed the idea which lies behind his words. He faced real difficulties and had to meet the temptations of a man who knows how to accumulate money. He also learned to appreciate the almost overwhelming difficulties of the man who desires sincerely to be a steward of what has come into his possession. This fact became very evident in an incident which transpired a few years ago when Mr. Spender, a prominent British writer, said to Mr. Hyde, on the occasion of their first meeting: "Well, Mr. Hyde, it is a wonderful thing to be a great philanthropist, but I suppose that is easier said than done, isn't it?" The reply of Mr. Hyde showed more feeling than can ever be expressed on paper, or in the words of any other person, when he answered very promptly and with more than usual animation: "You bet your life it is."

The author of this book does not attempt to recite many incidents. He is portraying the motives and the objectives of a great personality, who lived above mere incidents, and yet knew how to deal with them wisely.

Whether the reader ever had the privilege of meeting Mr. Hyde or not, the chapter on BEGINNINGS will make him appreciative of the forces which played upon his young life and how he learned to deal with them. The same is true of the difficulties which confronted early Kansas pioneers as depicted in the chapter on GRASSHOPPER YEARS. The chapter called LIFE MOTIVES is brief, but very thought-provoking, because of the light which it throws on a life well lived. In a chapter entitled MASTER GIVER the author makes an excellent and challenging contribution to practical and enjoyable Christian stewardship. In chapter under the caption of WORLD-WIDE AND LOCAL VISION one is led to see how a man can be truly great both at home and throughout the whole wide world. Only those who knew Mr. Hyde will fully appreciate how much is back of the eleven pages of this chapter. Those who never met him will catch a new inspiration of true greatness. Every person has certain characteristics. An understanding of these is very important. The chapter called CHARACTERISTICS is a most helpful portrayal of the man whose life this book has set out to reveal. USING VOICE AND PEN reveals a side of Mr. Hyde's busy life which has been a surprise to many, even of his friends. The chapter on INNER LIFE, as the title suggests, deals with the working philosophy of life which made him a philanthropist in areas far beyond the realm of money alone. A short chapter, entitled STUMBLING-BLOCKS FOR STEPPING-STONES offers a most helpful suggestion to anyone who has not learned how to meet suffering. THE BIBLE AND THE LORD'S DAY is a most challenging chapter for church people of today, or any day. In the chapter on SOCIAL VISION one gets a practical interpretation of what Jesus meant by "and thy brother as thyself." The final chapter, entitled THE MACHINE WEARS OUT, is a beautiful revelation of the simple and inspiring way in which a truly noble soul fares forth upon the great adventure into the larger life beyond this realm. —J. H. Langenwalter.

* * *

All orders for this book should be sent to
THE MENNONITE BOOK CONCERN
Berne, Indiana

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, MAY 18, 1937 NO. 20

WORK, OUR NOBLEST BIRTHRIGHT

Work is the birthright of the human race. This world was born in six days of mighty work. Of all the beings in heaven or on earth, God is the busiest. What a stupendous task it is, for instance, to handle nearly two billion of us earthly pilgrims, with all of our problems, day in and day out! Yet, that is only an infinitisimal part of His work. He has myriads of other worlds to look after and is probably creating still more of them. And Adam was told "to dress and keep" the garden and "in the sweat of thy face shalt thou eat bread." These are God's irrevocable messages to man, and they apply to us today. Thus work has been bred into our very being, into the very root of our existence. And by practice it becomes "second nature," with its life-giving, life-prolonging qualities.

To Adam who, after the loss of Paradise, was destined to battle with nature and her elements, work at first may have seemed to be a curse, but it must later have become a benediction, for it helped him forget his erring past. Through slavery, which was a curse and a crime, work received a mark of degradation, whereas it should and does bear its God-given insignia of royalty. "My (royal) father," said Christ, "worketh hitherto and I work too," and all the universe bears witness to the fact. Intense, ceaseless activity is the law of life throughout all its physical and moral realms. There can be no growth nor development, of body or of mind, without it. Idleness breeds stagnation, with corruption, decay and death in its wake.

"All the world's a stage," says Shakespeare. It is just as true to say, "All worlds are workshops." Ours is no exception. The inhabitants of the temperate zones, with their changing seasons that bring continual work, have been the bearers and promoters of civilization and have made the world's history. All truly great men, those who by their deeds and lives have made the world better, nobler, richer, were hard-working men. Of such it is written, "They shall bring the glory and honor of the nations into it (heaven)," if in addition to their noble work they have also allied themselves with the greatest among men and the hardest worker, our Saviour Jesus Christ.

But isn't it strange that so many people shun work and shirk their duties when work is involved? Are they right who constantly cry, yes fight, for shorter hours and more pay? And how about the sit-down strikers? Do they uphold our noblest, God-given birthright? Doesn't one feel constrained to admonish them in the words of Mrs. E. B. Browning, "Get to work! Be sure it is better than what you work to get."

One of the most interesting lives among those who worked hard to prove that work was their birthright is David Livingstone. The son of poor parents, he was put to work in a cotton factory as a "piecer" at the age of ten, in order to eke out the family living. But, hungry for knowledge, he went, with part of his first week's wages to buy him a Latin grammar; and began to rise. Working in the factory from six in the morning until eight at night, with but brief interludes for breakfast and dinner, he would hurry at the close of his long workday to an evening school, and then home to pore over his dictionary until midnight or later.

Of these efforts to get an education he writes, "I never received a farthing of aid from anyone. My reading while at work was carried on by placing the book on a portion of the spinning jenny, so that I could catch sentence after sentence as I passed at my work. I thus kept a pretty constant study, undisturbed by the roar of the machinery." For a dozen years he carried on like this, reading, he says, "everything I could lay my hands on, except novels."

He became proficient in the classics and devoured all the books on science and travel he could get. Becoming a Christian, he then resolved on being a missionary. When nineteen years of age he was promoted to "cotton spring" work that "was excessively severe on a slim, loose-jointed lad; but it was well paid for, and it enabled me to support myself while attending medical and language classes, and divinity lectures at Glasgow."

Once in Africa, what a blessed work he was privileged to do, opening up the continent to civilization and, what is still better, being the instrument in God's hands of winning hundreds of souls for Christ and His kingdom.

FOREIGN MISSIONS

P. H. Richert

Ch'ang Yuean, Hopei, China
March 23, 1937

Dear Friends:

Shortly after the Chinese New Year season, instruction classes were held in five different Ch'ang Yuean outstations, which usually are held for two weeks. The most promising of these places is Fan Hsiang, six miles northwest of Ch'ang Yuean. This place is just outside of the area that was flooded for three consecutive years and so the people are not so desparately poor. Being busy in the home, I had never taken the opportunity to visit these places, but since we were hoping to go on furlough and this was the first time a baptism service was to be held there, I decided to go. At this place eleven people, seven men and four women, were accepted. One thing impressed me very much, that was the respectful attitude the people were in. None except the workers had witnessed such a service and still everyone taking part was orderly and in earnest. Those who were watching the service with great interest were fairly quiet, too, although someone did say, "Wasn't it possible for a young girl to wash her head at home that she had to go to the Mission and have a man wash it for her?" Such things may seem foolish to many, but to some it is a wonderful experience. I watched one young man as he sang the song, "O Happy Day." He seemed oblivious of those around him and sang as if it were a "Happy Day."

The following Sunday, six people at Chiu Chi, six miles to the east, were to be baptized. The services at this place were good, but the buildings are too small to accommodate the people and workers and because the people as a whole are very poor, the work does not seem so promising. After the service we had dinner with the workers, but I'll have to admit it was the grittiest meal I ever ate. The Bible woman jokingly said that she can get along with less food at this place, because she eats so much sand and dirt. The wind blows hard most of the time in the spring, and when houses don't have proper windows and doors it's almost as bad as being outside. At this place a woman of seventy years was baptized. Her home was three miles from the Mission place. During the instruction classes she went back and forth on foot, and on that Sunday it was against such a strong wind that most of us would have stayed at home and tried to keep our feet warm.

The third Sunday, the baptism service was held at Yang Chuar, six miles west. This was the second time such a service was held there, but the orderliness of the people did not compare well with the other places. Reasons for this are, lack of workers and appropriate buildings. No permanent woman worker is there and that is something that is badly needed. Those being baptized were orderly and respectful. The watchers wanted to be sure and see everything, so they stood up instead of sitting down. They lacked understanding, too. During the Communion service which followed the baptism, someone thought that the red grape juice in the tiny cups was blood. They heard Mr. Ewert say that the Cup typefied Christ's blood which was shed for us. A person feels that so much more could be done, if only there was more time and money to spare.

Three weeks ago we began instruction classes here in the city with an enrollment of two hundred ninety-seven. Many dropped out and still the number was too great to take care of them adequately. The Church holds a little over two hundred. It's discouraging to workers and inquirers as well, when classrooms are overcrowded. Of those examined, forty-two were accepted and on Palm Sunday baptism services were held here. It makes one rejoice to see the greater number to be young folks. Most of those on the men's side were students of the school here.

Pray for those who were baptized that they may go on in their Christian life, that their interest may not be put on just for ulterior purposes, but that they may be an example of Christian living, so that others may see the difference.

Yours in His Service,

Martha and August Ewert

P. S. Our address from now until further notice is Marion, South Dakota.

* * *

CORRECTION

In the Missionary Number of THE MENNONITE, March 16, page 10, article by Rev. A. P. Waltner, the names of Missionary and Mrs. Rudolph Petter were omitted. They probably slipped through in the translation process, but no matter how it happened, we are very sorry for the error, and hope that we may be pardoned.—The Editor.

* * *

THE POWER AND COMFORT OF GOD. *In the beginning God created the heaven and the earth.* Gen. 1:1.

When Mr. Simeon, of Cambridge, was on his dying bed, his biographer relates that, "after a short pause, he looked round with one of his bright smiles, and asked, 'What do you think especially gives me comfort at this time? The creation! Did Jehovah create the world or did I? I think He did; now if He made the world, He can sufficiently take care of *me*.'"

THE MENNONITE

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

Schools and Education

MAKE EDUCATION CHRISTIAN

Ed. G. Kaufman

JESUS AS TEACHER

10. *The crowd.*—The sympathy of Jesus toward individuals is evidenced by the great number who followed Him. Besides the three apostles of the innermost circle, there were the twelve, the seventy, the ministering women, the hostile critics, and the multitudes who followed and heard Him gladly. They felt that He understood them and sympathized with them. They would have made Him king, had He allowed it. True, His adversaries succeeded in influencing the multitudes against Him for a time; yet through the ages they have come back to Him in ever greater numbers. Counting only church members in our time, He has more adherents than any other religion. In many lands, there are multitudes who have not joined the church yet love Christ. The unsurpassed sympathy and love of Jesus toward those whom He was trying to teach and help has broken down the walls of creed, race, social standing, and every other barrier in an unprecedented way.

WOULD YOU HAVE WAITED?

For long, long weeks no rain had fallen, and there was little to eat, for the grain would not grow. The people on the little island had picked all of the coconuts and all of the fruit from the trees around the village, and still the ship which was to bring them food did not come.

Some of the boys in the mission school would climb into the top of the tallest tree every morning, and look far out over the ocean to see whether there was not a sail somewhere, but there was nothing upon the water that broke the line where the sea seemed to touch the sky.

At last they had to pick leaves from the fig trees for food. Even for this, these black-faced people always said, "Thank you" to the heavenly Father. They had never forgotten to say "Thank you" since they had learned about the loving heavenly Father who was the Giver of all of their good gifts, and since they had made a bonfire of the idols to which they used to pray.

Just at dawn one morning, the boys in the tops of the trees shouted, "The ship! The ship! It is coming! Hurrah!" Every one in the mission house sprang out of bed, and dressed as quickly as possible. Then down to the shore they all ran, for they were, oh, so hungry!

The ship anchored away from the rocks, and immediately little boats put out from shore to bring the food that had come at last. A huge box was lowered into one of the boats, and when it was tumbled out on the shore, the children said, "Oh, Missi, it rattles like crackers. May we take it to the mission house?" Then there was pushing, and pulling, and puffing until the box bumped against the door of the missionary's home.

"Oh, Missi, please open the box quickly!" the children said. "We are so hungry." It did not take the misionary long to find a hammer and pull out the nails, and soon every boy and every girl held a precious cracker, but no one ate.

"You are starving! Why don't you eat?" the missionary said, though he knew why they were waiting.

"Oh, Missi, we can't eat until we thank God for sending the food," they said, and then those hungry little black children waited until the missionary had said, "We thank Thee, our heavenly Father, for this food."

Would you have waited?—Selected.

THE BUILDER

Nothing is worth the making, if
We are all blind until we see
That in the human plan,
Nothing is worth the making, if
It doesn't make the making, if
It doesn't make the man.
Why build those cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.
—Edward Markham.

Has Christianity No Responsibility?

Recently the Bethel College Fellowship of a Mennonite church located in an ordinary American community, in planning for its annual meeting, secured an able, interesting and enthusiastic educator, the president of a small denominational college, as the principal speaker. He chose as the subject of his address, "Christian Education in Times like These." In view of the significance of the subject the Fellowship invited the entire congregation to share the inspiration of the lecture; even more, the invitation was extended to the entire community through church announcements and the local press. Results? Thirty people were in attendance, thirty people, and this in a reputedly Christian community (there are more than six churches), thirty people including the speaker and his wife.

Has the Christian religion nothing to offer in times like these? Is its appeal so impotent, its educational program and service so futile? Has Christianity no obligation to the world today? In times like these when at any moment the world may again be plunged into the catastrophic horror which is war—war with its hate, its intolerance, its cruelty, its murder, its suffering, wreaking its vengeance upon helpless women and innocent childhood, war with its havoc and ruin, its extirpation of the choicest manhood, war which buys mules and conscripts men. Has Christianity nothing to offer?—Christianity whose Saviour is the Prince of Peace and whose God is Love. "We may venture to predict that future history will show that either the Christian religion or the war system will have disappeared from the earth. If the church is to fulfil its mission of saving the souls of individuals and make it possible for them to live like children of God, *it must abolish war.*" (1)

And what of unemployment in times like these—unemployment with its bread lines, its hunger, its mental terror, its spiritual famine, its moral dissolution. No one who has not walked the streets day after day vainly seeking an opportunity of selling his service that he and his wife and children may barely satisfy the most elemental of human needs only to be turned away; only he who has experienced the agony and fear of the jobless can appreciate all that the term unemployment implies. Has Christianity nothing to offer an economic order which produces and tolerates such a shocking situation? Millions are today without the means of earning a livelihood. Will Christianity which prays, "Thy kingdom come" merely "pass by on the other side?" Are the following expressions, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me;" "Thou shalt love thy neighbor as thyself" and the Golden Rule, are these merely noble sentiments?

And the possibility of autocracy in times like these, the autocracy of organized capital, or the autocracy of organized labor, or the autocracy of communism or of fascism—has Christianity nothing to contribute to the moral conscience of the world that this may not come to pass? Or are Jesus' words, "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man to gain the whole world, and forfeit his life?" are these words merely a beautiful golden text?

"Christian Education in Times like These," only thirty people attend, that in a time when the world seems about to be overwhelmed by war, when inequitable economic maladjustments can no longer be ignored and autocracy seems imminent. Is Christianity the victim of spiritual atrophy or merely of spiritual lethargy? "The present crisis in the Christian religion is not that men deny it, but that they ignore it." (2) And the author of this paper believes that the crisis in the Christian religion is largely responsible; in other words, Christianity cannot be held blameless for the deplorable conditions briefly reviewed above. (3) Christianity and therefore Christians must recognize their responsibility not the least for which is a vital program of Christian education for dynamic Christian living in times like these. A bewildered world looks to the religion of Jesus to save it from chaos.

L. J. Horsch

CHECK YOUR POSITION

There are about nine ways that men respond to responsibility and here they are:

I WON'T is a tramp.
I CAN'T is a quitter.
I DON'T KNOW is too lazy.
I WISH I COULD is a wisher.
I MIGHT is waking up.
I WILL TRY is on his feet.
I CAN is on his way.
I WILL is at work.
I DID is now the "boss."

By checking your answer to the call of duty, you can, by this convenient table, tell exactly where you stand on the ladder of success.—The Silent Partner.

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(1) Myers, James. Industrial Secretary, Federal Council of Churches.

(2) Rev. J. R. Countiss, Presiding Elder, N. Mississippi M. E. Conference.

(3) Perhaps the truth of the matter is that the actual practice of Christianity is not yet commensurate with the ideals of its founder, not even after nineteen hundred years.

RELIEF

DEAR BROTHERS AND SISTERS: The Relief Board of our Conference is being overwhelmed with petitions for help from individuals, families, and larger groups. Our Board is always heartily grateful for the gifts that flow into the *General Relief Treasury* and that will continue to come in, for there always arise emergencies where help must be quickly rendered. Therefore we plead: *Please continue to give richly for this treasury.*

BUT THIS TIME WE COME TO YOU PRAYING FOR SPECIAL GIFTS FOR THE FOLLOWING NEEDS:

1. The Mennonite Central Committee needs for its work a certain sum and expects us to contribute proportionately. A Berg family in Mexico and a Wiebe family in Persia must be transferred from these countries to Paraguay in order to save them from moral ruin. There is also a brother in Shanghai, China, who must be moved to South America if he is not to succumb to his distress. To move these Mennonite families and this brother several hundred dollars are needed.

2. In a section of our mission field in China a serious famine is raging. Our Board has advanced to the treasurer of our mission workers in China several hundred dollars for this purpose. We would like to replace this money through further gifts from you.

3. The Mennonite Central Committee recently received an urgent request from the settlement in Fernheim, Paraguay, to supply them with a doctor. With the understanding that we, too, furnish our share to make this petition come true, the request has already been granted by the M.C.C.

4. Brother David Toews, in a letter to our Board, calls attention to the fact that they have, in Canada, a debt of thousands of dollars which is hopeless because death has entered some families, or sickness or other physical or even spiritual ailments have rendered them or individuals, impotent to meet their obligations. Our Board is anxious to receive contributions for this cause.

Emergency Relief is worthwhile work in the Kingdom of God. PLEASE SEND YOUR GIFTS to P. H. UNRUH, GOESSEL, KANSAS, and God will reward your generosity. May He return to you a thousandfold what you do to help those who are in need and distress.

Your co-worker for the Lord,

The Relief Board, J. C. Miller, Secr.

MY TASK

My task here on earth I must fulfill,
Whether it be great or small;
For I was giv'n it by the Creator
Whom I must serve most of all.

No matter what the task may be
I must serve Him, He's all in all,
Did not the disciples of old
Heed their task by obeying His call?

If I fulfill the task He's giv'n
By list'ning to His call,
And leave all worldly things pass by,
Will not I be repaid best of all?

In the following years to come
My task I'll try to do,
Till my Saviour bids me Home,
Where I'll start my task anew.

An Invalid Excuse

Solicitors for funds with which to serve the cause of Christ, such as the work of missions, colleges, hospitals, charities of different kinds, Y.M. and Y.W.C.A., and many others are hearing continually from prospective contributors, "The Government is taking all of our money in taxes. We cannot contribute."

The Golden Rule Foundation publishes the following:

1936 INCOME IN THE UNITED STATES 51% MORE THAN IN 1932

WHERE DID THE MONEY GO?

ANSWER:	Beer	317%	increase
	Radios	302%	increase
	Whisky	220%	increase
	Automobiles	203%	increase
	Cigarettes	48%	increase
	Theatres	41%	increase
	Army and Navy	30%	increase
	Jewelry	25%	increase
	Colleges	18%	decrease
	Com. Chest	24%	decrease
	Benevolences	29%	decrease
	Churches	30%	decrease

THE GOVERNMENT encourages the giving of 15% of one's income.

THE BIBLE urges the giving of 10%.

THE PEOPLE OF THE UNITED STATES in 1935 gave but 2 1-3%.

Until there is marked improvement in the percentages indicated above, none of us need be diffident about asking for money for any enterprise intended to build up the kingdom of God on earth.—Sent in by J. H. Langenwalter.

Sunday School Lesson

A. S. Bechtel

MAY 30, 1937

THE REMAKING OF JACOB

Genesis 28:1 to 33:20 Printed 28:16-22; 32:24-30

Topic—Face to Face with God

God Reveals Himself to Jacob vs 12-17

In our lesson we study two crises in Jacob's life, when in an unusual manner he meets with God.

Jacob, forced to flee from his home in Beer-sheba, to escape the anger of Esau is now on the long and lonely journey to Haran. At the end of the first day he lies down to sleep under the open sky (v11) and there God appears to him in a wonderfully encouraging and comforting dream (vs 12-15). His sin had placed a barrier between him and God in heaven. Now he sees a ladder—stairway—linking earth and heaven. He sees angels moving back and forth and "the Lord stood above it," and repeated to him the promises given to Abraham.

Jacob awoke realizing that in this lonely place God was with him (v13). The stairway of his dream formed a link between him and heaven. At eventime Jacob felt very lonely, now he was assured that God would be with him in all places and keep him safely on his journey into a strange land. To him the hillside was now sacred for he had met God there. We may meet God anywhere.

Jacob's Grateful Response vs 18-22

Jacob felt that he must mark the place of this sacred experience of God's presence, so he sets up the stony pillow as a memorial (v18) and pours oil of consecration on it. Do we have a place made sacred by some experience we had there? He gave it a name meaning "the house of God" (18), where heaven and earth meet.

Jacob gave himself to God in a solemn vow (vs 20-22). This vow was not a bargain with God—the "if" in v20, may suggest that. The vow was made as a grateful response to God's promises in v15. It was a sacred resolve expressing loyalty to God, a real promise to serve God. Jacob here took a long step in his remaking, in committing himself to God. His vow opened his purse, a pledge to give to God (v22). Jacob made a covenant promise to God.

A Spiritual Struggle and Victory vs 24-30

After a twenty years' stay in Haran, Jacob is returning to his Canaan home. He has grown rich materially, but it seems his moral development has not kept pace with his material gain. Fear seizes him, when he learns that Esau is coming to meet him with four hundred men. He turns to God in prayer (32:9-12). At the ford of Jabbok he sent all of his across by night while he remained alone (24a). He faced here the greatest crisis of his life. His entire remaking hung in the balance. God himself came in human form and wrestled with him through the night (v24b). Jacob was not easily overcome. There was too much of self in him. This had to be broken down, his self-confidence shattered. Then when utterly helpless, God could bless him. He had to learn that he could enter Canaan only in God's strength. God touched Jacob's thigh (v25) revealing to him his own helplessness. He realized then who was wrestling with him and prayed prevailingly for His blessing.

A new name was given to him (v28), a name that meant a change in character and heart. He is now to Israel, he who prevails with God. Jacob had prevailed; he won his victory through the defeat of his own will. The essential element in remaking him was the gaining of a new nature. Jacob in being remade, met God face to face. Such is always the result of a real experience with God.

Nuggets of Truth

The power of God can remake a person.

If we were fully awake, we would say with Jacob, "The Lord is in this place."

Many a person fights his hardest battles in solitude.

It would be well for all of us to note the places where we see God.

Conferences, Gatherings, Special Days

OKLAHOMA MENNONITE CONVENTION, May 23 to 25, 1937, at Inola, Oklahoma. *See program in Mennonite, April 27*

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MENNONITE SONG FESTIVAL, Sunday, May 30, 1937, at the Bethel College Bowl. *See program in this issue*

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NORTHERN DISTRICT CONFERENCE SESSION, June 5 to 8, 1937, at Bloomfield, Montana. *See program, Mennonite, April 27*

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MENNONITE S. S. AND C. E. CONVENTION, June 5, 6, and 7 at Colfax, Wash. *See program in this issue*

* * *

PACIFIC DISTRICT CONFERENCE SESSION, June 17 to 20, 1937, at the First Mennonite Church, Reedley, California.*See program in Mennonite, May 11*

* * *

KANSAS INSTITUTE OF INTERNATIONAL RELATIONS, June 8 to 18, at Bethel College, Kansas. Write to Dr. E. L. Harshbarger, Dean of the Institute, Bethel College, Kansas, for information.

* * *

MIDDLE DISTRICT CONFERENCE SESSION, August 12 to 15, 1937, at the First Mennonite Church, Sugar Creek, Ohio

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—It is authentically reported that the recent strikes in the automobile industries have cost the manufacturers, workers, sales houses, and the state of Michigan approximately $477,000,000. The General Motors, Chrysler, Hudson, and Reo concerns have lost, in not getting their cars made, $267,000,000. The workmen's loss in wages was $45,700,000.

Doctrinal --- Devotional

SALVATION BY LOVE

J. B. Epp

Abraham *loved* God, and this was counted unto him for righteousness. Again and again we hear sermons and teachings on the subject of *love,* that by love is the *"way of salvation."* Texts are chosen that do not speak of salvation at all; for instance, I Cor. 13:13, "But now remaineth faith, hope, love; but *love is the greatest* of these." If the preachers of the "old school" taught that salvation is of *faith,* many of the younger preachers have found the *"greater"* thing—love!—as the way of salvation. Yes, but this upsets not only the entire epistle to the Romans, but all the teachings of the Apostle Paul, in fact, the teaching of the entire Bible on the subject of salvation.

I Cor. 12 speaks of the gifts of the Spirit to those *already saved,* "for the upbuilding of the body of Christ," which body consists of believers, already saved; and chapter 13 continues the subject, and therefore does not speak of salvation at all. In fulfilling the law, *there* love is the "greatest"; in fact, *"Love is the fulfillment of the law."* If salvation were of the *law,* then it could be of *love.* "He that keepeth the law is wise" (Prov.)—that is as far as the law can bring us. But the question, "What must I do to be saved?" is answered in the Bible thus, "*Believe* on the Lord Jesus Christ, and *thou shalt be saved.*" Salvation by *love* is therefore merely one of the dangerous inventions of the human mind—yea, a most mischievous perversion of the true Gospel! And it is so utterly misleading.

But, does not the Apostle James teach "salvation by *works,*" and thus does he not disagree with, yea, flatly contradict Paul? And both are speaking "by the same Spirit." And does not the Master himself say, *"Do* that, and thou shalt live"?

To get out of this great dilemma, some preachers of the "new school" teach that the Bible is full of contradictions; since it is not all inspired, as they say, but largely the work of man, it is bound to be full of contradictions. And—they are glad that it is so, for this gives them a chance to choose that which suits them best. Then they also allow everyone else to choose what *he* wants. Their motto is, "Let us not quarrel, but get along with everybody *in love.*"

Some prefer the teaching of Jesus, *"Do* that, and thou shalt live." They also teach plainly that there are at least two ways of salvation—one by faith in the blood, the other by works. And since Jesus says, "Do," of course, this is the *better* way. They let us have the "old blood-religion," if we prefer this. Their way, by doing, they claim, is the more easily understood and more pleasant to speak about. And since it does not make any difference, why not take this way? They say that it does not make any difference *what* we believe, just so we are sincere.

But there is *only one way of salvation;* namely, that "by the way of the Cross." And the *entire* Bible is the inspired Word of God. There is not one contradiction. Paul and James agree perfectly. Just read *all* of James. Neither does Jesus contradict the teaching of the entire Bible on this subject of "salvation by *faith.*"

These "blind leaders of the blind" are increasing alarmingly in number. Most preachers and many Bible teachers today have studied very little Bible, but have studied philosophy, literature, public speaking, argumentation, mass-psychology, etc., using the Bible as a reference book. They, therefore, know how to set forth their subjects very acceptably. Most of the people to whom they minister are still less versed in the Book of books; but they are trained in high schools and colleges, and therefore are just ready for such philosophical teachings, the Bible being referred to somewhat. Therefore, it is extremely easy to lead a congregation or a group of hearers away into any man-made doctrine.

We are *"saved by grace, through faith"*—faith in the blood of Christ which was shed on Calvary for the sins of man. And whoever *believes* this with his whole heart, trusting in Christ as Saviour, will be saved! This is in a few words the "way of salvation by *faith.*" Then "the *love* of God will be shed abroad in our hearts." Then we are able to live the life of faith in *love.* True faith must and will *"work by love."* But it is *faith* that *saves!*

Where this *fundamental* truth which is the foundation of salvation, is not understood, there all teaching must necessarily be wrong. It is just heart-breaking to listen to these "love-preachers." And it is pitiful to see the poor ignorant sheep being led astray—and that in our own churches! We Mennonites may fancy that we are immune to such teachings. We thank God for many preachers and Bible teachers who are yet true to the Word! But we are extremely sorry for the false teachers and preachers that are "creeping in unawares." And we are sorry for the great lack of discernment on the part of many preachers to let such false teachings get into their churches and schools. Many kind-hearted brethren want to "keep peace," and they let things go their way. Oh, what a judgment they bring upon themselves! We are also very sorry for the still greater lack of discernment among the church members. They are far too easily satisfied if only "something new" is presented and if the speaker is "interesting." If he quotes a few Scripture passages, promiscuously, has a few exhortations, and speaks nicely of "love," then all is well.

Many church members are not really converted and saved in the Scriptural way, and therefore they do not feel the need of the true Gospel. And very likely some preachers are not saved, or else they would not preach such false Gospels. May God open our eyes!

TO MY FRIEND

Wish that I could let you know
All the joy your friendship brings—
Find it mighty hard to tell,
Words are such imperfect things
But within my heart I keep
Thoughts that I cannot express.
Only this—your friendship fills
All my life with happiness!

Success

Rosemarie Unruh

702 East Seventh Ave., Hutchinson, Kansas

Success is usually thought of as being money. If one has made a fortune or a great deal of money, he is thought of as being successful. Success does not necessarily mean having money. I think that it means having a worthwhile goal, which we have set for ourselves. There are different kinds of successful people. For example, one may be a success as a doctor, lawyer, or minister. If he has done well and accomplished much in his line or vocation, not only for the benefit of himself but also for the benefit of others, I think that he is successful.

There are several things which are very essential if one wants to be successful. The first one is opportunity. Many young people say that there are no longer any good chances for them, but as Daniel Webster once said, "There is always room at the top."

Many of us, who think we are poor, are rich in opportunities if we could only see them. We are always inclined to think that we will find a fortune in some other place; and in this way we let our opportunity, which is near at hand, slip by.

Hundreds of years ago there lived near the shore of the river Indus a Persian by the name of Ali Hafed. He with his family lived on a large farm which covered many acres and on which were beautiful orchards, fields, and forests. He was very rich and had everything that he wanted, but one day a priest came to his home and told him about finding diamonds in a distant land. Ali Hafed, after listening to this story, grew discontented; and after selling his farm and leaving his family with a neighbor, he set out in search of the diamonds. After searching for many years he finally became discouraged of ever finding any diamonds and one day drowned himself in a river. The man who had bought his farm discovered diamonds on it and here later developed the Golcondo Diamond Mines.

There are opportunities around us everywhere. It is said that America is another name for opportunity. The way to be successful by using your opportunities is to first find the need of the world and then supply that need.

Another very important element for success is good appearance. Many people have had to forfeit their job because they had failed to keep up their personal appearance, while many others have been given jobs because of their good appearance instead of through merit or ability.

Personality is also an important element in search of success. A personality can either bring success or drive it away. Many people have personalities that are so cheerful that when we come near them our troubles just seem to fade away, while others have personalities which seem to make us shrivel up the moment they come near us. Certain personalities are greater than mere physical beauty and more powerful than learning. Charm of personality is a divine gift which sways the strongest of characters, and sometimes even controls the destinies of nations.

In the Black Hills of South Dakota there lived a humble, ignorant, old miner who won the love and good will of everyone. Though he knew nothing of the usages of public society nor even knew how to spell his own name, he was elected mayor of his town and later sent to the legislature. All of this was because he had a winning personality and a heart in him that understood everyone.

Good manners are said to be three-fourths of life. No one can fully estimate how great a factor in life is the possession of good manners or timely thoughtfulness with human sympathy behind it. They are the kindly fruit of a refined nature. Manners can affects us in many ways. They are what soothes, exalts, or refines us by their steady, constant, and uniform operation.

The politest people in the world, it is said, are the Jews. In all the ages they have been mistreated, reviled, and despoiled of their civil privileges and social rights. Yet, through it all they are always polite. They indulge in few or no recriminations, are faithful to old associations, more considerate of the prejudices of others than others are of theirs, are not more worldly-minded or money-loving than people generally are. All things considered, they surpass all nations in courtesy and forbearance.

Life's highway is strewn with failures just as the sea is strewn with wrecks. A large percentage of those who embark in commercial undertakings fail according to the records of commercial agencies. Why do men fail? Some failures are relative, not absolute, but a large percent are absolute. A partial success is obtained, a success that goes limping along through life but the goal of ambition is unreached and the heart's desire is unattained. There are several things which enter in to make men failures. Personal qualities, defects, and deficiencies, such as appearance, manners, and personality, are several reasons of failure.

Herbert H. Vreeland, president of the Metropolitan Street Railways Company of New York once gave the following items as five conditions of failure:

Laziness, particularly mental laziness.

Lack of faith in the efficiency of work.

Reliance on the saving grace of luck.

Lack of courage, initiative and persistence.

The belief that the young man's job affects his standing instead of the young man's affecting the standing of his job.

Edison began his experiments in a baggage car on the Grand Trunk Railroad when a newsboy and later rose to one of the world's most leading scientists. This proves the last condition of failure. Instead of letting his job affect his standing he tried to affect the standing of his job.

Where men have built an abiding success, industry and perseverance have proven to be the foundation stones of their great achievements. By the exercise of these great qualities we may rise, as others have done, to success if we

"Labor and endure and wait
And what we cannot find create."

All these things I have mentioned are things which go to make one successful in the sense of material things. But this is not the only kind of success one should achieve. The other kind of success is one in which a person has created and developed a finer sense or being within himself or has created a liking for high ideals of living. The supreme object of life should be to raise personal value. A broad mental outlook, a love of the beautiful, an appreciation of the finer things of life, these are of much greater importance than mere piling up of dollars and luxuries that simply deaden or cover up our spiritual nature. The most valuable human food is not purchasable. It is beyond the reach of man-made money, and yet it is within the reach of every soul that aspires or chooses to live in that world where the finer senses are legal tender for the finest good of life.

We all know of men who are pointed out as successful millionaires who started out as poor boys and have made vast fortunes. But they have failed in the chief business of life, the developing of the finest qualities of human nature, the qualities that make man a masterpiece of God. Surely the coming man will not let the attention of his God-like mind be completely turned aside from the finer senses of life but devote his supreme attention to the cultivation of his higher qualities, his spiritual nature.

JUST A MINUTE

I have only just a minute,
Only sixty seconds in it,
Forced upon me, can't refuse it,
Didn't seek it, didn't choose it,
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute—
But eternity is in it.

PROGRAM

MENNONITE S. S. AND C. E. CONVENTION

First Mennonite Church at Colfax, Wash.
June 5, 6, 7, 1937

Theme: Others for Christ

SATURDAY EVENING

Music and Opening Exercises - - Colfax
Convention Address - - Rev. W. H. King

SUNDAY MORNING—9:30

Song Service and Opening Exercises - Colfax
Address of Welcome - - - - Colfax
Response - - - President of Convention
Music - - - - - - - Menno
Address or Sermon - Rev. M. Lehmann, Monroe
Music - - - - - - - Monroe
Inspirational Talk - - Rev. H. A. Fast

SUNDAY AFTERNOON—2:30

Song Service and Devotional (15 min.)
Menno Church, Lind
Topic: *Double Your Life by Sharing (10 min.)*
Colfax
Topic: *How to Win and Keep Others for Christ*
(10 min.) - - - - - Newport
Music - - - - - - Deer Park
Open Discussion (10 min.)
Illustrated Talk (20 min.)
Music - - - - - - - Monroe
Address - - - - Miss Gertrude Apel

SUNDAY EVENING

Union Choir - - Led by John W. Rubin
Opening - - - - Rev. W. H. King
Address - - - - - Rev. H. A. Fast

MONDAY MORNING—9:30

Song Service and Devotional (15 min.) Monroe
Business Session (45 min.)
Music - - - - - - - Newport
Topic: *Playing a Fair Game in God's Kingdom*
(10 min.) - - - - - Menno
Topic: *The Teacher's Relationship to the Class*
(10 min.) - - - - Monroe
Discussion
Music - - - - - - - Menno
Illustrated Talk (20 min.) - Rev. M. J. Galle
Music - - - - - - - Colfax
Address - - - - Miss Gertrude Apel

MONDAY AFTERNOON—1:30

Song Service and Devotional (15 min.) - Colfax
Illustrated Talk (20 min.)
Music - - - - - - - Colfax
Address - - - - - Rev. H. A. Fast
Closing Song and Prayer

President, Julius A. Franz
Secretary, Miss Helen Stucky
Chairman Pro. Com., Joe Jantz

The mind has a thousand eyes,
The heart but one;
Yet the light of a whole life dies,
When love is done.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andres

Sponsored by
the Young People's
Committee of the
General Conference

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656 E. 79th,
Los Angeles, Calif.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

AN APOLOGY

Copy for the Young People's pages was misplaced in the printshop; wandered into the wastepaper basket and was burned up by the janitor before discovery was made. We are very sorry to disappoint our C. E. workers, and promise that a thing like this shall not happen again. — The Bethel College Printshop.

WHAT MUST AMERICA DO TO BE SAVED?

Metta E. Gorden, Woodville, Ohio

The serious days through which America is now passing call for introspection and prospection. Occasionally we need to look backward to the rock from which we were hewn and to the fathers that bore us. We need also to look forward to the course we are taking, and endeavor to chart the destiny of this nation in the paths of righteousness.

Whether we see ourselves or not, the eyes of the world are on us, America. Our institutions, our culture, our educational processes, our industrial order, our social and pleasure life, our religious convictions and statutes, our national ideals, and our national standards are all under the scrutinizing eye of the distressed world. Can we emerge from our present chaos and give to the world, a nation wherein righteousness is exalted, social justice is enjoyed, and the kingdom of God is established? Surely this behooves us to study the condition of our nation today.

No honest person can deny the fact that there is a decline of idealism among the American people. Plain life and high thinking have given place to high living and little thinking. The decline of seriousness and the increase of frivolity is enough to alarm us. Our Sabbath Day witnesses the increase of the multitudes that prefer the husks rather than that which gives inward life and joy. Many of our people are sacrificing the finer things of the Spirit for the glittering gold and pleasure of the passing day.

The decadence of the home is another peril in America. Gone is that great institution glorified by Payne's immortal lines of "Home Sweet Home." Our mind goes back to the time our fathers read the sacred page and kneeling down to our Heavenly Father offered prayer. In former times the home was the seat of affection and the center of the universe for happy families. Let us look at the situation today: We get our pleasure at the picture show, our music on the radio, for fellowship we go to the club, for dinner we go to the restaurant, our daily bread comes from the bakery, children are born in a hospital and nurtured in a hired nursery, and in all we live in a mad rush and die in a sanitarium with no place in all this regime for attention to the soul. Over the graves of many might be inscribed, "Here lies the body of one that lived and died without a home."

All of these problems present a real challenge to the church of America. The solution of these problems, we are convinced, rests in some of these suggestions. The revitalization of the church life of America is our hope. It has been said, "Too many of the membership are church-born, instead of spirit-born. Many are lifeless, spiritless, and passionless." We are reminded again and again of the need in this nation of a mighty revival of religion.

The ministry for the organized missionary work of the church, standing, as it does, for the vital things of the spiritual life, is in a position to render our beloved church a most effective and helpful service, in enlisting and transforming the lives of those they meet.

The essential truth of Christianity is that man is more than a body. He is more than a mind. He is a spirit. He lives in a moral universe in which God is gracious and offers pardon and strength for all who will repent and follow Christ. This is the foundation Paul built. Build America on this foundation and men will be brothers. Christian principles are fundamental, not only in the teaching of Christianity but also in the building of a nation. Upon what other foundation, than this, can we build America? This is America's challenge to the church. It should come home to the heart of all of us who are Christians and Americans.

MENNONITE SONG FESTIVAL

Bethel College Campus
May 30, 1937

AFTERNOON PROGRAM—2:30

1. Chairman, Paul Baumgartner
2. Invocation, Rev. J. N. Smucker
3. Congregational Singing:
   America the Beautiful
   Come Thou Almighty King
   Albert Ewert, Director
4. Group Singing by the six districts:
   DISTRICT NO. 1:
   Kommet herzu—Thor
   All is Well with My Soul—J. L. Hall
   Sam Ewert, Director
   DISTRICT NO. 2:
   Gloria from the 12th Mass—Mozart
   J. W. Unruh, Director
   DISTRICT NO. 3:
   Nearer Home—Men's Chorus
   Ben Zuercher, Director
   DISTRICT NO. 4
   Today There is Ringing—Christiansen
   Let Mount Zion Rejoice—Herbert
   Alvin Reimer, Director
   DISTRICT NO. 5:
   Be Not Afraid—from Elijah—Mendelssohn
   Walter Hohman, Director
   DISTRICT NO. 6:
   Pretty Prairie, Kingman, Hutchinson, Arlington
   No Report
5. Junior Choirs—high school age:
   I Love to Tell the Story—W. G. Fisher
   Yield Not to Temptation—Palmer
   Mrs. Ferd Voth, Directress
6. Remarks, Rev. Arnold Funk
7. Collection
8. Combined Men's Chorus:
   Softly and Tenderly—Thompson
   My Anchor Holds—D. B. Towner
   Bless the Lord—W. H. Hohman
   Rudy Wiens, Director
9. Benediction, Rev. A. J. Dyck

EVENING PROGRAM—8:00

1. Invocation, Rev. P. P. Wedel
2. GROUP I: Choral Singing—Combined Choirs
   Grosser Gott wir loben Dich—276
   Ich bete an die Macht der Liebe—305
   Harre meine Seele—384
   When I Survey the Wondrous Cross
   Rock of Ages
   How Firm a Foundation
   Ich weiss einen Strom—195
   Sam Ewert, Director
3. GROUP II: Combined Choirs
   Beautiful Savior—Thompson
   All in the April Eve—Roberton
   God so Loved the World—Steiner
   Praise the Lord—Koshitz
   The Knight of Bethlehem—Bornchin
   Open Our Eyes—McFarland
   Walter Hohman, Director
4. Remarks, Rev. A. E. Kreider
5. Collection
6. GROUP III: Choruses from *The Holy City*—Combined Choirs
   For Thee, oh dear, dear Country
   For Thine is the Kingdom
   Let the Heavens Rejoice
   Great and Marvelous are thy Works
7. Closing Remarks and Benediction, Dr. A. Warkentin

AFTER SEVENTY

Lest it be too easily asserted that a man's accomplishments and abilities are of declining value as he accumulates years or that his abilities necessarily become debilitated, it should be recorded that:

Between the ages of 70 and 83 Commodore Vanderbilt added about 100 millions to his fortune.

Kant at 74 wrote his *Anthropology, Metaphysics of Ethics* and *Strife of the Faculties.*

Tintoretto at 74 painted the vast *Paradise,* a canvas 74 feet by 30.

Verdi at 74 produced his masterpiece *Othello;* at 80, *Falstaff* and at 85 the famous *Ave Marie, Stabat Mater* and *Te Deum.*

Lamarck at 78 completed his great zoological work, *The Natural History of the Invertebrates.*

Oliver Wendell Holmes at 78 wrote *Over the Teacups.*

Cato at 80 began the study of Greek.

Goethe at 80 completed *Faust.*

Tennyson at 83 wrote *Crossing the Bar.*

Titian at 98 painted his historic picture of the *Battle of Lepanto.*

This information was found in an excerpt from the Golden Book.—Selected.

STATISTICAL REPORT 1936
CLINTON, HAMMON and THOMAS

1. Stations:	Clinton	Hammon	Thomas
2. Work begun:	1894	1898	1924
3. Churches:	Clinton	Hammon	Thomas
4. Cong. organized	2-19-1899	2-11-1906	11-11-1928

5. Missionaries: Mr. and Mrs. J. B. Ediger, Box 876, Clinton, Oklahoma.

6. Native Helpers: Guy Heap-of-Birds and Kias, Homer Hart, John Heap-of-Birds

7. No. members admitted since organized	131	19	24
8. No. admitted 1936:	none	none	6
9. No. members died or transferred 1936:	5	1	2
10. No. members 12-31-36:	54	47	21
11. Ave. attendance 1936:	36	23	19
12. Collections:	$25.65	$4.44	$5.33

J. B. Ediger

HOW OLD OUGHT I TO BE?

"Dear Mother," said a little maid,
"Please whisper it to me:
Before I am a Christian,
How old ought I to be?"

"How old ought you to be, dear child,
Before you can love me?"
"I always loved you, Mummie mine,
Since I was tiny wee.

"I love you now and always will,"
The little daughter said,
And on her mother's shoulder hid
Her golden curly head.

"How old, my girlie, must you be
Before you trust my care?"
"Oh, Mother, dear, I do, I do—
I trust you everywhere."

"How old ought you to be, my child,
To do the things I say?"
The little girl looked up and said,
"I can do that today."

"Then you can be a Christian, too;
Don't wait till you are grown;
Tell Jesus now you come to Him
To be His very own."

And so the little maid knelt down,
And said, "Lord, if I may,
I'd like to be a Christian now."
He answered, "Yes, today."

—Sunday School Times

Home Mission Board Report

April 1937

The following gifts were received and are herewith gratefully acknowledged. The Lord bless and reward the giver and the gift.

Income

In Canadian Treasury, Rev. David Toews, Rosthern, Sask.

Through J. P. Bueckert, Gretna, Man.	$20.00
Through Mrs. Anna Wiebe, Aberdeen, Idaho	5.00
From John Becker, Aberdeen, Idaho	5.00
From Jacob Friesen, Eyebrow, Sask.	2.00
From J. A. Hamm, Castlegar, B. C.	2.00

Income for Special Causes

Previously acknowledged, Can. Churches	$ 16.00
Herman Janzen, Elbing, Kans., Can. churches	20.00
Mission Friend, to help wipe out debt on Saskatoon Church	1000.00
Refund on Song Books, Smith Corner, Pa.	7.00

General Treasury

Emmaus, Whitewater, Kansas	$245.75
Christian, Moundridge, Kansas	65.00
St. John, Pandora, Ohio	45.00
Lehigh, Lehigh, Kansas	7.57
S. S. Classes No. 1-3, Lehigh, Kansas	7.00
S. S. New Hopedale, Meno, Oklahoma	19.40
Bethesda, Henderson, Nebraska	106.42
Grace, Lansdale, Pennsylvania	34.30
Eden, Inola, Oklahoma	11.55
Interest, Home Mission Trust Fund	56.00
First, Allentown, Pennsylvania	13.82
Herald, Cordell, Oklahoma	7.58
Grace, Pandora, Ohio	18.04
Johannestal, Hillsboro, Kansas	31.69
Alexanderwohl, Goessel, Kansas	62.90
S. S. First, Aberdeen, Idaho	120.50
Bethlehem, Bloomfield, Montana	10.86
First, Halstead, Kansas	37.72
S. S. Bethel, Langdon, N. Dakota	1.35
First, Beatrice, Nebraska	184.50
West Zion, Moundridge, Kansas	76.00
Salem, Marion, S. Dakota	100.00
First, Berne, Indiana	135.15
Buhler, Buhler, Kansas	9.64
Calvary, Mechanics Grove, Pennsylvania	17.56
First, Upland, California	12.08
First, Paso Robles, California	13.23
Bethel, Mountain Lake, Minnesota	50.00
S. S. First, Monroe, Washington	6.75
Pulaski, Pulaski, Iowa	13.45
Garden Township, Moundridge, Kansas	20.00
Deer Creek, Oklahoma	23.63
First, Philadelphia, Pennsylvania	14.93
S. S. Emmanuel, Noble, Iowa	25.00
Total	$2631.47

Disbursements during the month

Toward the purchase or payment of Churches in Canada	$ 36.00
To help wipe out debt on Saskatoon Church	1000.00
Salaries and other items	1280.30
Total	$2316.30

Respectfully submitted,

A. J. Neuenschwander, Treas.
Quakertown, Pennsylvania

WANTED

Minutes of the General Conference

Of the session in 1893 at Bluffton, Ohio
Session in 1896 at Alexanderwohl, Kansas
Session in 1899 at Bally, Pa.
Session in 1902 at Berne, Indiana.

I am very anxious to have two copies of the Minutes (English or German) of each of these sessions. Who will supply them? Name your price.

C. E. Krehbiel, Conference secretary,
Newton, Kansas.

CORRESPONDENCE

Greetings from the Grace Mennonite Church of Dallas, Oregon.

We are having an unusual spring this year. The farmers are looking for nice weather so that they can get their spring farming done.

We have had a few very interesting missionaries in our church the last year. The Monday before Christmas Miss Doering of Africa was here and showed some pictures on the life and ways of the people over there which was very interesting. We enjoy these meetings very much and always have a full house.

Now we are looking forward to the coming convention which will be held in Dallas this year. There are five churches cooperating for this event.

Our church is growing all the time. Four little ones have come to stay with us, and they are all boys, which is something very unusual.

We are planning to build a church this summer so that we will have more room to accommodate the friends who come to visit us.

Our pastor and his family had a very thrilling adventure a few weeks ago. They went to visit Mrs. Widmer's parents, and while they were there it rained quite hard. On their way home they drove through water which came up to the running board of the car. We are thankful that the Lord brought them safely home again.—Mrs. Leonard Schmidt, Corr.

Zion Menn. Church, Donnellson, Iowa.

The Peace Institute of the four Mennonite Churches of Iowa was held at the Zion Church at Donnellson, with Rev. Earl Landis in charge. Meetings were held both afternoon and evenings and proved both interesting and beneficial. — On Easter Sunday night the Zion choir gave a concert consisting of musical numbers appropriate to the occasion. — The Vesper Choir of Bluffton College was with us April 4. In spite of bad weather the concert was well attended and greatly appreciated by all who heard it.

First Mennonite Church, Allentown, Pa.

The executive committee at a recent business meeting decided that one offering a month instead of one a quarter should be turned over to missions. — The Brotherhood enjoyed a very pleasant evening visiting the Souderton Brotherhood on Wednesday evening, April 21. — The Sunday school offering of April 25 was given to the Mennonite Home for the Aged. $54.00 was contributed to this worthy cause. — The Mothers' Class presented a very interesting program on Wednesday evening, May 5. — Corr.

Menn. Church of Christian, Moundridge, Kan.

The new set of pulpit chairs which were given to the church as a gift by Mr. and Mrs. C. H. Goering and family were dedicated to the Lord's service on Sunday, April fourth. — It was thirty-three years on April 4th that our pastor Rev. P. P. Wedel preached his first sermon. Rev. John C. Goering was in charge of a simple celebration of this event. — C. H. Voth of Inman filled the pulpit here on April 18th due to Rev. Wedel's absence. — Our pastor took part in the reception service for Rev. John Kaufman at the Hoffnungsfeld church on April 25th. Rev. Gerhard Friesen of Lehigh delivered the message here.

The men's chorus of the Bethel Church of Inman rendered an inspiring program which was enjoyed by all on Sunday May 2nd. Preceding this program the Junior Christian Endeavor gave a Mother's Day program.—Wilma Wedel, reporter.

Bally, Pennsylvania, April 30, 1937

Greetings from the Hereford Mennonite Church:

We started the year with our annual New Year's Service of Praise consisting of local talent among our members. Then on January 10th, we had our fiftieth anniversary of the organization of the Senior C. E. Society by Rev. C. H. A. van der Smissen. Despite the very disagreeable weather we had a full house and inspiring messages.

February 7th being the birthday date of Dwight L. Moody, our pastor, Dr. Elmer E. S. Johnson, preached a most interesting sermon on his life and experiences. —Dr. Charles Henry Breed, headmaster of Blair Academy, Blairstown, N. J. showed a series of interesting and instructive slides on Norway and Sweden. The offering was used towards the payment of the new bus which was purchased by our church council.

Our Junior Christian Endeavorers gave a splendid Easter program for their parents on Sunday afternoon, March 21st. They are a very active group of youngsters. On Easter we had our annual Easter Dawn Services and during the morning worship services the Primary Department rendered a few songs. Other talent of the Primary Department participated in the services.

We have had a lot of sickness among our members and a number of hospital cases. Our oldest church member was buried together with two other faithful members. We can pray for a speedy recovery for the sick and suffering and thank God for the influence of the lives of those who have been borne to their last resting places. Thus, trusting God, we labor and strive for greater things as we travel on life's road.—Mae Latshaw, Corr.

UNDONE. *And He said, What hast thou done?* Gen. 4:10.

The Rev. Rowland Hill preaching on one occasion from this text, at Cowes, began his sermon as follows, "On my way to your island, I visited the county jail at Winchester, and there I saw many who were accused of heavy crimes, but who seemed careless and indifferent, and to have but little sense of their awful situation. But one young man attracted my attention. He kept separate from the rest, and seemed very much troubled. I went up to him and said, 'And what have you done, young man?' 'Sir', said he, deeply affected, 'I have done that which I cannot undo, and which has undone me.' This, my dear friends, said the minister, is the situation of every one of you. You have each of you done that which has undone you, and which you cannot undo."

FAMILY CHRONICLE

DEATHS

Eric Claassen, son of Henry A. and Marie Claassen (nee Hamm), was born west of Paso Robles, California, on November 16, 1909. He grew up with his sisters and brother in the home of his parents, being a faithful helper on his father's farm.

On May 23, 1926, he was baptized upon confession of his faith and became a member of the San Marcos Mennonite Church near Paso Robles. He was active in the choir and especially in the Christian Endeavor Society which he served as president for two years.

About four and one-half years ago he began to work for himself on a rented farm. Here he dwelled alone until he was married on March 20, 1935, with Sister Ina Beth Smiley. They lived together only a short but happy and blessed time.

On the morning of April 18, 1937, he became sick and was rushed to a hospital. Upon examination the doctor found ulcers in the stomach and performed an operation. The patient was very sick until the Lord called him on April 29. He lived in fellowship with his Saviour and kept his faith to the end. He leaves to mourn his departure his dear wife, his and her parents. brothers and sisters, and many other relatives and friends who hope to see him again in Glory. He attained the age of 27 years, 5 months, 13 days.

Funeral services were held on May 1 at the home of his parents and at the San Marcos Mennonite Church. The pastor, Rev. F. F. Jantzen, spoke words of comfort based on Isa. 28:29 in the German, and Rev. C. Hege, the neighboring pastor, spoke in English using I Peter 1:3 and Col. 3:1, 2 as his text.

Peter Goertz was born March 27, 1865, in Crimea, Russia, the son of Franz and Maria, nee Schroeder. In 1877 the family with their five children came to the United States, making their home near Hillsboro, Kansas At sixteen years of age he was baptized on the confession of his faith by Elder John Schroeder and received into the Johannestal Mennonite Church which connection he never severed. On December 5, 1891, he was united in marriage to Miss Minnie Nickel with whom he was privileged to live forty-five years and some months. The Lord blessed their union with six children, two sons and four daughters. One son passed away in infancy. On April 24, 1937, at the age of 72 years and 28 days, he passed away. He leaves to bless his memory, his faithful companion, five children, his mother, five brothers and four sisters, and many other relatives and friends. Funeral services were conducted at the Johannestal church, Rev. Valentine Nickel and Rev. J. H. Epp officiating.

Mrs. Helen Funk, daughter of Mr. and Mrs. J. J. Unruh, was born at Mountain Lake, Minnesota, July 20, 1896. In 1913, at Aberdeen, Idaho, she was united in marriage with Jacob Funk. To this union their only son Herbert was born. In 1933 they moved to a home on the Albany-Cornvallis highway, Oregon. There on the morning of April 27 death came to her peacefully and she went home to be with the Lord whom she dearly loved. Mrs. Funk reached the age of 40 years, 9 months and 7 days. She leaves to mourn her departure, her devoted husband and her loving son, her parents, three brothers and their wives, three sisters and their husbands, and other relatives and a host of friends. Mrs. Funk was a member of the Grace Mennonite Church of Albany, Oregon, and her funeral was conducted by her pastor, Rev. W. A. Augsburger.

FAITH IN GOD NECESSARY FOR GOOD CITIZENSHIP

If you don't believe in God, if you don't believe that man has a duty to worship him, you can't make a case for the inalienableness of man's rights. When the founders of this country declared that all men were created equal, they were not thinking ridiculously of equality with respect to health, intelligence, or wealth. They were referring to the equality of men with respect to *rights,* not at all dependent upon health, intelligence or wealth. They were saying that men are equal to each other, and equal as individuals to the aggregate of individuals known as society. They were convinced that man derives his rights from his Creator, not from Society, and that what God has given, only God can take away. It is not hard to see why, then, it is necessary for religion to be allowed all the room it needs in this country. Without it, and without the beliefs which it teaches concerning the relations of the Creator to the men and women He created, our entire American system of government would be without foundation. Remember that, whenever the extremely-emancipated "liberals" who work under cover for the totalitarian system try to tell you that religion is not essential to America.

—Selected.

HOW THEY DO IT IN RUSSIA.—That increasing company in our own land who believe in allowing children to go uncontrolled, should be interested in the following news item from Russia via the *Daily Mail,* London.

"Moscow. Elia Ageenko, top class pupil of the village school at Zavidovo, Central Russia, failed to pass an examination he had entered. He took an old rifle, loaded it, and shot and killed his teacher."

There is self-expression in bloom! Let the high brows with low standards take warning. You say you do not wish to influence the actions and decisions of your children. You want them to grow in natural manner. The gardener who does not "influence" his soil will have a crop of weeds. The choice is not between flowers and nothing, but flowers and weeds. So it is with life and character. If you do not plant the Word of God and righteousness, the world will plant unrighteousness and sin.

« « JOTTINGS » »

— Rev. D. D. Eitzen who very successfully served the Immanuel Mennonite Church, Los Angeles, California, as its pastor, has resigned, and has been elected to the Turner Fellowship of Andover Newton Seminary, at Boston. This gives him the coveted opportunity to continue research on his problem, "Seelsorge." He will work under R. C. Cabot and his associates in the field of pastoral psychology at the Seminary and Harvard University. This will be for twelve months, beginning next September. The arrangement includes service as spiritual counselor on a hospital staff.

— Missionary Wiens', with daughters Martha and Frieda, arrived in Newton, Kansas, where they expect to make their temporary home, on the afternoon of Wednesday May 13. Mieka, their oldest daughter, who is a senior at Bethel College, met them at Hutchinson.With Rudolph, their younger son, at Lehigh, Kansas, where he is superintendent of schools, and Ferdinand, their oldest son, at Berne, Indiana, where he serves as manager of the Mennonite Book Concern, the family is now all back on American soil, from where the parents went out to India about forty years ago.

— Dr. Lewis Sperry Chafer, president of Dallas Theological Seminary, Dallas, Texas, serves the First Mennonite Church of Berne, Indiana, in a series of evangelistic meetings during Pentecostal week, May 16 to 21. There are services in the morning and in the evening. The themes for the morning services are: The Passing of the Law, Abiding in Christ, What is Worldliness? The Resurrection of Christ, The Resurrection of the Body; those for the evenings, Ignorant of God's Righteousness, The Last Days of Israel, The Last Days of the Church, Our Gathering Together Unto Him, The Near Future.

— Prof. P. C. Hiebert, formerly of Tabor College, now of Sterling College, Kansas, has been delegated by the M. B. Conference to make a trip to Paraguay, South America, this summer. He is to visit the Mennonite settlers there who have been going through rather strenuous times. He is to bring them counsel and comfort, and to serve them with the Word of God.

— Freeman College had another discussion meeting between faculty members, ministers, and others interested in the school, on May 6. Rev. Albert Claassen spoke to the students, May 3, on "The Ministry as a Profession."

— "Blue Jay" is the title of the annual recently published by the students of Tabor College. Such "annuals serve to retain the golden memories of our school days. They contain many pictures, each telling a story of its own. Strains of our alma mater song are found throughout the book." — Weekly Review.

— The population of Palestine now numbers 1,358,590. Of these 822,215 are Mohammedans, 413,018 Jews, 111,230 Christians, and the rest other peoples.

— "The best general means to insure the profitable employment of our time is to accustom ourselves to living in *continual* dependence upon the Spirit of God and His law, receiving, every instant, whatever He is pleased to bestow; consulting Him in our weaker moments when virtue seems to fail"—Fenelon.

— "He who cannot find time to consult his Bible will one day find he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself."—Hannah Moore.

With a successful Boster Banquet the ten-days intensive campaign for funds for Bethel College closed Tuesday evening, May 11. Advance gifts and Bethel College Fellowships amounted to $33,000; team organizations $7,821; faculty $9,000, students $883, making a total of $50,704.20. However not all fellowships reported.—This is only the beginning of a larger campaign to begin next fall.

— The Mennonite Central Committee has purchased a large tract of land in Paraguay. It is the land on which the Russian colonists are now located. A number of brethren from the various supporting groups have taken shares in a loan to the Committee to consummate the purchase.

— Why do People Go to Church? A questionnaire circulated in a Baptist church in Chicago on this question brought answers showing that the reasons most keenly felt were: The need for friendship and fellowship, for intellectual insight and a philosophy of life, for light on social issues, for the numerous emotional experiences characteristic of religious devotion, for courage and determination, security and spiritual comfort, and for certain personal adjustments.

— In 1880 three farmers out of four owned the land they operated; only one in four was a tenant. Today two farmers out of every five are tenants, and the three farmers who are still owners have seen their equity in their own land decline until it is considerable less than half the land's total value.

— The visits of Dr. H. A. Fast, General Conference Field Secretary to the churches of the Pacific District are proving very inspirational and helpful. — The Worker's Exchange.

— If you are in the market for books, church supplies, or anything needed in the line of general literature, give your order to the Mennonite Book Concern. Prices will meet competition elsewhere and the Church will benefit by whatever money you have to spend with the Concern. If you write THE MENNONITE BOOK CONCERN, BERNE, INDIANA, for a catalog of its wares, the manager will be glad to send you one.—Rev. S. M. Grubb, Sunday Bulletin.

— The San Marcos Mennonite Church near Paso Robles, California, enjoyed three days of meetings, April 25-27, conducted by Rev. H. A. Fast, General Conference field secretary. The church as a whole has been stirred to greater services for the Lord, as well as for our Conference, which is the Lord's.

SOME HELPFUL NEW BOOKS!

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We are thrilled and inspired by reading the lives and accomplishments of these men. All of them were earnest Christians, men whose great mission in life was the winning of souls through the preaching of the Gospel. In a day when Christians everywhere are hungering for another widespread revival this book will find ready acceptance.

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THE MENNONITE BOOK CONCERN
BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, MAY 25, 1937 NO. 21

The Worth of Modesty

"A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies. Like the shades in paintings, it raises and rounds every figure and makes the colors more beautiful, though not so glaring as they would be without."—Addison.

Nothing is so becoming as modesty. It was one of the outstanding traits of Jesus' character, and we do well to emulate him in not thinking "more highly of ourselves than we ought to." There is hardly a thing more worthy of cultivation in personality than simple, unpretending manners. It is the one trait that somehow makes a person attractive even though his outward appearance may be unattractive. That is especially so with woman as someone has said, "Modesty in woman has two special advantages—it enhances beauty and veils uncomeliness."

Modesty is not a weakness; on the contrary, it is perfectly compatable with strength, and, as a matter of fact, it is generally found among men of uncommon ability and force.

The Latin word from which the word *modesty* is derived is *modus,* which signifies *a standard of measurement*. Thus, modesty is not self-depreciation; it doesn't mean underestimating, but properly evaluating one's self according to an accepted standard. Real modesty positively shuns deception. It heartily subscribes to the truth uttered by the Apostle Paul when he says, "If a man think himself to be something when he is nothing, he deceiveth himself."

The modest man is neither ignorant nor distrustful of his powers, but he does not vaunt himself because of them and is not puffed up. Sir Isaac Newton who did such valuable service for the world that he had a right to expect the homage of the populace, remained modest and likened himself to a boy who had picked up a few pebbles on the beach while the great ocean of truth lay undiscovered before him.

Here we have it. Genuine merit is always modest. The really great man is ever the most humble. He is aware of the fact that for everything that he knows or can do there a hundred things that he does not know or cannot do. The great charm of all knowledge and of all power is modesty. The pomposity of a good many people is an attempt to impose upon the world by passing for more than they are worth, by attracting more attention than their scanty merits deserve.

Modesty shows itself in different ways. It reveals itself throughout the personality of the individual. It shows itself in *action.* The modest man makes no noise or predictions or rash promises about what he is going to do. He minds his business and quietly, and usually efficiently, does his work.—Modesty shows itself in the *manner of walking.* In those parts of Europe that are frequented by American tourists, some of whom are by no means models of modesty, the natives there say that they can recognize us, especially young Americans, by the force with which we bring down our feet and by the clatter of our heels.—Modesty shows itself in *speech* and *conversation.* A modest person speaks in a pleasing tone, doesn't shout nor giggle with every utterance made, nor otherwise behave unduly demonstratively in his conversation. It seems as though we American people are losing the art of modesyt in social intercourse by giggling at everything that is being said.—Modesty shows itself in *dress.* A modest individual, a lady especially, will not overdress nor underdress, will not make herself conspicuous by dressing outlandishly lavishly, or in a manner that is way out of fashion or that distorts the form and poise of the body. In the manner of headgear one wonders if women especially are not going beyond the bounds of modesty.

Every Christian who is striving to exercise the virtue of modesty does well to heed the admonitions of Paul when he says, "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, of good report; if it be a virtue or praiseworthy, think on these things."

There is a Bible in the library of the University of Goettingen written on 2470 palm leaves.

FOREIGN MISSIONS
P. H. Richert

PASTOR TING LI MEI

P. H. Richert

Pastor Ting Li Mei has gone Home. When this news first travelled about, even those of us who never had met him personally felt saddened by the loss China and the world had sustained. Probably no other Chinese Christian has had such a tremendous influence on the student life of China. But his influence reached farther than China, for many in other lands have been helped by his prayer ministry. Already in my student days upon reading of Pastor Ting as a man who prayed for over five hundred persons every day, I was lead to start a prayer list of my own which intermittently has proven to be of tremendous spiritual value.

This prayer warrior, born in 1871, was brought up in a Christian home, nurtured as Timothy was. Even from childhood his was not an ordinary life. "For God gave him not a spirit of fearfulness, but of power and love and discipline." II Tim. 1:7. He was sent away to school while still quite young. He was so spiritual and witnessed so much for the Lord that he was known to all the students as the "Little Pastor."

After graduating from college he spent several years in teaching and then was called to a pastorate. This occurred just at the time of the Boxer uprising. He was arrested and cast into prison for forty days. He kept his Testament with him continually even at the expense of more severe punishment. Three times he was called before the judges and examined. Once he received 200 stripes (some reports give 500) laid on with a rod. He was threatened with death and was offered his freedom if he would speak one word against the Christian doctrine. He was determined, however, to remain true to His Lord, which he did. Truly he could have said as Paul did, "I bear branded on my body the marks of the Lord Jesus." Gal. 6:17.

From being a faithful witness Ting Li Mei became a bleeding herald of the Cross. Now he could look up into the face of his Lord and say, "This is my body that was broken for Thee." His spirit had taken fire. He became burdened over the fact that so many young men of his country were preparing for a business or political career while so few seemed willing to consecrate their lives to the gospel ministry. This was the beginning of his many years of service among students as the Travelling Secretary of the Chinese Student Volunteer Movement for the Christian Ministry.

Dr. John R. Mott says of Pastor Ting, "In recent years he has influenced the largest number of students to devote their lives to the Christian ministry ever secured by one man during the history of the Church in Asia."

As an evangelist, Pastor Ting has been used by the Holy Spirit to influence thousands of non-Christians of all classes to an earnest and prayerful study of the teachings of Jesus Christ. He would urge them to promise that if they find these teachings good and true, they would apply them to their own lives. In one city at the end of eight days over twelve hundred people signed declarations to this intent.

But probably his greatest ministry was his prayerful ministry. For scores of years he prayed daily for hundreds of individuals from every walk of life. Some of the names on his list were world-famed Christian leaders; others, humble folk unknown outside their own communities. At the time of his death his prayer list included about 2,500 names. How did he find time for so much prayer? By improving the moments which most of us waste. While riding on rickshas, traveling on the river boats or railway trains or waiting in the station; sometimes while walking on the street or sitting on the platform during a service, he used the unoccupied moments to intercede for his friends. Every day hours were spent pouring out his soul to God in their behalf.

Pastor Ting Li Mei has been called by some the St. John of China. What was the secret of his great life? Nothing but what we may all have if we are willing to pay the price.—Mrs. S. F. Pannabecker.

PEACE HEROES WILL BE MEMORIALIZED

The Peace Heroes Memorial Society, with headquarters in Cincinnati, Ohio, has since 1923 sponsored the holding of Memorial Day exercises in commemoration of the heroes of peace and social construction, upon whose risks and sufferings normal life depends—doctors, policemen, firemen, mothers, etc. The promoters of the Society, while differing widely in their views towards war, are united in their conviction that peace is the foundation of an enduring social order and that those who make it noble are real patriots. In their exercises, held for workers who have lost their lives at their employment and women who have died in childbirth, the fact that heroic service knows no limitations of sex, race, or creed is emphasized by having as participants Catholics, Jews, and Protestants and, on the program, at least one woman and one negro.

Persons or groups wishing to obtain descriptions of the services planned for Memorial Day, 1937, may secure them free of charge by addressing Peace Heroes Memorial Society, 842 Lexington Avenue, Cincinnati. —The American Friend.

HOME MISSIONS

W. S. Gottshall, Sec.

Brother *J. H. Janzen* writes from Vancouver, B. C.

—The work in the past winter was unusually difficult; the long winter and the snowbound roads and sickness have interferred, and the C. P. R. has not granted a clergy permit, so much work remains undone. In several places persons have expressed a desire to be baptized, and we had the joy that three of the girls in the Home have found the Lord and want to be identified with the Church of Christ. This is a real encouragement to us, for it is quite a task to win the young people away from that to which they have been drawn, so that it can only be accomplished through God's grace and power. We give Him our heart and hand, but only He gives the success to the effort.

We are here to conduct the Girls' Home and to help the different groups in their organization, but there is much more dependent on the work that needs to be done. I have secured for Brother B. B. Friesen a pass on the streetcars, and he has sought whoever could be found, and the Lord has honored his work, and since then several young people have attended our services. Sunday and Thursday afternoons the girls gather in our house. They divide their joys and sorrows with the mother of the family. From 7:30 to 8:30 we have either Bible Study or Catechetical Class. By request of the girls I have started to make them somewhat acquainted with Mennonite history.

In the congregational groups we have taken the first step to establish the organization, the first meeting of the Conference was held and "The Conference of the United Mennonites in British Columbia" is a reality. We are glad to report that here in Vancouver we have such that can work with us and have a heart for the word of the Lord, and we hope in time that the Conference will have prosperous congregations here in British Columbia.

The need for meeting houses is becoming more urgent. Abbottsford has secured the lot for the building and will no doubt soon begin the erection of a house of worship; Coughlan waits for Bro. Toews to come and dedicate their little church; Black Creek is building, and Pitt Meadows we hope, will soon also begin. The S. S. Union of the Eastern Conference has already made a contribution. But now something must be done in Vancouver, and this will cost more than in the country. The faithful have already given $135, but with this we will not be able to do much. Would the brethren be able to assist us? We would be very grateful and the contributing congregations would receive the blessing from the Lord.

J. J. Thiessen, Saskatoon, Sask.

The first quarter of 1937 was the coldest; the thermometer went down to 50 and 60 below zero, and the wood and coal bill rose to over one hundred dollars. Many people were sick, hardly any one escaped the flu. In some instances complications set in and the patient died. The hospitals were full of sick people and were a rich field of activity for me. The sick and dying and convalescent are grateful for our visits. I took part in four funerals.

The cold winter affected the Sunday School and Church attendance. I myself could not go out one Sunday because of the flu. The enrollment in the Sunday School, not including the adults, has risen to 75. We have a corps of good teachers who help to raise the standard of the work. (A recent donation of $1,000 toward their new church nearly wiped out their debt, Sec.) Our services, as a rule, are well attended, especially the night of the Young People's meeting. These are a good training for the deepening of the spiritual life. Thank God we have a number of believing young people who are ready to take part and who endeavor to keep themselves unspotted from the world.

There are eleven persons in the catechetical class. Some have had little religious training and the instructions are hard to grasp. The answers are all committed to memory. During the month of March we had blessed Bible and music presentations that were very suitable for the Suffering and Death and Resurrection of our Savior.

The work in the Girls' Home is progressing as reported previously. About 25 girls went to Vancouver because of higher wages there. We have at present about 80 girls that are regular patrons of the Home.

Johann P. Bueckert, Gretna, Man.

He writes: "During the winter I was twice hindered from my activities by sickness. As usual, so also this winter, we had a Bible discussion in Reinland. We had three services during the day, in the evening we had preaching. It has become characteristic of the time that the people want to know more of the things of the future and the second coming of Christ. For our study, I Thess. 4 to II Thess. 2 inclusive was selected. The Lord was near and many spoke of the blessing of God which they had received.

During the first half of January I endeavored to lead the prayer services in our villages. For this purpose we divided the workers in our congregation into three groups. The middle of February, I left home to visit other groups and to minister to them, and to attend a ministerial meeting in Gnadenthal. At Domain I worked in Bible instructions for three days together with two ministers of the "Bruedergemeinde." About half of the people belong to that Conference and together they and our people use our meeting house. At other places I administered the Lord's Supper and visited the sick and comforted the disconsolate, of which there were many this winter. We made a successful beginning with a Bible School this year. There were many hindrances, but we had five-weeks of school with nineteen pupils at Blumenort, Gnadenthal and Schoenwiese. The third day of Easter, the pupils gave a program in the church at Rosenort which made a very favorable impression.

THE MENNONITE

A religious weekly journal. English organ of the General Conference of the Mennonite Church of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

RELIEF

Compiled by O. O. Miller and A. Warkentin

Friends of our colonist brethren in Paraguay and supporters of the Mennonite Central Committee's efforts to aid in that colonization will be interested to know that the committee was first approached by the Estate of the principal owner. Our Secretary's January visit to Paraguay was mainly in the interests of this matter. The procedure in handling the negotiations —all details of the purchase plan, the purchase itself, the plan for financing the purchase, and the initial plans for holding the property and for resale of the occupied part to the colonists—has all been approved by the six Relief organizations that cooperate through the Central Committee.

A number of brethren throughout the various supporting groups are sharing in a special Loan to the Committee to cover the purchase. The colonists have agreed to a 15-year payment plan which is to liquidate the loan. Anyone interested in a reasonably safe 5% investment, and in having his investment serve a most worthy cause at the same time, can get fuller details as to security, plan for repayment, etc., from the Treasurer, Orlo O. Miller, Akron, Penna.

The Committee recognized God's definite leading in the manner in which this service to our Immigrant brethren has seemed to work out.

* * *

Bro. P. C. Hiebert, Chairman of the M. C. C., has booked passage on S. S. Pan America, sailing from New York, June 5, for a three month's visit to both Brazil and Paraguay Colonies. Bro. Hiebert's visit has mainly to do with the spiritual interests and organizations of our brethren there, and he goes as the representative of the Mennonite Brethren Church of North America. However, as Chairman of the M. C. C., his visit this summer will prove most valuable in looking after Committee interests. He plans to be with the Chaco, Paraguay, brethren during August.

* * *

24 bales of clothing and 2 bags of shoes—weight 2336 lbs.—conservatively valued at $1500.00, left Lancaster, Pa., on April 21 on the long journey to Paraguay. The Sisters Sewing Circles of the Eastern Mennonite Board of Missions and Charities contributed most of this and besides donated more than enough cash to cover transportation costs to Asuncion. Much of the clothing was new and the rest in good condition. We believe many hearts at the other end will be cheered by this help.

* * *

Word from Paraguay as of about March 1, indicated prospects for a better than average harvest. The cotton that had been saved from the grasshoppers was about ready for picking. The replanted areas also looked promising. This season's total planting is something over 3,000 acres. The Colony Cooperative was also in process of delivering 125 tons of beans which had been sold to the Army. This sale brings the season's first cash into the Colony—the equivalent of over $4,000 U. S.

The group, which in January organized to leave the present Chaco location, had sent a Committee to East Paraguay to study settlement possiblities there, but beyond this has apparently worked out no further leaving plans.

"True religion's more than doctrine
Something must be known and felt."

PUBLICATION

It will be of interest to the readers of THE MENNONITE to hear that our CHRISTIAN SUNDAY SCHOOL QUARTERLY *IS GOING OVER BIG.* Orders for nearly 12,000 copies were placed for the second quarter of this year, which is far beyond the fondest expectations of those who are directly responsible for this publication. It is ever true: With God all things are possible. This quarterly came into being with considerable fear as to the outcome, largely for this reason: Since our Sunday Schools had been using the quarterlies of seventeen different publishers, most of them very good, some of the promoters of our own enterprise had their doubts as to whether it would measure up with the best of those in use and whether it could wean our schools over to its use. But with a consecrated Board of Editors, and their work supported by the prayers of many brethren and sisters who felt that we should at last have our own English quarterly, our kind heavenly Father has seen fit to bless the undertaking. And we hear from different places that the more the adult Sunday School workers become familiar with the book, the better they like it. The editors and the two boards sponsoring the work deeply appreciate the splendid reception and the loyal support that the churches are giving this publication. Now, if these same churches will remember the Board of Publication during this year and next, with good collections, so that it may be in a position to get our own printing plant or join one already established, we would then also be able to put out quarterlies needed by other Sunday school units. May God richly bless our Christian Sunday School Quarterly in its use all over the land!

THE KINDERBOTE - JUNIOR MESSENGER, too, is making pretty good headway. And a good many churches or Sunday Schools who could use this publication stand in their own light by not adopting it and ordering it in lots for the schools. It is a worthy publication and because of its being printed in German and English, so that it can be used in the States and across the boundry in Canada, it furnishes a splendid bond of connection between the two large bodies of Mennonites on this continent. The editors of the paper are doing splendidly and orders are coming in from both Canada and the States, so that the mailing list now calls for nearly 2,500 copies, which is quite an increase.

THE MENNONITE also has had some increase but not as much as it deserves, if what the readers say of it is actually true. Its circulation is now 1975 copies.—T.

Schools and Education

The short articles on MAKE EDUCATION CHRISTIAN, furnished so far this year by President E. G. Kaufman of Bethel College, chairman of the Board of Education, are now concluded. In their place President A. S. Rosenberger of Bluffton College, secretary of the same Board, will furnish a series of short articles on our Mennonite colleges and other matter pertaining thereto. We hope to be able to bring the first of his articles in the next issue or very soon after that.

WHY IS KAGAWA SO POPULAR?

We are now far enough away from his recent visit to America to look deliberately at Kagawa and try to see why he was so popular. Like it or not, agree with him or not, the fact remains that he simply won his hearers. He may be right, he may be wrong in many of his theories and teachings, but all the same he filled the largest halls to overflowing.

Why is this?

Is it his theology? Some agree with him; others differ. Even you and I can find flaws in his theology. And yet they do not draw the crowds he drew.

Is it his knowledge of the Bible and his interpretations of Bible teachings? But thousands know the entire content of the Bible better than he does, and even his best friends will not accept all of his interpretations of Bible teachings.

Is it his oratory? None who heard him would set him up as an orator. Thousands are more eloquent in speech and more logical in presentation. And yet they speak to empty seats. Many who came to hear him either did not hear or could not understand.

Is it his theory of co-operatives? Others are advocating co-operatives fully as much as he does. Besides, perhaps as many disagree with his theory of co-operatives as agree with him. No other advocate of co-operatives gets the hearing that Kagawa has been accorded.

Is it because he has won the ears of the world? But what is there in the man or his message that the world runs after him? What does he have that others do not have? In what respects does he differ? Why will folks run after him? Why will they read his books? And all this when they do not live what he teaches?

May the following suggest a partial answer?

1. Perhaps somewhere in Japan he met the same Christ that Paul met on the Damascus road.

2. Perhaps like Paul he accepted that Christ and like Paul learned to say, "Christ liveth in me."

3. Perhaps folks see in him one who is trying to live the Christian life.

4. And all of this may be summed up in these few words: His words, his looks, his personality impress his hearers that they see before them a man who is simply, honestly, really trying to the best of his understanding to live the Christ-life toward God and man. —The Gospel Mesenger.

Sunday School Lesson

A. S. Bechtel

June 6, 1937

JOSEPH'S READINESS FOR SERVICE

Genesis chapters 37, 39-41 Printed 41:33-44

Introduction

We first see Joseph in our lesson narrative (37:2) when as a lad of 17 years, he brought an evil report of four of his brothers to his father. His brothers disliked him and the father's unfortunate partiality to Joseph fanned this into hatred. Joseph was a dreamer of dreams in which he saw a vision of a great future for himself. His unaffected, simple telling of these to his brothers further aroused their ill-will and hatred. They sold him into slavery and thought this would forever prevent their fulfillment. In reality they but started him on the road to high honors.

He became one of the slaves in Potiphar's house in Egypt. Because of unusual faithfulness, he was made overseer of his house (39:2-6). He was trusted because he was trustworthy. Character counts. Because of the false charges of Potiphar's wife, whose temptations he resisted (39:7-20), he was put into the king's prison. Here "God was with him," and soon he was put in charge of affairs of the prison (39:2--23).

Joseph a Wise Advisor to Pharaoh vs. 33-37

God had been training him step by step, preparing him for this hour of great opportunity and responsibility. He was a born ruler. His years of service in Potiphar's household (39:1-6) and in prison (39:20-25) had matured his administrative ability, developed his foresight, established his character in integrity and self-control.

Pharaoh had two strange dreams (41:1-8). His wise men could not interpret them. Joseph was called from the prison. He took no honor to himself in interpreting the king's dreams. God sent them and made known the meaning (vs. 16, 25, 28, 32).

Joseph believed the dreams were sent for a definite purpose and some practical action was needed. He made a definite proposal (vs. 34-36) to lay up a reserve store of grains during the seven years of plenty to be used when the famine came. This advice was highly pleasing to Pharaoh. Leaders, "wise and discreet," are needed in church, school and public life today. Joseph had not lost any of his faith in God during his days, years of trials. He confessed God before Pharaoh. Happy, the nation that has dependable advisers.

Joseph, Prime Minister—A Godly Ruler vs. 38-44

Pharaoh, worshipper of false gods, desired a man "in whom the spirit of God is," for the responsible office (v. 38). He recognized Joseph as the highest qualification needed for the rulership to which Joseph was promoted (vs. 39-41). True godliness is too little considered today in political circles. He was given full authority throughout all Egypt and given the royal seal and vesture. The dream of his youth is now fulfilled. His many trials were a part of his preparation. God was the real cause of his promotion, and continued as the central fact in his life. High honors did not turn his head. High office, to him, meant greater opportunity for service to the country and people. He served well in the great opportunity given him (41:46-49).

Nuggets of Truth

Joseph did the best possible in every situation. He never compromised with his ideals, but maintained his integrity of character.

Today men are needed who revere public service as a dignity and not merely as a personal benefit.

Youth is dreaming time. Youth without dreams means a purposeless maturity.

Joseph went to Egypt with a religion and character, adamant and beautiful.

Greatness of soul may be despised by lesser souls, but it cannot be conquered by meanness.

God protects his children and overrules seeming ill for good.

RELIGION IN THE HOME

As the home, so is the Church and the nation. The home is still the greatest institution, more important than the school or even the Church. Here we learn our first lessons in reverence towards God and duty toward our fellow-men. Here we develop habits in tender years, and we form attitudes toward life which stay with us all the rest of our days. It is therefore important that the home has religious books, that the children are taught reverence for God and the Church and all things Holy; that they are taught to appreciate the Bible, and to distinguish between right and wrong conduct. Religion, of course, is more easily "caught" than "taught," and so it is the solemn responsibility of the parents to so order their lives that they will not be stumbling blocks to their little ones. Christianity began with the birth of a child into a humble home. Christ lived in that home thirty years and blessed it. When Christ abides in our home there is nothing to fear.—Rev. Hostetler.

THE MANY-SIDED CHRIST

To the Architect He is the chief Cornerstone.
To the Baker He is the Living Bread
To the Banker He is the Hidden Treasure
To the Doctor He is the Great Physician
To the Carpenter He is the Door
To the Educator He is the Great Teacher
To the Farmer He is the Sower, Lord of Harvest
To the Jeweler He is the Pearl of Great Price
To the Lawyer He is the Lawgiver
To the Student He is the Incarnate Truth
To the Toiler He is the Giver of Rest
To the Sinner He is the Lamb of God that taketh away the sin of the world
To the Christian He is the Son of the Living God, the Redeemer and Lord.—Bethany Messenger.

Prayers are heard in heaven very much in proportion to our faith. Little faith will get very great mercies, but great faith still greater.—Spurgeon.

Sermon Sketch

J. J. Voth

KEEPING SPIRITUALLY FIT

Luke 6:12-19

This brief story presents to us a day out of the life of Jesus. Jesus finds himself in the midst of a busy season. He was extremely popular, many people came to him from everywhere to hear him and to be healed by him. The situation was such that one marvels at the spiritual strength and the physical stamina of Jesus which made it possible for him to stand up under it all. To meet and fulfill the demands made on him and to do so wisely was no small thing for him. But under it all Jesus lived a noble personal life and a religiously upright life.

How did he do it? Jesus lived in three spheres of activity: 1. The sphere of his relationship to God; 2. the sphere of his relationship to his co-workers; 3. the sphere of his relationship to the multitudes who followed him. We cannot well picture Jesus other than having lived in these three relationships. Neither can we well think of Jesus as having lived other than spiritually correct; and for him this required these three relationships. It is in this setting that we find the answer to the question: How did he do it?

I.

He maintained an inspiring contact with God. We are told—"he went out into a mountain to pray and he continued all night in prayer to God." We know that Jesus did this frequently. When the labors of the day were ended he went into a quiet place to pray. Often he took his disciples with him at least part of the way; then in the quietness and calm of the night he prayed to God. He must have felt a great need for this contact with his Father. The frequency of his prayers and the length of his prayers are evidence of this need. Why?

Did Jesus, being human, perhaps experience what other human beings experience—that when they are crowded and driven by the sheer force of the demands upon their energy—their vision becomes clouded and their spirit begins to lag? Perhaps Jesus too found himself in danger of losing his perspective in life. Perhaps at times the pressure of his labors was so great that out of sheer weariness he wasn't absolutely sure what really was the "acceptable way of life." Perhaps even his inspiration began to fade. The disappointments which he experienced, the slow progress with which he could achieve his purposes must at times have drained heavily upon his enthusiasm and put his inspiration at low ebb.

It was at times like these that Jesus withdrew into the solitude of the mountain to talk with his Father in heaven. He knew that this would clarify his vision, correct his perspective and revive the inspiration for his work.

II.

He sought an understanding companionship. Jesus had chosen the twelve disciples for a definite purpose. Commonly we think only of the advantages which came to the twelve from the constant contact with Jesus. We know they were chosen that he might train them to do his work and to teach them to understand the purpose and the program of the Kingdom of God. But Mark tells us that they were chosen that "they might be with him." Jesus valued the companionship of these disciples. He was never long away from them. In spite of their weaknesses, their jealousies and their denials, these twelve understood him better than anyone else.

Christians have ever recognized the need for an understanding companionship. The first churches were founded for the purpose of this companionship. The Apostle Paul went through the cities of Asia and Europe to found churches in order that the believers might be mutually helpful to each other. The most enduring, the most enjoyable and helpful social life is found among those who are spiritually sympathetic.

There have been times in the history of the Christian church when this phase of religious living has been neglected. The hermits of old furnish us with an example. We know today that that period was a dark period in the history of the church. Men have ever found it impossible to live spiritually well without the companionship and fellowship of like-minded folks.

III.

He exercised himself in worthwhile service. The last scene of this brief story presents Jesus with his disciples standing upon the plain. Immediately there crowded around him the many needy who desired his help. And we are told "he healed them all." To this end the other two spheres were the means. Having had contact with God and enjoying the fellowship of his disciples he was ready with power to serve effectively.

There were those who were troubled with evil spirits. There were those who were bowed down with great distress, mental agonies, despondency and despair. Sickness and disease was rampant but "he healed them all."

There were those who were conscious of their spiritual inability, whose spiritual hands and flesh had withered away because they had ceased to exercise their powers in some good cause. No one could restore these but he who had lived with God and who drew power from him. "There went power out from him and he healed them all."

It seems to have been impossible for Jesus as it is impossible for others to live well *among* men and serve well without having first lived well *with* God and men.

There is opportunity for understanding companionship among us if we would but cultivate it. There is opportunity to exercise ourselves in worthwhile service in our immediate environment. And there still is open to us the opportunity for inspiring contact with God. May we learn from Jesus how to keep spiritually fit.

How happy is it to believe, with a steadfast assuranc,e that our petitions are heard even while we are making them; and how delightful to meet with a proof of it in the effectual and actual grant of them.
—Cowper.

THANK GOD FOR HOME

I cannot thank Thee, God, enough
For this small plot of ground, this roof,
These lifted walls that close me in
And hold me tenderly; this proof
Of Thy kind care for my great need
Of shelter and of daily bread;
But Oh, there are no written words,
There are no words that have been said
That could express my gratitude
For the companionship of Love
That shares my simple fare—dear God,
A gift I would be worthy of!
And I would thank Thee for the tasks;
A fire to tend, a loaf to bake,
A floor to sweep, a seam to sew,
A clean, white-sheeted bed to make,
A lamp to light at evening time—
I thank Thee, God for all of these:
For home, my home—for every home—
I thank Thee, God, upon my knees.

—Grace Noll Crowell

FORUM

I read with much interest the editorial "How Come?" in the last issue of the Mennonite. Speaking of the growth in congregations requiring expansion in the Church house—enlarging or building new and larger houses—raised a question in my mind. The growth in congregations, is it from within only or mostly, or is it mostly from without the congregational families? Is our growth mostly, perhaps almost entirely from the natural increase of family membership, children coming and growing up or is it from gathering in those who, to a large extent, are not in any church at all?

My observation of Mennonite churches over a considerable territory tells me that our churches have grown almost entirely from within the families of the Church. There are a few exceptions that I have noted in our city churches and some, perhaps most of the Eastern Conference churches. Now why should this have been so, and still more why should it continue to remain so? Is our Mennonite Church, the individual congregations, doing home mission work in reaching the unchurched to any noticeable degree and extent? I fear not. If not, why not? Perhaps some are in solid Mennonite communities and have no opportunity to reach any unchurched. But do ALL Mennonites everywhere attend church?

I think the reference to the home influence in bringing up children "in the fear of the Lord", being a potent reason in keeping our churches well-filled is very fine indeed. Our people still TAKE their children to the house of the Lord.—A. S. Bechtel.

History of Bus Service at Bally, Pa.

Prior to 1922 the Hereford Mennonite Church, through members of Sunday school classes, conveyed children and adults from Boyertown along the way to Bally, to the Sunday morning services and back again on a covered auto-motor truck, owned by the late Harvey H. Latshaw, the classes defraying the expenses.

In 1922, however, the congregation purchased two busses, one to operate from Boyertown, bringing in the folks who wanted to attend Sunday school and church at Bally from there, and also from Bechtelsville, Eshbach and Barto; the other bus to set out from Pennsburg, East Greenville, and along the way to Bally. From the first both busses came loaded with people. A little later the service had to be extended, the first bus returning to Barto to bring in a second load of worshippers, coming in by way of Schultzville. These busses as well as the running expenses were paid for by the congregation.

After a number of years the Pennsburg-East Greenville folks provided their private means of conveyance, while the growing Boyertown-Bally contingent had to be serviced with a new and larger bus which carried from fifty to ninety children and adults to Bally every Sunday morning and back again after the service.

During the past year further increase in members made necessary, either to repair the old bus at considerable expense or to buy a new larger and better equipped one. The congregation authorized the trustees to do the latter, and they secured a new dual wheel up-to-date Chevrolet bus, equipped with every comfort to meet one's needs. It went into service the first week in April. This meant an outlay of $1948 including some allowance on the old bus. The trustees had to borrow $850. Pledges already secured reduce this to $700. This will be gradually paid off.

In this way we made it possible for one hundred children and adults to be in Sunday school and church, who otherwise would have little opportunity to attend. Before the days of the automobile the people walked in from Eshbach, Barto, Dale and Schultzville, but it is now inadvisable for people to walk on roads that are used as thoroughfares of auto travel. So we are convinced that ours is a service that we may render the community. For it should be borne in mind that most of the children that we have carried from this area the past fifteen years have united with the church of their own families: Boyertown, Hill Church, Niantic and Huffs. That is all right. We have at least rendered what service we could in helping shape their early Christian life. And *the Religion of Jesus Christ* is inclusive in a general sense. The Boyertown-Bally bus service during the last fifteen years owes much to Mr. Frank Snyder, who has been the trusted driver all that time, and that without pay. He feels that there is a service he can and ought to do for Christ and the Church, and he has been rewarded with the blessings that come to one who serves his fellowmen for the love of mankind and a great cause.

Mae Latshaw, Corr.

"When cruse and barrel both are dry,
We still will trust the Lord Most High."

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andres

Sponsored by
the Young People's
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Thoughts on Examinations

Swiftly another school year is drawing to its close! Throughout the land boys and girls, young men and women—yea, adults, too—are facing examinations, some one way, some another.

Examinations, from time immemorial, we suppose, have been accompanied with certain palpitations of the heart, and yet it should not be so. Examination time is vacation time for those who meet them rightly. Examination time is that time when the student, having labored honestly through the year, finds an extra hour or two to relax, to read an article he has not found time for before, to browse through a book which too long has been pushed aside; and to just sit in the library and meditate. Nothing to fear! The experiments were all written up in good time. The notebook is finished; the books all reviewed. Like our Lord when he had finished all creation, the faithful, conscientious student looks over his work for the year that is closing, and says, "Lo, it is good."

Examinations come to all of us, and they don't all come in May. They come when a certain cycle of life-experience has been our portion, and when those above us have reason to believe that we should, by now, be ready for larger tasks—for a demonstration of our ability to deal with life. Examination time is the time of fruits, when the teacher having sown in love, patience, and hope, looks now expectantly into the lives of his pupils, hoping to reap the fruits of another year of growth, and to find joy in a certain fellowship which he may now have with his students which he could not have had in September.

And if our human teachers so long for that fellowship with their pupils, how much more do our spiritual teachers. Our Master teacher looks for fellowship with His pupils! He too looks for a demonstration—the ability to deal deftly with life's problems, with principles we have learned from Him.

Quit looking upon examinations as something to be feared. Rest in faith upon your labors. Go to your examination before human teachers, or the examintion which Life brings to you from day to day, and say to yourself that this examination, however challenging it may be, your Teacher is looking for fellowship with you, his pupil. It will call forth all the goodness there is in you!

Out of the Ashes

After the little accident with the waste basket last week, we are with you again. We take ourselves so seriously at times, don't we? Now we just bet some of you did not even miss the Youth Section last week--honest, did you?

But there were some good things in it. We cannot recall them all, of course. But there was a splendid write-up of the convention of the California Sunday School and Christian Endeavor Association, telling of the wonderfully fine fellowship they had had. There was a nice little article by a young lady from Halstead, "Jesus, in the Home."

And, aside from the Christian Endeavor helps, there were some very interesting announcements of the Eastern District Conference Young People's Retreat, to be held at Green Lake, Pennsylvania, June 18-20. Once more the Eastern District Conference swings into a fine program for its young people. The program this year offers two courses. The first course, Course A, in the Bible Study, by Rev. Howard G. Nyce, is "The Christian Walk With God." Course B, dealing with practical living, by Rev. John Nussbaum, is "The Social Phase of the Believer's Walk."

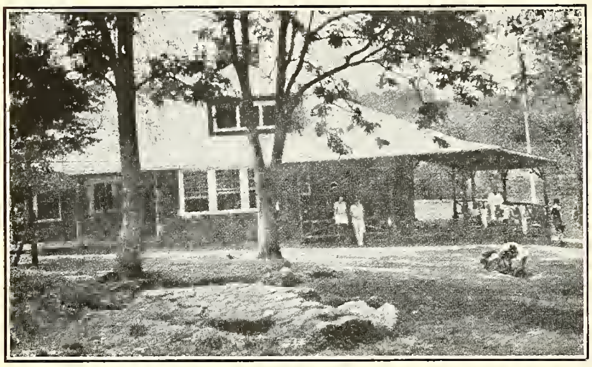
Special features include music by Adam Lutzweiler, with his Marimba-Xylophone, and vocal music by the Bluffton College Quartet; and special talks by Miss Elizabeth Goertz, missionary on furlough from China, and recreational diversion, under the direction of Walter H. and Eleanor Temple.

And finally, what to many is the most important part of any retreat, the group discussions, led by John E. Fretz, Albert Stover, Ernest Leitzel, and Edith Ross.

Do you feel the urge toward finer living? The retreat is for you. Do you feel the need of fellowship with others, also bearing burdens like yourself? The fellowship of the retreat is for you. Do you lack the decision and firmness of attractive Christian personality? The retreat is for YOU. Do you need a refilling of the Holy Spirit, a renewal of your contract with God? This retreat is for YOU.

In next week's issue we are going to tell you how you can attend these retreats. No one need stay away.

* * *



This is where the Eastern District retreat will be held —Boys' University Camp, Green Lane, Pa. Mark the dates: June 18-20.

* * *

BLUFFTON: A diversified program of activities has been planned for the climaxing week of college affairs starting Saturday evening, June 5, and concluding the following Wednesday. Musical events, athletic contests, Bluffton Day, and varied other alumni and senior exercises will make up the crowded final days of the school year.

BETHEL: Faces a three-way program as the year closes, of interest to differing groups. First the regular commencement activities of the closing week; second, the Mennonite Song Festival, May 30; and third, somewhat later, to be sure, the Kansas Institute of International Relations.

* * *

42nd Annual Convention, Eastern District Mennonite Young People's Union, Saturday, May 29. Theme: Christ liveth in me.

Finding Romance and Adventure in Reading

Young People's Topic, June 13, 1937

Acts 8:26-35

For Reading and Meditation

M., June 7. Love's young dream. Song of Sol., 1:1-7
T., June 8. Temptation and victory. Gen. 39:1-9
W., June 9. Ruth finds a home. Ruth 1:1-18
T., June 10. A story of God's providence. Esther 4:1-17
F., June 11. The hand of brotherhood. Luke 10: 25-37
S., June 12. The sweetest story ever told. Acts 10: 34-48

Program hints, problems, and projects

"For the high adventure of reading you must develop not only sight, but insight. . . . and that sometimes comes slowly, partly by growth, partly by cultivation, and partly by the grace of God."

1. Some people read nothing older than six months —it must be "new." Others read nothing until it is ten years old—by then it has "proved itself." Evaluate the two attitudes.

2. Write down the numbers from 1 to 20. Let these represent the centuries. Opposite each century, place the name of some writer with whom you are familiar, and following his name the contribution he has made to your life outlook.

3. We can't pick the environment in which we were born, but we can pick the environment in which we shall live, through the books which we select. Discuss.

4. "Prick it anywhere and it will bleed." This was said of the Bible, thinking of the real men and women that walk through its pages, living, loving, achieving like ourselves, but also making the same kind of mistakes that we make. Discuss some of these flesh and blood characters of the Bible.

5. Good topics for brief talks are: The Bible as Romance and Adventure, Poetry—an Adventure, Short-story Models from the Bible, Literary Workmanship of Random Scripture Selections, The Bible as History (or Science, or Fiction, or Biography, to suit the needs of the group.)

Witnessing at the Cost of Life

Intermediate C. E. Topic, June 13, 1937

Daily Quiet Readings

June 7. An early martyr. Acts 12:1-5
June 8. Death in the offing. Matt. 10:16-25
June 9. Life beyond death. Rev. 7:9-17
June 10. Christ with His witnesses. Matt. 28:19,20
June 11. The faithful witness. Rev. 1:4-7
June 12. The martyr's crown. 2 Tim. 4:6-8
June 13. Topic—Witnessing at the cost of life—Stephen. Acts 6:8-15; 7:54-60

Book Review Meeting

If your society members have not read a book on the life of Betty and John Stamm, a very profitable hour could be spent in having someone give a book review of the story, "The Triumph of John and Betty Stamm," by Mrs. Howard Taylor. Reading parts of "Quo Vadis" would also give a touch of realism to this topic to make it more personal.

Worship Service

Use the material suggested in the C. E. Quarterly, the Scripture lesson, and appropriate songs to build your worship program. Appropriate songs: "True-hearted, Whole-hearted," "I'll Go Where You Want Me to Go," "Faith is the Victory."

Bible Light on the Topic

1. What did Jesus warn his disciples to expect? Matt. 10:16-25
   Does it hold true for his disciples today? Give your reasons
2. What characteristics did Stephen have, which gave him courage to face death for Christ's sake? Study Acts 6 and 7
3. What was Paul's attitude? Acts 21:10-14
4. How does the Christian's hope give him courage to face death? Rev. 7:9-17

Questions To Help Us Think

1. For what are men willing to give up their lives? Name as many different things as you can.
2. What gives people courage to face death?
3. Why should anyone be willing to give up his life to witness for Christ?
9. How does Jesus banish fear of death? Matt. 28:19,20

For The Leader

Someone has said, "There are things that are worse than death." That is especially true for the Christian. Paul said, "To me to live is Christ, to die is gain." Peter and John were indifferent to the threats of those who had put them in prison and said, "We cannot but speak of the things that we have seen and heard." Whether they lost their lives or not was incidental, but witness for Christ they must.

Jesus set his face "steadfastly" toward Jerusalem, even though he knew his going there meant death. His followers throughout the centuries have shown this same courage in facing death for Christ's sake. When he said, "Lo, I am with you always," it was a promise to fill his disciples with the same spirit.

Closing Moments

A MISSIONARY UNAFRAID

Afraid? Of what?
To feel the spirit's glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?
Afraid—of that?

Afraid? Of what?
Afraid to see the Saviour's face,
To hear His welcome, and to trace
The glory gleam from wounds of grace?
Afraid—of that?

Afraid? Of what?
A flash—a crash—a pierced heart;
Darkness—light—O heaven's art!
A wound of His a counterpart!
Afraid—of that?

Afraid? Of what?
To enter into heaven's rest,
And yet to serve the Master blest,
From service good to service best?
Afraid—of that?

Afraid? Of what?
To do by death what life could not—
Baptize with death a stony plot,
Till souls shall blossom from that spot?
Afraid—of that?

—E. H. Hamilton

(This poem was inspired by John W. Vinson, a missionary who was captured by bandits in China not long ago and finally shot to death, when physically unable to accompany them further. A Chinese girl told of the bandits threatening him. "No," he answered, "I'm not afraid. If you shoot me I will go straight to Heaven. My loving Lord Jesus is waiting for me there." This was a favorite poem of the Stamms, who were murdered in China in 1934.) This information should be given before the poem is read.

Hymn: "Faith of Our Fathers"
Benediction

The Night Cometh

A year has passed since the suggestion was offered to allow three minutes of each meeting for missions. These three minutes are to keep our juniors in touch with our conference endeavors—with the needs, the work, and the fruitage; with the laborers on the field. Have we done this? So often we hear the phrase: "How quickly they grow up." It is not long until juniors become young people and young people, adults; adults that must "put their hand to the plow." Are we doing what we can in preparing future workers for the vineyard? Are your juniors experiencing missions? Missions, though so objective, is still subjective. In the very act of giving and praying and telling a subjective experience is involved which builds the "tissues" of the heart. The juniors need this. Standing before eyes that could not see, our Lord spoke the words: "We must work the works of Him that sent me while it is day, the night cometh." It is day for us. So many eyes are waiting to be released from darkness. So many eyes of youth are turned to us ready to believe anything we say, ready to do anything we ask. They want the DAWN! Can we lead them into it? When DAY comes for them, can they go forth to work in the strength of the conquering "Son" who is the Light of the world? We need to teach them missions through the missions that we have, lest, when our night come, we have failed to prepare new recruits for the day.

Missions is such an interesting subject. Juniors will always enjoy it. Appoint a reporter from meeting to meeting. His responsibility would be to bring news from the mission fields, gathered from our publications. (Indirectly, this would also insure future readers for our papers). These three minutes could be varied. Now and again you might ask the group to be ready to report on items of interest, or, each one be ready to name one missionary and his field of labor. It would be of interest to supply your juniors with names of juniors on mission fields with whom they could correspond. Any letters received could be read before the group.

Program suggestions for June 6, 1937
Our Missions in America

Let the verse for the evening be John 9:4 which could appear on poster and pin-ons and blackboard.

1, Song service using mission hymns
2. Scripture: John 4:31-36; Matt. 9:37,38
3. Prayer for blessing upon this study of missions; for open eyes that we might see the needs, for hearts willing to learn and love and do
4. Our American Fields. In charge of leader showing the location of the stations on large outline map and reviewing the missionaries in each station. When you feel the children know these, then supply the group with slips bearing the names of these missionaries. Divide group into even sides. Let these step to the map alternately and pin the name to the station where it belongs. Let each one pinning a name, tear a stub from the slip if he has placed it correctly. Should he have made a mistake, he forfeits his stub and his slip is given to the next person who, thus, has two to place. The side having the most stubs is the winner
5. What Has Happened? Reports from the stations as found in our papers. Let one junior represent only one station, finding his own material
6. Special music
7. What Are the Needs? In charge of leader. See Mission News and Notes under "Projects". Also The Mennonite, May 11 issue under "Wanted: New Recruits"
8. Prayer period. Lead the juniors to pray for these various needs. Choose a missionary whom you wish to remember in prayer throughout the week
9. Closing song: "What Shall the Harvest Be?"
10. Benediction

Junior Corner

"The heathen has a hundred thousand gods
Of brass and stone and clay,
But unto none can he address the words
"Our Father" when he kneels to pray.
I look on them. And then I look to Him
Who died on Calvary;
And when I come to make my choice, O Christ,
How can I choose but Thee?

I know that in myself no power lies
To break the chains of sin;
I know that in my helplessness
I am as other men.
Since I must choose between myself and Him
Who died on Calvary,
Since I must choose between the two, O Christ,
How can I choose but Thee."

SUMMER SCHOOL AT BETHEL COLLEGE

As usual Bethel College will again have a Summer Session of eight weeks, beginning Monday, May 31 and ending Friday, July 23.

A faculty of twenty-one persons will give instruction in more than sixty courses in: Art, Bible, Biology, Chemistry, Commerce, Economics, Education, English, Home Economics, Industrial Arts, Languages, Mathematics, Music, Physics, Philosophy, Psychology, Sociology, and Speech.

TUITION for the Summer School is $5.00 per semester hour. BOARD, $4.00 per week; PIANO AND ORGAN, $1.50 per lesson. ROOM, $1.00 per week.

In addition to these courses students enrolling for the Summer Session may take in some of the Special Lectures to be given in THE KANSAS INSTITUTE OF INTERNATIONAL RELATIONS which will convene at the college from June 8 to 18. Some of the outstanding lecturers and lectures of the Institute are Layton Richards, England, *Religious Aspect of World Peace;* Sidney B. Fay, Harvard University, *The European Crisis;* Y. T. Wu, China, *The Far Eastern Problems;* Pierre de Lanux, France *International Cooperation for Peace.;* Wm. T. Stone, Washington, D. C., *American Neutrality;* Harold Rugg, Columbia University, *Effective Peace Technique;* C. Douglas Booth, Canada, *International Economic Policies.*

LIVING EPISTLES

"Do you do any literary work?" asked a neighbor of a mother.

"Yes," she replied, "I am writing two books."

"What are their titles?"

" 'John' and 'Mary,' " she answered. "*My business is to write upon the minds and hearts of my children the lessons that they shall never forget.*"—C. C. D.

CORRESPONDENCE

Bethesda Church, Henderson, Nebraska

The catechetical class which have received instruction in God's plan of salvation for the past three months were baptized on confession of their faith in Christ as their Savior on Pentecost Sunday. And on Monday the Lord's supper was celebrated in remembrance of His death. A large number partook of this emblem.

On May 3 the congregation empowered our ministers to select delegates to the Northern District Conference, to be held at Bloomfield, Mont., June 5 to 7, and the Sunday school superintendent was authorized to do the same for representation at the S. S. Convention to be held at the same place.

On Ascension Day our Mission societies gave a program and had a sale of the articles they had made. It netted $120.00, half of which is to be used for mission work.—The deacons of our church with those of the other two local churches have again arranged for a two-weeks' Vacation Bible School.

Our Sunday school has an enrollment of 820. The attendance last Sunday was 793, in all probability a record number.—More than seventy voices of the four respective church choirs practice once a week under separate leadership, and serve alternately each Sunday morning in our worship service.—Eldon A. W. Friesen will leave this week for an evangelistic tour in the Northern district and to attend the District Conference at Bloomfield.

Second Menn. Church, Beatrice, Nebr.

Returned from the Sunland, my wife and myself feel that the brethren and sisters want to know something about California. We thank God that he was so gracious to us for protection and also for so many friends that we met there. It was a great pleasure to us to see so many new things in this great wonderland.

First of all there is God's great out-of-doors which astonishes anybody, even the Californians, when one looks at the great mountains, Mt. Wilson, Mt. Low, and last but not least, Old Baldy, covered with snow pretty nearly all the year. You can look at them every day and will always admire them. Flowers of all kinds beautify the land and the gardens, and on Sunday morning there is the wonderful display of the prettiest flowers in the churches. We had the privilege to see the Riverside Mission and the San Gabriel Mission built over 100 years ago. We saw the Morris Dam, 350 feet deep and two miles long, from which Pasadena gets its water supply, and they are now building Dam No. 1 which is still bigger. We went through many orchards. Orange and lemon trees are partly damaged by frost.

East Los Angeles has over 200 factories, built up in the last ten years, which employ many thousands of men. These factories came there on account of the reasonable cost of power. The Edison Electric Company supplies them with it. Another thing that causes astonishment is the many oil wells that are in the Pacific Ocean near the coast. No wonder people call California the Land of Wonders.

MONTHLY REPORT

Report of the Committee on Schools and Education of the Western District Conference

The committee can now report that until May 1, 1937, 615 books have been received and listed for the Western District Loan Library. These books will be grouped and catalogued during May, and we hope that more English books will be contributed to this collection.

The historical collection also has increased. All historical material is placed into the All Mennonite Historical Library. It will interest our churches that Mr. P. S. Goertz has consented to catalogue this Historical Library and is working very carefully and intelligently. Until now this is the first Mennonite Historical Library which is being catalogued after a modern cataloguing system.

Again some churches have sent in examination questions for their Teachers' Training graduates. As far as the Committee can observe the teachers and students have done very good work, and the Committee would like to encourage all churches very much to organize such training courses for their Sunday School workers. One Minister writes, "There were fifteen regular students and a number of visitors (in our class). We have had a most enjoyable and blessed time in this study of God's word."

For the Sunday School Convention which is to convene on Sunday, June 6, at Bethel College, the Committee is preparing an exhibition of helps for Sunday School teachers and also a display of all Mennonite periodicals including Sunday School Quarterlies.

The Committee,
A. Warkentin, Sec.

EXPLANATION

Complaints have come in that THE MENNONITE is too slow reaching points on the Pacific coast, Canada, and Pennsylvania, in spite of the fact that it goes in the mail on Monday of each week, a day before the publication date. So the trouble had to be charged to faulty transit in the mail service. The Postoffice Department was appealed to, officials have called and assured us of immediate improvement. Will readers who have complained kindly report the effect of the change?

"Prayer," says St. Jerome, "is a groam." Ah! our groans are prayers as well. The very cry of distress is an involuntary appeal to that invisible Power whose aid the soul invokes.—Mme. Swetchine.

We had several small showers here lately. The wheat and the oats are looking good. We hope that the grasshoppers will not damage crops as they did last year. Our pastor, Rev. M. Horsch, has been with us ten years on May 15, and we are grateful to God that he and Mrs. Horsch have been in our midst to bless us. We hope that it may be God's will that they can serve us another ten years.

Conferences, Gatherings, Special Days

MENNONITE SONG FESTIVAL, Sunday, May 30, 1937, at the Bethel College Bowl. *See program in this issue*

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NORTHERN DISTRICT CONFERENCE SESSION, June 5 to 8, 1937, at Bloomfield, Montana. *See program, Mennonite, April 27*

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MENNONITE S. S. AND C. E. CONVENTION, June 5, 6, and 7 at Colfax, Wash. *See program in this issue*

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PACIFIC DISTRICT CONFERENCE SESSION, June 17 to 20, 1937, at the First Mennonite Church, Reedley, California.*See program in Mennonite, May 11*

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KANSAS INSTITUTE OF INTERNATIONAL RELATIONS, June 8 to 18, at Bethel College, Kansas. Write to Dr. E. L. Harshbarger, Dean of the Institute, Bethel College, Kansas, for information.

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MIDDLE DISTRICT CONFERENCE SESSION, August 12 to 15, 1937, at the First Mennonite Church, Sugar Creek, Ohio

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HOME MISSION OF THE WESTERN DISTRICT CONFERENCE

RECEIPTS FOR APRIL, 1937

Thomas Co., P. J. Franz	$60.73
A Friend	10.00
Bergtal, Pawnee Rock, H. C. Schultz	32.80
Herold, J. A. Harms	11.21
Sichar, H. S. Ratzlaff	4.35
Hoffnungsau, A. B. Reimer	31.61
Buhler, J. B. Regier	9.63
Int. Trust fund, P. W. Bartsch	56.69
Hoffnungsau S. S., Ben M. Ediger	13.35
Brudertal S. S., P. F. Funk	58.58
Hebron, D. B. Neufeld	22.40
Emmanuel, Fred C. Wedel	28.00
Garden Township, Paul E. Vogt	20.10
Friedensfeld, H. B. Regier	15.00
Kidron, F. W. Koehn	4.00
Garden Township S. S., Willie Voran	18.82
New Hopedale, J. J. Thomas	5.24
Christian, H. S. Wedel	86.30
Mennoville, Mrs. O. C. Wehmuller	10.40
Thomas Co., Peter J. Franz	7.71

Gratefully submitted,

H. J. Dyck, Treas.
Elbing, Kansas

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinte keys of man's wants and God's goodness. Hugh Miller.

« « JOTTINGS » »

—Rev. S. M. Musselman, for a number of years pastor of the Mennonite Church at Pretty Prairie, Kansas, has accepted the pastorate of the Lorraine Ave. Mennonite Church at Wichita, Kansas, and moved his family there May 18. The Pretty Prairie folks gave the departing minister's family a farewell reception, with an appropriate program on the evening of May 17. Rev. Olin Krehbiel was in charge of the Wichita church before they moved East to serve the Grace Mennonite Church at Lansdale, Pa. There is a promising field for a growing Mennonite Church in the rapidly developing city of Wichita, with a population of over 100,000. With intercessory prayer by many for the work of the new pastor much good can come from his work there.

—Rev. P. P. Tschetter of Freeman, S. D., who recently conducted evangelistic meetings in the Pretty Prairie Church, has accepted a call to serve the church as its minister, and the family expects to move there about June 20. Rev. Tschetter has been serving a church near Freeman, S. D., but has taken the time to hold evangelistic meetings here and there. The Pretty Prairie Church is a congregation of about 560 members, with a large number of children and young people and a number of live organizations which claim the pastor's attention, besides the church. Hence the new minister like the outgoing one will find plenty of work.

—ACTION.—Christians are not inferior people. According to Scripture they are *the salt of the earth.* It is not supposed that believers will sit supinely and allow forces of evil to triumph, without a protest. Words will no longer suffice. Action, on the part of God's people, is needed if a major catastrophe is to be averted. Scriptural weapons are more powerful than physical weapons. If Christians will unite their efforts toward one great objective, *the kindling of revival fires throughout the Nation,* America can be kept a safe place in which to live for several years to come."—Exchange.

—Rev. D. D. Eitzen, Los Angeles, California, whose resignation from the pastorate of the Mennonite Church there we reported last week, has made a valuable contribution to the work of the General Conference as chairman of the Young People's Committee. Under his leadership it has strengthened its recognition as a body of workers; they have their share in the work of the Field Secretary and are doing constructive work. It is to be hoped that Rev. Eitzen will be able to continue in office, even though he enters a new sphere of activity.

—*Northern District Conference.*—The Bethlehem Mennonite Church at Bloomfield, Mont., through its pastor J. F. Sawatzky, is cordially inviting the churches of that district to *the Conference and S. S. Convention to be held there June 5 to 8 next.* Since Bloomfield has no railroad service, guests coming in by rail via Glendive or Richey should notify Rev. Sawatzky in time, so that transportation may be provided. Those coming by auto should stop at the church to get their assignments.

—*The Pacific District Conference convenes at the first Mennonite Church at Reedley, Calif., June 17-20.* The secretary, Rev. M. J. Galle, calls attention to the Minister's meeting on June 17 preceding the conference; all pastors should be present morning and afternoon. Conference proper begins in the evening of that day. A revised constitution in English will be presented, copies of it having been sent to each church. A rich program is in store and a large attendance is anticipated. Earnest prayer for the success of the meeting is urged.

—Rev. H. P. Krehbiel who has just now handed to the printers his manuscript of a valuable piece of work entitled WAR, PEACE AND AMITY is being requisitioned to give talks on this subject. Recently he addressed a large Sunday school class of young people in the Methodist Church at Newton, Kansas, at the invitation of its leader, Dr. Ralph Hertzler. The conviction of the need of non-resistance as taught in the Bible is slowly working its way into the hearts and minds of the Christians in other denominations.

—The Mennonite hospitals have again had their annual meetings. This year they coincided with "Hospital Day," May 4. The meetings held at the Bethel Hospital and Home for the Aged at Newton, and at the Bethesda Hospital and Old People's Home at Goessel, Kansas, were well attended and the reports on the work and the financial conditions were gratifying.

—At the commencement exercises of Freeman Junior College, Freeman, South Dakota, Friday, June 27, Dr. J. R. Thierstein of Bethel College who served that school, which was then called South Dakota Mennonite College, as its first principal, from 1904 to 1908, will give the address. He will also speak at the Alumni Meeting there on the following day.

—A large song festival was held at Saskatoon, Sask., May 6. Mixed choirs from Waldheim, Tiefengrund, Rosthern, and Saskatoon, male choirs from Hague, Rosthern, and solists participated in the program.

—Premier Stanley Baldwin of Great Britain, in what he said was the last speech he would make as prime minister, stamped the League of Nations as an organization of *doubtful value,* and added that The League and the Treaty of Versailles have belied the hopes of mankind, and they have given way to disillusion.

—Those of us who have followed the rather spectacular life of Edward, the erstwhile Prince of Wales, then King Edward, and now Duke of Windsor, and more recently took note of the manner in which King George VI has been taking hold of things, including his simple coronation address which seemed from a sincere heart and a dutiful mind, are inclined to congratulate the English people upon the turn that things have taken, feeling that the change is apt to result to their good.

—Missionary H. J. Brown and family, who are coming home from China for a much deserved furlough, write that they sail on the Empress of Japan and hope to reach Vancouver, B. C., June 29. Mail will reach them there in care of Rev. J. H. Jantzen, 2880 W. 42nd Ave., Vancouver, B. C.

—Rev. Edison Habegger and his quintet who have been doing evangelistic work in Scotland and England for some months, are planning to return to the United States in a few weeks.

—Prominent national and international economists are predicting that the unhealthy boom now on as the result of the unprecendented expenditures on armaments and military preparations is going to end in another period of depression, due to arrive some time in 1938.

—Rev. Olin Krehbiel of Lansdale, Pa., has joined the group of ministers that are sending in their bulletins. His is called, "The Grace Mennonite Church Messenger." It is a splendid little sheet.

—Twenty-five churches with a membership of 3500 were represented at the recent session of the Eastern District Conference. Rev. Olin Krehbiel gave the principal address at the Sunday afternoon S. S. and Y. P. session, on the subject, *Is the Young Man Safe?* Rev. Freeman Swartz was reelected president for his second term.—Grace Menn. Ch. Messenger.

—The Tabor Mennonite Church Building Fund Sale will take place Thursday, May 27 at 10 A.M. at the Sand Creek School, Dist. 33.—J. A. Peters.

—*The President's Best Friend.* The best friend President Roosevelt ever had is the Supreme Court, if he only knew it. The N.R.A., for one thing, proved, after a trial, unworkable; then the Supreme Court declared it unconstitutional, killing it before it could do more damage.—Exchange.

—The Atheistic Society of Siberia, in its plans for the celebration of the twentieth anniversary of the bolshevistic revolution, has decided upon the construction of a train which is to bear the name "The Flying Atheist" (godless). The train is to be made up of several cars and is to be equipped with a printing press, a radio station, several loud speakers, a "movie," and an exhibit of church outrages, all for the purpose of making effective atheistic propaganda.—Rundschau

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THE CONFUSION OF TONGUES. *Therefore is the name of it called Babel, because the Lord did there confound the language of the earth.* Gen. 9:9.

The late Bishop Selwyn devoted a great part of his time to visiting the Melanesian Isles, and he thus writes home about the difficulty of languages, "Nothing but a special interposition of the Divine Power could have produced such a confusion of tongues as we find here. In islands not larger than the Isle of Wight, we find dialects so distinct that the inhabitants of the various districts hold no communication with one another."

THREE BAD BARGAINS. *Thus Esau despised his birthright.* Gen. 25:34.

A Sunday school teacher remarked that he who buys the truth makes a good bargain. I inquired if any scholar recollected an instance in Scripture of a bad bargain. "I do," replied a boy, "Esau sold his birthright for a mess of pottage." A second said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver." A third boy observed, "Our Lord tells us that he makes a bad bargain who, to gain a whole world, loses his own soul."

BOOK CHAT

F. J. Wiens

Poetry and music are often the refuge of those who are in sorrow and distress as well as being a medium of expression for those in a joyful mood. Every now and then we are asked to suggest a book or a motto suitable as a gift for someone in trouble or sorrow. Some of the finest, most comforting poetry is found in our Christian song books and hymn books. Next to our Bibles we are most likely to find words of cheer and hope in some of the great hymns, and to every person in need of comfort or encouragement I would suggest that you read over and over or repeat to yourself while at work the words of the songs and hymns that have become especially precious to you.

Only those who have experienced deep sorrow or distress are in position to really appreciate certain passages of Scripture and certain poetry. When our dearest ones lie cold in death before us, when friends we have trusted betray us, when even Christian people engage in silly gossip or do things that cause those weaker in the faith to stumble, it is often a great promise in the Bible or some beautiful little poem that helps us bridge the gap and get a new hold on ourselves. It is also true that only those who have experienced the deepest sorrows and discouragements who can give us any real comfort and hope or write those touching poems or songs that will find a response in our sad and bleeding hearts.

Today I wish to call the attention of the readers of *The Mennonite* to a book published within the past two years that makes an ideal gift to the discouraged or sorrowing. It is the little volume by Grace Noll Crowell which bears the appropriate title, LIGHT OF THE YEARS.

The poems of Grace Noll Crowell appeal to the hearts of men and women in the same direct fashion as the poems of Robert W. Service and the novels of Temple Bailey. Like these two writers, Mrs. Crowell promises to win a permanent hold on the affections of the American people, for she is a poet of the people and the problems, big and little, which they confront daily.

"I have found such joy in simple things," the first line to one of the poems in this volume, reflects the spirit of Mrs. Crowell's verse. The fifty-four poems included in this book show her work at its best. Her lyric skill is in constant evidence and her sincerity carries conviction and puts new hope and courage into the hearts of others.

Mrs. Crowell's audience is already a large one, particularly among women. For several years she has been a steady contributor to such standard magazines as *Good housekeeping, McCalls, Ladies Home Journal,* and *Hollands.* Readers of farming and religious magazines of national circulation are also familiar with her work. Says Godfrey Hamond, Managing Editor of the *Christian Herald,* "Letters from our readers prove that the regularly published poems of Grace Noll Crowell are our most popular feature."

LIGHT OF THE YEARS is a small, handsomely bound volume, size 7½ x 4½ inches, printed on heavy white paper. The special hand set type is large and easy to read. The price of $1.50 for this little book will seem rather high to those who buy books by the pound and judge values solely in terms of size and number of pages. The best things in life often come done up in little packages and that is certainly true of this precious little volume. But if you want a book that you can read again and again without having its contents grow stale and pall on you be sure to get a copy of LIGHT OF THE YEARS. And when it has become precious to you, you will also want others to have it.

Orders may be sent to THE MENNONITE BOOK CONCERN, Berne, Ind.

STATISTICAL REPORT FOR 1936
CANTONMENT MISSION STATION

Longdale:

Meeting places	1
Services every Sunday morning	weekly
Sunday School, 3 and 4 classes	weekly
Average attendance	28
Collections	$17.29

Fonda:

Meeting places	1
Services every Sunday afternoon	weekly
Sunday School, 3 classes sometimes 4	weekly
Average attendance	28
Collections	$13.48

Canton Arapaho:

Meeting places	1
Services every Sunday morning	weekly
Sunday School, 2 classes	weekly
Average attendance	18 (?)

Religious meetings conducted exclusive of those conducted by the native helpers:

Regular	110
Funerals	15
Special services	10
Concho School services	5
Total	140

Estimated Valuation of Mission Properties:

Cantonment	$3500.00
Longdale	1000.00
Fonda	2500.00
Canton Arapaho	1000.00
Total	$8000.00

G. A. Linscheid

SIN READY TO ENTER. *Sin lieth at the door.* Gen. 4:7.

A young friend was one day calling upon an old Christian woman, nearly eighty years of age, just waiting for the summons. Said this friend, "Oh, granny, I wish I was as sure of heaven, and as near it, as you are!" With a look of unspeakable emotion, the old woman answered, "And do you really think the devil cannot find his way up an old woman's garret-stair? Oh, if He hadn't said 'None shall pluck them of My hand,' I would have been away wandering long ago!"

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ".

VOL. LII BETHEL COLLEGE, KANSAS, JUNE 1, 1937 NO. 22

Doing Things Well

The word *well* in its adverbial use is related to the word *weal*, German *wohl*. It conveys the idea of *will* and of *wish*. It suggests both a condition or state of mind and of a purpose. It is the basis of two series of word modifiers which indicate an ascending and a descending scale of operation in which a deed may be done. The series *well, better, best* has a progressive, forward-looking, hopeful aspect; but the series *well, worse* (poorer), *worst* (poorest) has a retrogressive, backward-looking, dismal aspect. It is with the *well* in the ascending relation that we wish to deal here.

The word *well* always has a relative meaning. A child learning to read may be doing *well* now. But as it progresses in the art, it will be likely to read *well* a few months hence; yet, in comparison with his first attempts, his efforts would then be rated *better*. A Model T Ford served *well* in its day, but its service is *poor* as compared with the swell performance of modern makes of autos. So, while the word suggests satisfactory performance on the one hand, it points toward a *better* and *best* status later on.

Abraham did quite well at Ur in Chaldea, but God pointed the way where and how he might do better. The good man fell in with this plan, became God's friend and a prince among godly men. Moses who might have been king of Egypt could have been content with his lot, could have acquiesced in a "leave good enough alone" or "laissez faire" policy, as so many do in "soft jobs." But, following an inner urge, "he chose rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season." Saul, who became Paul, was living a life that merited the approval of his people. In their eyes he did *well*. But on the road to Damascus his eyes were opened to a vision of a far better career. And by daily striving to do his task well, but better than the day before, Paul has become our examplar in the Christian life, tending, struggling, and often stumbling, but always pressing on toward the goal which is set before us in Christ Jesus.

No man has ever become truly great without constantly striving to do *well* the task before him, and a little *better* each day. This principle is crudely but forcefully illustrated in the life of the mythical Greek character Hercules. Descended from the gods he incurred their disfavor and was degraded to a state of servitude; but by performing a series of tasks or stunts, each apparently more difficult than the previous one, he at last succeeded in winning back his place among the deity.

Teachers have made much of the instinct of rivalry. Rivalry between near equals is a great help in inducing children to put forth their *best* efforts, and when so used it has distinct value. The Jesuits made effective use of this urge by matching pairs of boys on the basis of a fair degree of mental equality, and then urged them on to rival each other in their tasks with good results.

However, the best kind of rivalry, and the safest in the Christian life, is to rival one's self, in striving that "each tomorrow finds us farther than today." The Bible teaches us in various ways that God expects each person to use *well* the endowment he has given us. In the parable of the talents the men who received the two and the five talents traded with them as best they could and made gains of one hundred per cent. That was so well performed as to merit their Lord's "well done." They stood for progress and development. The man with one talent represents inactivity, indifference, stagnation. If all people were like him, this world would be a dismal place; nobody would want to live in it.

To do things by halves or thirds, to put only part of one's self into a given task, whether the tool be a pen or a pick, is to add to the world's misery. To do one's best every day, to put one's self into one's allotted work with heart and soul adds to the world's happiness. It has the approval of our fellowmen and of God and gives inward satisfaction. It promotes our health and well-being and engenders a feeling of optimism which tends to prolong life. To do things *well* and to grow in grace are the glorious privileges of the Christian.

FOREIGN MISSIONS

P. H. Richert

K'ai Chow, Hopei, China, April 14, 1937.

Dear Friends:

Greetings in Christ's Name! So many of you have remembered us at Christmas and during the Easter season, with your letters and greeting cards. We thank you for this and also heartily for your prayers for us and the work. Some of you have brought sacrifices to the altar, and thus the Mission Board has been able to send the necessary funds for the work, and our hearts are full of thanks and praise to God. Now before we return on furlough we would like to give you all a short report of what we have been doing in the last weeks and months. We are sure it will fill your hearts with praise and thanksgiving.

In anticipation of our going on furlough this summer we commenced the country church work early in the season, and now all churches have already had Bible instruction classes. In all we had 291 people regularly attending for a period of two weeks, having four meetings a day. From among these, 73 persons were accepted for baptism. Beside these we received four other Christians by letter. Most of the churches in our district have during these months had baptismal and communion services. We also have opened a new place at Pei Chao, where 13 people were baptized. We have also done a good deal of tent follow-up work and in seven villages opened preaching places. We do not have sufficient workers to hold regular Sunday services in all of these places; but we have held several series of meetings in each place, and we are planning to continue this service in the future. The prospects are that all of these places will later develop into churches. Let us remember these scattered groups in our prayers.

We are always concerned about the spiritual life of the Christians. Last year we had revival meetings in all of the larger places, and also a series of strong evangelistic meetings during our 25th Anniversary of the mission. This year we have so far not had any such meetings, but in some places we are opening a one-month Bible school for the church members. We also plan for a one-week retreat during the summer. This retreat is to be in connection with the summer institute. The mission is further arranging for an all-field conference to which all our churches are to send delegates. *A permanent Chinese Conference, Mission Reorganization,* and *Native Ministers to be Ordained* are to be topics for discussion. It is our prayer that the discussions will result into actions.

Mrs. Brown is enlarging the work of teaching the women to read. She has opened such reading classes in the country churches and also in other villages where there are Christian groups. A good deal of Christian doctrine is taught in those classes, but it also establishes them in the faith. She often goes along with me to outstations for the purpose of house-visitation. Here at home she takes a large responsibility for poor relief. Sometimes the women almost crowd her out of our house.

Rev. Wang Hsun Ch'en and Bro. Liu Ming Shun are continuing in the revival campaign. This spring they are visiting a number of stations in the Bartel (China Mennonite) Mission. The Lord is with them and the power of the Holy Spirit manifests itself in the meetings. From all over come the reports of great blessings and many souls saved. Christians confess their sins and many make restitution for things that were unjustly taken into their possession. In many lives these are days of house-cleaning. Praise God for the power of God that saves to the uttermost! Remember these servants of the Lord in your prayers. Just now they have hard sailing financially.

We sail on the Empress of Japan and reach Vancouver, B. C., on the 29th of June. Any letter for us can be sent in care of Rev. Jacob H. Janzen, 2880 West 42 Ave., Vancouver, B. C. God bless and keep you till we meet again!

Very faithfully yours,
H. J. and Maria Brown.

INVITATION

The Bethel Church of Wolf Point, Montana, extends an invitation to all our churches to enjoy with them the blessings at the dedication of their new church building on June 13, 1937.

A special invitation is herewith extended to those who have served us from time to time, when we were without a pastor and also to those who have served the church as ministers.

They also invite the guests of the Northern District Conference to plan to be with them and share in the blessings of that day.

Albert Schultz, Pastor
A. A. Toavs, Secretary

In what pagan nation was Moloch ever propitiated by such an unbroken and swift-moving procession of victims as are offered to this MOLOCH OF CHRISTENDOM—INTEMPERANCE?—Horace Mann

Intemperance is a hydra with a hundred heads. She never stalks abroad unaccompanied with impurity, anger, and the most imfamous profligacies.—Chrystosdom

Earnest, active industry is a living hymn of praise, a never-failing source of happiness.—Mme. de Wald

HOME MISSIONS

W. S. Gottshall, Sec.

Lena Epp, Girl's Home Winnipeg

This winter we had many girls in the Home, and some very young, of 15 years. The most of them remain for the Bible Study, so they must sit close together so all may have room. Preacher Enns comes and teaches the Word of God so clearly that all are richly blessed. We buried our oldest Home Sister, Mary Duerksen, on February 20. She died in Grace Hospital of cancer. The girls and Preacher Enns have visited her often; she was very faithful. Many of our girls had the flu, and some so serious that they had to be taken to the hospital. The time in the Home on Thursday is always too short because everything has to be planned for this time. One group attends Bible study, and another group takes part in the catechetical instructions, and those that remain in the Home do handwork. They do much singing.

On March 25 we had our Easter program. Preacher Enns spoke impressively on the story of Christ's suffering and death and resurrection. The sun is shining so warm, and this prompted many to go home for the summer to come back in the fall.

Reesor, Ont., H. P. Lepp

The unfavorable conditions in our field works more or less depressing on our people. In caring for the temporal needs there is a danger of losing sight of Him who alone can help. I serve alternately in two meeting houses. In the winter we close one of them and hold our services in a school house. In connection with the services I have catechetical instructions.

In both of our schools we have Mennonite teachers so our children receive religious instruction and that in German. We have a Sunday School for the children which is discontinued during the cold winter months.

One important part of the work is the personal work in the Home. In this way we accomplish most in the caring for souls and in reclaiming the indifferent. After the long winter there is much need of visitation work and of ordering the work and finding workers and encouraging the downcast, for which we need the earnest prayers of God's people.

Smith Corner, Pa. (Mountain Mission), John S. Rough

The attendance at the services is good, the Y.P. S. is active, and a "Goodfellowship" society has been organized to bring the members closer together. The spiritual condition of our members is good, but there is much to be done here to win souls for Christ. The offerings are satisfactory.

(Brother Rough has been in charge of the Smith Corner Mission for two years. He has done a good work and has improved the mission in every way. The elder, Stephen Yoder, of Roaring Springs, expressed his desire to be released and said that Brother Rough has deserved full recognition and ordination as elder, so the Smith Corner congregation asked to have him ordained. Accordingly the brethren, A. J. Neuenschwander and J. E. Amstutz, members of th Home Mission Board, and by order of the Board, ordained him on March 16 in the mission chapel at Smith Corner.—Sec.)

Altoona, Pa.

Since Brother Glass was not able to officiate, and Brother Klink was not ordained, Brother Neuenschwander officiated at the baptism of 17 persons in the Altoona mission when he came back from the ordination services at Smith Corner.

Brother Glass who is not well and unable to do any work at the Mission, has again expressed his desire to be released, and with sincere regrets the Board has accepted his resignation. His successor has not as yet been named.

Portland, Oregon, Cath. Niswander

Several weeks ago a man and his daughter expressed their willingness to become Christians. It was so hard for them to understand the way of salvation. They have seldom gone to church, so they need to be taught almost as one who has never heard the Word before. The highest attendance at Sunday School the past quarter was sixty-one, except Easter Sunday when it was considerably higher.

In March our Women's Society had a Fellowship supper followed by a program. We had a very good attendance.

Homer Leisy of Salem gave us stirring messages one Sunday in March. The Misses Leisy and Homer Welty furnished special music. Mr. Welty also gave an illustrated talk in Sunday School.

On April 18, Rev. S. S. Baumgartner was with us and gave us interesting and helpful messages. Six members were received into the church that day, and communion was also observed that day. Mrs. Koch, a mother of one of our Sunday School children, has gone to be with the Lord. She was saved several months before. About a week before she passed away she said that one day while she was praying she felt God's presence so very near to her, it just seemed as if He had laid His hand upon her head.

We praise God for the way He leads when we look to Him for guidance. Beside the prayer hour on Wednesday at 2 p. m. at the church, a cottage prayer meeting has been started. Will you all join us in prayer for the salvation of souls?

Swift Current, Sask.

In this extensive and needy field, Brother N. W. Bahnman did a great work this winter. He conducted a Bible School of a total of 29 pupils and from Friday evening to Monday morning was out preaching at 14 points, accompanied by the pupils, until his strength failed him and only with great difficulty could he complete his program. The services were well attended, and on Easter 11 of the pupils and three others were baptized and Communion services observed with 139 participants. In the afternoon they had their closing exercises for the Bible School, and it was a blessed time for pupils and teachers. They are all thankful for this opportunity to build the Kingdom of God this way. Since April 20, Mr. Bahnman is with his family in Sardis, B. C., from which he was separated for six and a half months, endeavoring to recover his health. He plans to return to his work by May 19.

No report has been received from Chicago, but Rev. Leaman told us at the Eastern Conference that on Easter the congregation had a large increase and that the church is full now and by Fall it will be too small.

For three months the Secretary of the Board has been somewhat indisposed—the attack of the flu has preyed on his physical strength. The physician declares that he is considerably better. He has continued to pursue his ministerial duties, but has conducted only one service on a Sunday.

Conferences, Gatherings, Special Days

NORTHERN DISTRICT CONFERENCE SESSION, June 5 to 8, 1937, at Bloomfield, Montana. *See program, Mennonite, April 27*

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MENNONITE S. S. AND C. E. CONVENTION, June 5, 6, and 7 at Colfax, Wash. *See program in Mennonite, May 25*

* * *

PACIFIC DISTRICT CONFERENCE SESSION, June 17 to 20, 1937, at the First Mennonite Church, Reedley, California. *See program in Mennonite, May 11*

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KANSAS INSTITUTE OF INTERNATIONAL RELATIONS, June 8 to 18, at Bethel College, Kansas. Write to Dr. E. L. Harshbarger, Dean of the Institute, Bethel College, Kansas, for information

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MIDDLE DISTRICT CONFERENCE SESSION, August 12 to 15, 1937, at the First Mennonite Church, Sugar Creek, Ohio

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The body oppressed by excess bears down the mind, and depresses to the earth any portion of the divine spirit we had been endowed with. Horace

THE MENNONITE

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Schools and Education

A. S. Rosenberger

On the campus of the small college there can best be fostered the spirit of brotherhood and democracy which is characteristic of Mennonite idealism.

First of all, from the standpoint of the church itself the spirit of brotherhood is promoted because in such an institution the young people from different sections come to know each other, and this is a vital factor in developing a better understanding and in breaking down sectional prejudices. The contacts that have been made in our institutions have done much to help build the spirit of brotherhood throughout the entire church. In a large institution it would be impossible for so many young people to learn to know each other in a personal way.

In the second place, the general spirit of brotherhood and democracy is fostered on the campus of the small college. Here the ideal is that of one large family. The entire group is considered as a unit which leaves no place for fraternities or sororities. To have any of these organizations would lead to the breakdown of a spirit of oneness throughout the entire group. The small college has the opportunity to establish the whole college group as a unit which the larger school does not have.

In these respects the small college is the ideal size for carrying out this Mennonite viewpoint on life.

Doctrinal --- Devotional

ABIDING IN CHRIST

The secret of all spiritual life is to be "in Christ." The maintaining of spiritual life is dependent upon abiding in Him. Jesus stressed the necessity of abiding in His analogy of the vine and the branches, when He said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . For without me ye can do nothing." It is the work of the husbandman to graft the branch into the vine; it is the duty of the branch to abide. Abiding is a voluntary act. The statement Jesus makes is imperative; not merely imperative that we abide, but as our obligation to abide. He brings us into the relation of branches, but it is largely our responsibility to maintain that relationship, or to abide.

There is nothing mechanical about abiding; it is a vital relationship. Branches which bore no fruit were in the vine. They were pruned off and burned. Why was there no fruit? There was no conscious maintenance of the relationship. There was no drawing of strength and life from the vine. They were living in self-sufficiency and were consequently cast forth as a branch and withered. Abiding in Christ cannot be taken for granted, it must be a conscious and continuous realization of relationship with Christ. There must be full reliance upon Him and His grace and strength for our fruit-bearing as well as for our life. It must be living and vital. The more we consciously abide in Him the more fruit we will bear for Him.

Obedience is the secret of abiding, or of maintaining a definite relationship with Christ. God's promises and the blessedness of His presence are assured to them that obey Him. Jesus stressed this vital truth by these words, "If ye keep my commandments ye shall abide in my love." Obedience that maintains a vital relation with Christ involves the minding of the checks of the Spirit upon our hearts, the following of His leadership or guidance in our lives and service as well as keeping those commandments recorded in His Word. And yet this matter of obedience involves something deeper than a rigid and legalistic attitude toward these things. It involves the law of love. A love to Christ and one that is so strong and so perfect that we delight to do His will and which prompts us to run in the ways of His commandments. Behind every act of the Christian in all efforts at service and all endeavors to please God must be a heart filled with love to Christ. There will be no difficulty in abiding if we love Him sufficiently to give Him and His kingdom first place in our thinking and living. There will be no danger of being a fruitless branch as long as we draw deeply from the sources of divine love to nurture our hearts and to enable us to reach out to help those about us who are away from Christ. Prayer will be a fruitful and enjoyable exercise if it is prompted by love to Him. If we love Him, we obey. If we obey, we abide in His love.

There is protection by abiding in Christ. We are safe as we abide. It is as we abide in Him that our lives "are hid with Christ in God." One writer says, "Any break with God takes one away from the protection of His presence, and so automatically exposes him to whatever conditions surrounding him." We are safe from conditions, from assaults of the Evil One, from the fiery darts of temptation, when we are abiding in Him. "In Him" is the zone of protection for the Christian.—Herald of Holiness.

A Tribute

I count the hours in a day
Each one a scintillating gem—
Dawn, a chest of rubies gay;
Eve, an emerald diadem.

Whatever riches I possess
I generously give away;
I give to Caesar what is his,
But unto God, my day.

Anne Ruth Ediger

TRIVIAL HINDRANCES KEEPING BACK FROM PUBLIC WORSHIP: *Ye shall keep My sabbaths, and reverence My sanctuary: I am the Lord.* Lev. 26:2.

Of good Archbishop Leighton it is said, that the Sabbath was his delight; no slight hindrance could detain him from the house of prayer. Upon one occasion, when he was indisposed, the day being stormy, his friends urged him, on account of his health, not to venture to church.

"Were the weather fair," was the reply, "I would stay at home; but since it is otherwise I must go, lest I be thought to countenance by my example the irreligious practice of allowing trivial hindrances to keep me back from public worship."

It is the month of June,
The month of leaves and roses,
When pleasant sights salute the eyes
And pleasant scents, the noses.—N. P. Willis

Sunday School Lesson

A. S. Bechtel

June 13, 1937

THE BROTHERLY LOVE OF JUDAH

Genesis 42:1 to 45:15 Printed: Gen. 44:18-34

Topic: Self-Sacrifice in the Family

Introduction

About twenty-two years have passed since Joseph was sold by his brothers. For nine years he has been elevated to high authority. For two years the famine has continued and has spread into Canaan. Jacob has been compelled to send his sons into Egypt to purchase food.

Joseph's brothers failed to recognize him because of changed appearance and foreign speech. He knew them, spake roughly to them through an interpreter, accused them of being spies (42:6-28), learned that his father and brother Benjamin were still living. Their sacks were filled, and they returned home, all except Simeon, who was kept a prisoner until they should return with Benjamin.

Occasion of Judah's Pathetic Plea.

The brothers returned with Benjamin, Simeon was released, Joseph made a feast for them in his house (chap. 43), their sacks were filled, and they were sent away. Joseph's steward hastened after them, and accused them of stealing his silver cup. They were brought back and it was found in Benjamin's sack (44:1-13). Joseph demanded that he be held as his servant and the others return home (44:17). At this point Judah makes the heart-moving plea of our lesson. It has been described as "the finest specimen of persuasive eloquence in the Old Testament." He speaks with a heart filled with emotion and with desperate earnestness. Judah had pledged he would be responsible for Benjamin's safety (43:9). His plea is complimentary to Joseph (18b), very considerate of his father's past sorrow, very courageous in his readiness to be a substitute for his brother. He recalls their first visit to Joseph (vs. 18-23), draws a picture of the old father waiting in the home in Canaan, of his deep love for Benjamin.

His plea centered in the one great desire to spare his father a new sorrow in his old days (v. 22, 27-31). He had seen the father's anguish when Joseph was lost. Judah proved not only a loyal son, but also a true brother. He not only pled for his brother; he was willing to suffer in his stead (v. 33). This is true brotherly love, similar to Christ's, our substitute.

Effect of Judah's Plea

Judah summoned all the force of his pathetic plea in verse 34. Its effect on Joseph was irresistible. He could no longer restrain his feelings, so he makes himself known to his brothers (45:1-4). He sees that they have had a change of heart. They were heartless when they sold him; now they are sympathetic and can be trusted. He assures them that he holds no ill-will against them because of the cruel way in which they treated him. He assures them that God was leading them in all this to preserve them and save their lives (45:5-11). Joseph manifested a lofty type of Christian grace of forgiveness to his brothers. They had sold him into slavery but God had set him on a throne.

Nuggets of Truth

Judah possessed a noble sense of responsibility for his brother, to his father, to the family.

The privilege to speak a word in behalf of another is often ours. We are untrue if we remain silent.

The real test of our love for a brother in need is found in the degree of our willingness to suffer and sacrifice for him.

True brotherhood and self-sacrifice for others is a duty which we owe to our brethren in the flesh, to our brethren in the Church, and to mankind in general.

The Spirit of Christ in their hearts will prompt Christians as they have opportunity and ability to do good to all men.

What would happen if we took our responsibility for our brother as seriously as Judah did for Benjamin?

Sermon Sketch

C. E. Krehbiel

ONE THING

Psalm 27:4

"I don't want to know!" he shouted. It was on a Santa Fe train. An elderly man wanted to air his knowledge of astronomy. He used a boy of about five as a medium by asking him various questions, and then himself answering them loud enough so we all could hear. But the little fellow seemed to see through the ruse and every time he was asked a question he shouted more lustily, "I don't want to know. I don't care!" and would hold his ears shut.

That is a pretty effective way of not learning. Another equally effective way is to open our minds to everything. O yes, we need open minds, but our minds should not become Chicago rivers. He must discriminate, eliminate, concentrate. To be effective there must be an objective. One thing must be supreme. What shall it be? Curly hair, a slender streamline, a new hat, a trip around the world, a gunman, a star athlete, an "A", the best horseshoe thrower, a prizefighter, a professor, a Christian, crime, a president, a million, or a mess of pottage?

We must choose daily. We get up or slump. We eat or starve. We work or shirk. We go to church and listen or gather goatfeathers. Martha was nutty on service, and has imitators galore today. David once preached preparedness, as many do now. Against the protest of his general Joab, he numbered his warriors. He was shown the folly of being "quick on the trigger," and when given the choice between three things, seven years famine, three years flight, and three days plague, he chose to fall into the hands of God. Evidently he had revised Dean Inge's modern version of it, "It is useless for sheep to pass resolutions in favor of vegetarianism so long as the wolf remains of a different opinion." Or as another has said, "Every new generation is a fresh invasion of savages." David had a *conversion.* From riper experience he wrote: "Though war should rise against me, even then will I be confident. ONE THING have I asked of Jehovah, that will I seek after."

And what was that ONE THING? Not gold! Gideon fell by that. Not might (arms)! David relied on that and lost. Not patriotism! Edith Cavell said, "Patriotism is not enough." Not service! Martha stressed that and was rebuked by the Lord. Not even morality! The rich young ruler pinned his faith on that and went away sorrowing. Not the past! Paul urged the Philippians to forget the things behind, and to press on toward the goal unto the prize of the high calling of God in Christ Jesus. Not position, or power, or knowledge, or age, or honor! All have their place, but they are not enough. They are like the ball player who is put out on strikes, or on first base, or second, or third. At best they are bases, not scores. They do not reach the *home plate.*

David says the *one thing* he has asked for and will seek is, *that he may dwell in the house of Jehovah all the days of his life, to behold the beauty of Jehovah, and to inquire in his temple.*

Jesus puts it thus, *"Seek ye first the kingdom."* Do we? Or are we saying like the boy "I don't care. I don't want to know!"

Blessed Are the Prompt

L. A. Linscheid

Blessed are the prompt for they shall have the joy of being accounted dependable. To be prompt means to be ready in time and quick and correct in action; that means to be ready on time and to do or to say or to think quickly and as we should. Not to be prompt often causes much unpleasantness, trouble and worry to ourselves and to others, and the worst of it all is that people cannot depend upon us if they find that we are not prompt. The story is told that George Washington had a secretary once who was not prompt in coming to his work in the mornings. One morning when the secretary was late again the father of our country spoke to him about it, and the secretary gave the excuse for being late that his watch was slow, so George Washington said to him: "Well, I see that you need a new watch and I need a new secretary." This man lost his job because he was not prompt. He may have been a very good secretary otherwise, but since he could not be depended upon he lost his job. We hope he found another job, but it must have been hard for him since he had been discharged for not being dependable. If we hire anyone to do something for us we want to be sure that he will do it on time and that he will do it right.

The Word of God, too, teaches us in various ways that we should be prompt. In the story about the ten virgins who went forth to meet the bridegroom, five were prompt, but five were not prompt. The five who were prompt were ready—they had looked ahead and arranged everything so that when the time came they were ready to meet the bridegroom—that is what is meant by being prompt. These ten virgins represent all those who profess to believe in Jesus and who are looking for Him. But some of these seem to think that being baptized is all that is necessary; they hardly ever come to church; they do not read their Bible or if they read it they do not pay any attention to what it says, but go their own way together with others who do not attend the church. Others are prompt, they do not only profess to be Christian, but they are active in serving their Lord and Master, and they are not ashamed to confess Him before men so that He in turn will confess their name before His Father who is in heaven. Matt. 10:32. Five of the virgins are called foolish because they did not look ahead and did not get ready as they should have done. When the time came they were not ready, and when they finally did get ready the time was past and they were too late. It seems like a very severe punishment not to let these in just because they were late, but it seems the Lord wants to teach us by this story that even God cannot use such who are not prompt because they are not dependable.

There are times, of course, when even the most dependable may happen to be late. But a prompt person will do all he can that that does not happen very often. Let us all try to be prompt in all our dealings with our fellow men, but above all let us be prompt in our relation to God; for if we are not prompt—faithful—in little things how can anyone entrust to us greater things? Luke 16:10-12.

If we learn to be prompt in all that we are supposed to do, that will go a long way toward making our lives happy. Let us be prompt in learning to know God's will; let us be prompt also in doing His will. John 7:17. Blessed are the prompt, for they shall have the joy of being considered dependable.—In "The Messenger."

THE PROFANATION OF THE SABBATH. *Remember the Sabbath day, to keep it holy.* Exod. 20:8.

Blackstone declares somewhere that "a corruption of morals usually follows a profanation of the Sabbath"; and La Place said just before his death, "I have lived long enough to know what at one time I did not believe, that no society can be upheld without the sentiment of religion." The testimonies of other such men might be quoted in great numbers that, alike on moral, social, economical, and physical grounds, the disregard of the Lord's day is a dangerous evil both to the individual and the community.

About the Mennonites

The following article appearing in "THE HERALD," a monthly sheet edited by Rev. L. Hostetler of Upland, Calif., is so timely that we bring it in *THE MENNONITE*. Are there not others who want to have a share in answering this question?

Who Are The Mennonites?

The question is often asked by strangers and not always answered as intelligently as it should be. There are many people who have never heard the name Mennonite. They think it sounds outlandish and wonder where it comes from. When they ask for information you should be able, without hesitation, to give it. It is only a matter of self-respect that you know something interesting to tell about your own denomination. When you are asked who the Mennonites are you should not be embarrassed or apologetic. This is what you should answer:

The Mennonite Church is one of the oldest Protestant denominations in the world; we celebrated our 400th anniversary in the year 1925; the Church originated in Europe; the name comes from Menno Simons, the principal leader and organizer, who was born in Holland about the year when Columbus discovered America. Mennonites from the beginning taught that war is wrong, that a Christian will not kill. This has brought them frequently in conflict with the State, and our history has in consequence been filled with many dark pages of persecution. We believe in the practical application of the teachings of Jesus; in the Bible as the Word of God and the sufficient guide of life; we believe in the simple life, in the sanctity of the marriage vow, in the separation of church and state; in the new birth, the forgiveness of sins, and in salvation through Christ. There are about 200,000 Mennonites (including children) in the U. S. and Canada, approximately one-fifth of whom belong to our branch the General Conference of Mennonites of North America. We believe in missionary work and have missions in China, India, Africa, and among the American Indians in Oklahoma, Arizona, and Montana, and in a number of cities. We believe in Christian education and have colleges at Newton, Kansas; Bluffton, O.; and Freeman, S. Dak. Our official church paper, "The Mennonite," is published every week at Newton, Kansas. Our form of government is congregational. We are comparatively small in numbers, but we are large enough to do a great work.

This is only a beginning. If you will carefully read a little book by Dr. C. Henry Smith, entitled "Menno Simons, Apostle of Non-Resistance," you will be prepared to add other interesting facts.

FAMILY CHRONICLE

DEATHS

Jacob T. Nickel, son of Mr. and Mrs. Theodore Nickel, was born Sept. 11, 1878, on his father's farm, near Mountain Lake, Minn. In 1899 he was baptized by Rev. Henry Quiring and received into the membership of the Bergfelder Mennonite Church of Mountain Lake. In 1902 he was married to Miss Susanna Friesen, which union durated for more than thirty-one years, until her death in 1933. To this union there were born three sons and five daughters, all of whom survive, except the oldest son, Jacob, who died at the age of sixteen. Thus he leaves to mourn his early departure his children: Mrs. George Franz, Mrs. John A. Dyck, Peter, Tina, Elizabeth, Hilda and Benjamin; also two sons-in-law, two grandchildren, six brothers, six brothers-in-law, six sisters-in-law, and many other relatives and friends.

Mr. Nickel had received just an ordinary education, so he strove to give his children a better one, and always attempted to train them to an upright Christian life. Much of his interest was centered in church activities, such as teaching in Sunday school, young peoples' guidance work, and since 1928 he served as deacon of his church.

He died suddenly as a result of a heart attack Friday evening. He had complained of pain in his side and his daughter had administered what relief she could, which eased his suffering. During the night he evidently fell asleep and died without awakening. His death was discovered next morning, when he was called to breakfast and didn't answer. Funeral services were conducted by Rev. A. A. Wiebe of Delft, assisted by Rev. John Bartel, on Wed., May 19, 1937.

We have the hope of meeting him in the eternal home.

"All of Christ for my salvation,
All the Bible for my study;
All God's children for my fellowship,
All the world for my mission field."

THE HEATHEN'S REPLY TO THE JESUIT.

Thou shalt not make unto thee any graven image. Exod. 20:4.

When the Jesuit missionaries first arrived in the Sandwich Islands, they used many arguments with the natives to show that their instructions and those of the Protestant missionaries were alike. It was on one of these occasions that an old man, who made no pretensions to religion, replied that the missionaries had taught him about God. "Oh, yes," replied the priests, "Mr. Thurston taught about God and that was right; you heard him, and now I wish you to hear me." The old man gravely answered, "But the Bible says I cannot serve two masters." He further objected to their images, when the priests said: "Oh! we do not call this God, and we do not pray to it. It is only a representation, shadow, of God." The old man replied: "Let me see it. That cannot be any representation of God. It is made of brass. *If there be any shadow or representation of God, it must be in the heart, not in an image.*"

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andres

Sponsored by
the Young People's
Committee of the
General Conference

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The Panel Discussion Type of Program

"A number of times I have noticed that you suggest on the Young People's page of THE MENNONITE, that if at any time we have any questions or suggestions for that page we are to write you.

"Some of us have heard that in some churches they have had a Round-table discussion in the form of a program being carried out by about four or six people, while the congregation listens in on the discussion . . . Now we would like to know where we can get material for such a program, what kind of questions have been discussed. Can we get someone to give a discussion on the Young People's page of THE MENNONITE? We shall watch for it."

Thus runs the letter from one of our readers. It indicates a sincere desire on the part of one leader that material at the C. E. Programs shall be of vital significance, both to the audience and to the participants in the program. We submit, as our discussion, portions of our answer to the letter itself:

The panel-discussion type of program is gaining in popularity, partly because of its simplicity and partly because of its effectiveness. The plan is as follows: A theme is chosen. The theme is then divided into its logical subdivisions, and a group of young people is selected just as is ordinarily done, to handle these various topics. From this point on, however, the procedure is different from the usual "topic" program.

These people are seated, usually, around a large table, but not always. Sometimes they are seated in a semi-circle, in comfortable living room chairs, with perhaps a floor lamp in the midst, to make it seem informal. Someone leads off the discussion (in a manner as casual as possible) with some question which is pertinent to the theme of the evening. Then other members, in a conversational manner, answer the question, or contribute thoughts to it. The comments ARE NOT SPEECHES—they are CONVERSATION, in a conversational tone. They are brief, but not too brief—not a mere Yes and No conversation. In other words, they resemble very closely an intelligent living-room conversation, by people who are prepared to make intelligent contributions to the theme of the evening.

One such panel-discussion program was given by a group of young people, on the theme "Mennonitism." The entire work of the entire General Conference was divided into the various Boards, and each person in the panel informed himself pretty thoroughly about one Board. Having done this they wrote out on slips of paper (each one did) four leading questions, which might be questions which a typical audience might ask. These slips were handed to other members of the panel before the program began. Thus armed, the panel group now take their places on the stage.

On member of the group begins with a remark something like this: "I notice an item here in DER BUNDESBOTE about the work of the Emergency Relief Board of the General Conference. I get these boards all mixed up. What is this Emergency Relief Board anyway?"

Another member of the panel answers: "Why, yes, I know something about this Relief Board. It was organized in 1899, when the news of the great famine in India reached this country. The Conference sent David Goerz over to India at that time to distribute over 8,000 bushels of wheat. They collected more than $7,000 for this purpose.

Another member of the panel asks, "What is the purpose of the Board otherwise?" And speaker above replies, "I would say it is to give aid and relief in any emergency among Mennonites much as the Red Cross does on a large scale."

"And who are the members of the Board? Do you know any of the men."

Well, the panel speaker most likely does. He may have written to these men personally. He may have had the time of his life getting material for this program, so he replies, "O yes. The chairman of the Board is Rev. John Lichti, of Medford, Oklahoma. Perhaps some of you know John C. Mueller, of Freeman, or Reverend P. H. Unruh, of the large Alexanderwohl Church, at Goessel, Kansas. He is very busy, but he finds time for such things. . . "

Thus it goes—one question suggests another, and the other Boards of the Conference are discussed. Finally, in closing, the various members of the panel express their satisfaction in having learned something new to them. After the panel discussion is closed, the meeting is adjourned with prayer and song, perhaps, as is customary in the church giving the program.

* * *

WAYS AND MEANS

"I would like to, but I don't see how I *can*."

You've heard it a thousand times, but it's mostly nonsense.

Take the question of attending one of our Mennonite Retreats—all fine, all good, all designed to be a source of inspiration and blessing to our young people. One Conference decided, as one of its objectives for this year, to help someone in each church attend one of these retreats. That's a fine thing to do.

The expense of attending one of these retreats is not large. Make up your mind TODAY, that you ARE going—not because you will it, but because God wills it, and because, if He wills it He will also provide a way. God stands ready to share with you out of endless abundance all good things of life. Say to yourself daily, not once but many times, "O Father, I thank Thee, that thou art providing me out of Thy fullnes with all that is good." He knows you want to go to that retreat: say this often enough, say it fervently, earnestly, expectantly—and you'll GO. Watch and see if you don't.

* * *

HOW TRUE TO LIFE ARE THE MOVIES?

Young People's Topic, June 20, 1937
Phil. 4:8; 1 John 2:15-17

Reading and Meditation

M., June 14. The flight of a king. 2 Sam. 15:23, 30.
T., June 15. A traitor and his fate. Matt. 26:14-16; 27:3-8
W., June 16. Favoritism in the home. Gen. 27:1-13.
T., June 17. Rebuking a king. 2 Sam. 12:1-10.
F., June 18. The King of kings. John 18:28-40.
S., June 19. A scenario by Jesus. Luke 15:11-32.

Recently one of our readers wrote us regarding the editorial policy of the Young People's pages regarding movies, indicating that in his opinion the influence of movies was in the direction of Atheism. He indicated in his letter that he does not go to movies at all, but he *knows* from *hearsay* that it is so. Doubtles this feeeling obtains in many quarters, while in others, some very fine people, while not condoning in any sense the evil tendencies in some pictures, feel that other pictures are fine. It is one of the great controversial questions of the church today, and it will not be solved by heated argument, but by honest searching and quiet efforts to solve the problem in the Spirit of our Master.

1. Would you call a picture like "Little Women" truly great?
2. What would you include in a list of characteristics which should be present in a "good" picture?
3. How could the moving picture become an instrument for religious education? What films are available, and where?
4. Many pictures show drinking scenes, on the ground that this is "true to life." Is it? If so, does the showing of such scenes help to build up public opinion FOR or against prohibition?
5. Studies prove that many boys are started on careers of crime by the movies. They actually learn how to prepare to rob. Do you think that the effect of such pictures is to make heroes out of criminals, even though the criminal is caught and punished in the picture?
6. Are you influenced more by a picture than by an editorial?
7. Should a movie that aims to be true to life, show a preponderance of good, wholesome, constructive activities of life, or a preponderance of crime, divorce, sexuality, and the like? Just what does it mean to be "true to life" anyway?

INTERMEDIATE DEPARTMENT

BIWEEKLY INTERMEDIATE TOPICS FOR SUMMER MONTHS

At the suggestion of the editor of the Y. P. department, Intermediate topic material will apper in this paper only every two weeks during the summer months. Some societies combine with Y. P. Societies, while others meet only once or twice a month. If you do not like this arrangement, please let us know.

Sometimes we feel like the artist who painted the rear view of a cow blue. After the picture was finished he showed it to one of his friends. His friend was puzzled. "Do you really think there is something beautiful in that picture?" "Oh, no," the artist confessed, "but I know it will get criticism and attention."

We wonder sometimes if the material prepared for the Intermediate C. E. topics is meeting the needs of the societies. Do you like to have a complete program plan suggested? Would you rather have more discussion, more illustrations, more poems, or what? In the eighteen months we have been preparing the material for this department we have heard from one society. What is your reaction? Must we produce something as extreme as the artist to get your criticism?

SOME ACTIVITIES OF AN INTERMEDIATE C. E. SOCIETY

The Intermediate C. E. Society of the First Mennonite church of Reedley, California, is composed of 23 members. We meet every Sunday evening and in the summer we have joint meetings with the young people.

To increase our attendance the Lookout Committee divided the society into two sides, the "Win-some" and the "Golden Rule." One point was given for every one present and two additional points were awarded for each visitor. A picnic has been planned for the winning side.

At Christmas our members met at the church a half hour early, and then carolled along the way to our superintendent's home where a Christmas meeting was held. Each one brought a white gift of dried fruit, which was later sent to an orphanage in Alaska. The missionary committee also supervised the giving of a Thanksgiving basket to a crippled lady and supervised the correspondence with two of our missionaries in foreign countries.

For one of our missionary meetings we asked a high school student who had recently returned from China to be with us. She told us about their occupations and traits, illustrating her talk with pictures and articles from there. On Mother's Day we sent out special invitations to the mothers of the members of our society. They were met at the door by two members and corsages pinned on them. A program was given in their honor. Our pastor's wife, Mrs. J. H. Langenwalter, gave the closing talk.

The social committee has given us some good times. We have had several socials in various homes, and a skating party that is still being talked about.

We chose as our motto at the beginning of the year; Phil. 4:13: "I can do all things through Christ that strengtheneth me."—Frances Ewy.

JUNIOR DEPARTMENT

WHATSOEVER THINGS ARE TRUE

Suggestions for June 13, 1937

Call to Worship

1. Prelude
2. Junior quartet: Take Time to Be Holy (Song for June)

Worship Period

1. Response from group: Break Thou the Bread of Life
2. Voices from the group:
   a. Psalm 119:137
   b. Psalm 119:144
   c. Psalm 119:145
   d. Psalm 119:146
3. Response from group with praise: Awake My Soul to Joyful Lays. Verse one
4. Prayer by leader

Three minute mission reports

Announcements

Study Period. Aim: to teach Bible truths concerning truth

1. What is truth? Discussion in charge of leader closing with repeating of verse for the evening (as below) which introduces further study
2. "Whatsoever things are true . . . , think on these things." (Memory verse)
   a. *God is truth. I must think on Him.* In charge of chairman calling on those to whom the following verse have been given with the following phrases: (Let them repeat phrases before reading the passage)
      1) God is a God of truth. Deut. 32:4
      2) God is abundant in truth. Ex. 34:6
      3) All God's paths are truth. Ps. 25:10
      4) God's works are done in truth. Ps. 33:4
      5) God's truth is plenteous. Ps. 85:15
      6) God shall judge with truth. Ps. 96:13
      7) God gives of His truth. Ps. 57:3
      8) God's truth shall be my shield. Ps. 91:4
      9) God's truth endureth. Ps. 100:5
      10) God's truth is forever. Ps. 146:6

   Special music: "Send out Thy truth and Thy light let them lead me."

   b. *The Bible is truth. I must think on it.* Discussed by a junior using Ps. 119:43; II Cor. 6:7; Eph. 1:13; Col. 1:5; II Tim. 2:15; James 1:18
   c. *Jesus is truth. I must think on Him.* A junior using John 1:14 and John 14:6
3. Repeat in unison verse for the evening. This could be put on blackboard previous to meeting. Beneath this could be the words: God, Bible, Jesus. Put these one beneath the other. These could be veiled until this step in the program. This would thus serve as a brief review and as an introduction to your heart talk
4. Heart-talk by leader: "How Can I Be True? Led the hearts to the three sources of truth by the way of Ps. 51:6a and Psalm 119:30a
5. Hymn in unison: "Open my eyes that I may see glimpses of truth Thou hast for me."
6. Closing prayer

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays.—Lowell.

Junior Corner

Eight Cents a Week

There is a wonderful promise in the Old Testament. Would you get your Bible? Turn to Malachi 3:10 and read it. Now I will tell you a story.

Once upon a time, some eighty years ago, there was a junior boy, who like most boys, had very little money. Now and then, however, he earned a little and was given a little. He did not put in the bank all he earned and reecived like some of you do, nor did he run to spend the pennies thoughtlessly for marbles or sweets. Perhaps after all, he was different than most boys. This is what he did. Of the little he received, he gave five cents a week to foreign misions and three cents a week to the poor. This added to eight cents a week which he gave to God. What can God do with eight cents? That story I will tell you some other time. Toady let us see what happens to a boy who promises to God a part of all he received.

This junior boy "once upon a time" grew to be ninety-eight years old. He died yesterday. The papers of our nation came out with big headlines bearing his name. Some gave a whole page telling the history of his life. Have you guessed who it was? Mr. John D. Rockefeller, the multi-millionaire!

Now read the verse again in Malachi 3:10. Do you think this might have had something to do with his great riches? I do. God is truth. God keeps His promises. God does not make every one rich in money as He did Mr. Rockefeller but every one who remembers God with a part of all he receives, will always be repaid many fold in some way that God knows is best for us.

Are you earning a few pennies now and then? Why not try Mr. Rockefellers plan and see what happens?

* * *

Bring ye the whole tithe into the store house, and prove me now, herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3:10.

LOOK TO YOUR POCKETS. *Thou shalt not take the name of the Lord thy God in vain.* Exod. 20:7.

Howard, the philanthropist, was standing in a crowd by the door of a post office, when a man uttered a volley of oaths. "Look to your pockets!" cried Howard, buttoning up his own tightly. "Always take care of your pockets when you find yourself among swearers. He who will take God's name in vain will think little of taking your purse, or doing anything else that is evil."

Liquor's Program

to reach Youth and Women through Home-read Magazines

More than a billion (1,000,000,000) pages of highly artistic sales appeals on behalf of widely known brands of whisky, gin, brandy, rum and beer were whisked into American homes last year through the expert service of Uncle Sam, and given library table prestige, within the covers of a half score of nationally read and otherwise respectable, high-grade magazines, declares a statement issued from National W.C.T.U. headquarters, summarizing an extensive first-hand study of leading periodicals, conducted by the members of the Y.T.C. in all parts of the country.

The young people, according to Miss Helen L. Byrnes, National General Secretary of the Youth's Temperance Council, thus summarize their findings after a careful study and analysis of both editorial and advertising contents of these and other non-liquor advertising magazines during recent months:

1. For the first time in the annals of magazine history in the United States, it is evident that the liquor traffic has succeeded in launching a sales appeal program of the most costly, alluring, and artistic type imaginable, within the pages of some of the otherwise highest grade and most popular magazines circulating widely in American homes.

2. On the other hand, despite the easy money possibilities manifestly involved in liquor advertising, several other nationally read and highly regarded magazines of general circulation, and practically without exception all of the publications catering exclusively to women, still refuse to accept the sales appeals of the brewers and distillers and by their continuing popularity and evident prosperity disprove the assumption that magazine success today necessarily depends to any extent upon acceptance of paid propaganda from the wet interests.

3. To a large extent the magazines now accepting liquor advertising are among those which, during the past three years have been, and still are, making the strongest possible drive for youthful readers and which boast of their large home circulation.

4. The feature and editorial contents of the magazines accepting paid liquor publicity appear more and more to reflect their advertising department's attitude toward the liquor trade, and seem startlingly unanimous in putting the stamp of respectability upon so-called moderate drinking with almost nowhere a hint of the personal, economic, or social advantages of abstinence, especially for youth.

5. Although four years of liquor-bred crime, dissipation and accidents have ensued since the sale of beer was technically legalized by Federal law, it is evident that with one or two exceptions these widely circulating magazines are still maintaining a policy of silence on any discussion of the question, apparently so as not to embarrass their advertising departments in accepting the patronage of deluxe liquor makers.

6. A study of liquor ads in these magazines reveals that in almost every case the advertiser has, manifestly with the sanction of the magazine itself, gone beyond the limits of fact in describing the alleged virtues and excellence of the intoxicants so publicized.

CORRESPONDENCE

Bethel Church, Wolf Point, Montana

Dear Mennonite Readers: Again a busy season is nearing it's wind-up. Many acres of wheat have been sown, however, mostly in dry ground. We have had very little moisture this spring, at places none, and the snowfall during the winter was also light. During the past few weeks we have had a number of dust storms which are doing much damage. Nevertheless, we are looking forward for a crop. We know that God is the creator of all things, and then He certainly is also the manager. Let us trust Him for He promised to supply our every need. But how true it is that we so often, like Jacob of old, wrestle with the Heavenly Wrestler and do not yield to His will until finally He also has to dislocate us physically or materially, more so materially, that we may become or remain adjusted to the will of God. He has ways and means of drawing his people closer to Him. Let us praise Him for whatever He does, even though it may hurt.

But, above all, we praise God for the many spiritual blessings that have come to us through our dear pastor, Rev. Albert Schultz. O dear fellow-Christians, let us not grow weary in well-doing; let us not grow slack in being witnesses, nor in proclaiming His word. Remember that is the purpose of our lives. What does it profit a man if he gain the whole world and lose his own soul?

The work on our church has been progressing nicely this spring. It will not be long now until it will be finished. We are looking forward to the time of its dedication. What a joy it will be to worship Him in spirit and in truth in a church building.—P. M. Franz, Corr.

Pratum, Oregon, May 18, 1937

Dear Brother Thierstein: I am sure you will be interested to hear of the delightful S. S. and C. E. convention that the Conference Churches of Oregon had in Dallas Sunday, May 16. In spite of a drizzling rain the Presbyterian church, where the convention was held, was filled to capacity. The interest, the Christian fellowship, and the spirit that prevailed throughout was of the very best. Fine singing by choirs of various churches, short talks on vital S. S. or C. E. problems and a few longer addresses made up the program of the forenoon and afternoon sessions. The Junior section in which over a hundred children were present had their meeting in the basement. Outside speakers were the acting pastor of the local Presbyterian Church, Rev. S. S. Baumgartner, and myself. I had to speak twice to the adult group and once to the junior group. Everybody felt uplifted and refreshed by the program and the fellowship.

The work of the field secretary is received with the finest appreciation everywhere, but commencement activities and heavy field work sometimes cut down week day meetings.

Very sincerely,
H. A. Fast.

Ebenezer Church, Bluffton, Ohio

Much interest is being manifested in the preparation for the observance of the One-hundredth Anniversary of the Swiss Mennonite congregations, which is being planned by the four Mennonite churches—First Mennonite and Ebenezer churches of Bluffton, Grace and St. John churches of Pandora. The date is July the fourth. It was in 1837 when the first organization was formed.

In March the Bluffton High School Mixed Chorus rendered the "Song of Praise" in our church under the direction of Ruth Bixel.—The Good Friday message was preparatory for the observance of Communion held on Easter, on which day we also had baptism and reception of new members.—The Mixed Chorus under the direction of Miss Mabel Amstutz rendered the Cantata "Easter Alleluia" very effectually.

The loved ones are passing away. On March 26 Eugene Tschiegg died in the Community Hospital at the age of seventy-five. His funeral was in the Ebenezer church; Rev. P. A. Kliewer officiated. He leaves to mourn his death, his widow and eleven children. He was a native of Canton, Berne, Switzerland. On March 26 Peter Lora passed away at his home at the age of seventy-five. His funeral also was held at the Ebenezer church. He is survived by his widow, four children and three step-children. Rev. Burrichter of the Reformed church assisted the pastor Rev. Kliewer in the services.

On April 4, Mr. Carl Roethlisberger and Mrs. Mary Hauenstein were united in marriage, and will make their home on S. Jackson street. Rev. R. F. Larsen and Rev. Ezra Steiner assisted the pastor in serving the bread at the Lord's table on April 18. Rev. Don R. Falkenberg gave a very interesting message here, revealing the plan of the Communists to overthrow our government through Labor Unions, politics and education. II Tim. 3:1 tells us that in the last days perilous times will come. Two earthquakes here in the month of March gave evidence of Christ's words in Matt. 24:7.

On April 15 we had the Young People's Convention of the Ebenezer church. The theme was, "Crusading with Christ." The guest speakers were Rev. D. J. Unruh of the St. John church; Mr. Shelly, a member of the Bluffton College Gospel Team; Dr. Alva McClain, Dean of the Theological Seminary at Ashland, Ohio; Miss Inda Sprunger, Middle District Field Secretary; and Miss Pauline Krehbiel of Donnellson, Iowa, President of Young People's work of M. D. Conference; also leaders from the young people of our church. The music was rendered by the different churches. We had blessed times.

On Sunday evening, April 18, all went to the St. John church to enjoy the sacred concert given by the Swiss Men's Chorus, directed by Alvin Burkholder. Sunday, May 2, Rev. Ezra Steiner gave an impressive farewell message to his church, the Ebenezer church, which has recognized him as its Missionary and will support him with free-will offerings. He and Mrs. Steiner sail for India, Tibetan, Napalese Border, where they have established work and will continue to labor for the salvation of souls. Their two children remain in America while their parents are far away laboring for the Lord. Their testimony will long be remembered.—Your Correspondent.

Bergfelder Church, Mountain Lake, Minn.

Dear Mennonite: Since I have been elected reporter for the Mennonite from our church, I will give you a short report of the spiritual activities. In April Rev. John Esau from Lima, Ohio, was conducting revival meetings here, one week at Mountain Lake, and one week at Delft, Minn. And with the help of our dear pastor, Rev. H. H. Quiring, and the other co-workers through the Spirit of our Lord, twenty-two young souls were brought to Christ and baptized on Pentecost Sunday, May 16; also three other members were added to the Church.

On May 15, my dear beloved brother Jacob T. Nickel, Deacon of our Church, died at seven in the morning. (See the obituary on another page.) He has the blessed hope that he has gone to be with the Lord forever more. So Rev. A. A. Wiebe took his place at the baptismal service as substitute. We wish and pray that the newly baptized members may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Your brother in the Lord,
G. T. Nickel, Corr.

A MIRACLE

"This is the Lord's doing; it is marvelous in our eyes." Psalm 118:23.

The summer of 1936 was one of intense heat and drought and resulted in numerous forest fires in the heavily wooded areas of Northern Minnesota and Wisconsin. The fire fighters could do little to stop the rapid spread of the flames as they were driven by high winds through the dry timber lands.

But God is present, even in the flames to protect. Let us tell you the story of what happened in a little settlement just north of Duluth which was in the path of one of these destroying fires. Several years ago a nice church had been built by the people; and when the fire swept down and destroyed 40 homesteads, the people's first thought was of their place of worship. After struggling hopelessly to conquer the flames, the settlers were finally forced to flee for their lives, believing that their church was destroyed. But a miracle took place—God protected His House—when the fires came close to the church they parted and passed on both sides of the building and did not even scorch it.

A forest ranger had his Bible open on the seat of his car—five hours after the fire had gone through it was found unharmed, also the car in which the Bible lay was unharmed "except for scorched enamel, a warped and twisted windshield and the upholstery of the car full of holes burned by falling sparks."

From this little town years ago, a school teacher had written the Northern Bible Society to send her quite a number of Bibles as most of the families were Bolsheviks. As we sent the Bibles to her we prayed that God would bless His Word. A change took place among the settlers—religious services were held in the school house and finally the church was built. It was this church which God protected.

But in the stories of the great forest fires that have swept our northern areas through settlements scattered in its path are recorded many miraculous escapes—also the preserving of Bibles when everything else was destroyed by the fire.

"Thou shalt not be afraid for the terror by night—nor for the destruction that wasteth at noon day—Because thou hast made the Lord—thy habitation." Psalm 91:5-9.

H. E. Ramseyer, Sec., North. Bible Society

« « JOTTINGS » »

—*F. J. Wiens resigns.*—Brother F. J. Wiens, for several years manager of the Mennonite Book Concern at Berne, Indiana, recently tendered his resignation to the Board of Publication which the Board has now regretfully accepted. The young brother Fred von Gunten who has assisted Manager Wiens for some time will carry on the business temporarily, until a suitable manager can be found.

—The Lorraine Ave. Mennonite Church, Wichita, Kansas, gave a reception dinner in honor of their new pastor, Rev. S. M. Musselman and his family, Sunday, May 23.

—The five young ladies, four of them students of Bethel College, who were pretty seriously injured in an auto accident nearly a month ago, had been recovering quite satisfactorily. At present, however, one of them, Margaret Regier, daughter of Prof. A. J. Regier, has developed lockjaw because of an infection in an injured leg and is in a precarious condition. Prayer is needed here. Another lost an eye, and a third one may remain slightly crippled. The girls drove into a truck standing in the road without a tail light.

—COMMENCEMENT EXERCISES were held at *Bethel and Freeman Colleges* last Thursday night. Bethel College graduated a class of forty-eight this year, the largest in the history of the school. Dr. E. Guy Cutshall, Chancellor of Nebraska Wesleyan University, Lincoln, Nebr., gave the commencement address. *Bluffton College* has its commencement June 9, with Dr. Gould Wickey, Secretary of the Board of Church Related Colleges, as the main speaker.

—The closing exercises at the Mennonite Institute, Gretna, Manitoba, are to be held Sunday, June 6, beginning at 10 a.m. with worship, a sermon by Rev. Heinrich Gossen, and short addresses by students on religious subjects. In the afternoon a German literary program will be given.

—THE WORKER'S EXCHANGE, a monthly published by the Pacific District tells of a lady who had been gloriously saved a few months before she passed away; that one day while she was praying she felt God's presence so near to her, it just seemed He had laid his hand upon her head.

TABOR JUNIOR COLLEGE closed its work for this school year Friday, May 21. Two students were graduated from the Bible School, seventeen from the Junior College, and twenty from the Academy. The school is progressing nicely.

— Much of the territory of the Middle West that was so hard hit by drouths the last few years is now showing prospects of better times and the countryside and crops look quite hopeful. But, alas! Where are the beautiful shade trees and groves? So many have dried up, and places once beauty spots now look desolate. The Bethel College Campus, formerly admired for its beautiful grove, is half depleted of trees. It's such a pity to lose these silent friends.

— A SPLENDID IDEA.—A service in special honor of the older people is being planned by the Mennonite Church at Upland, California, for Sunday, June 27 next. Special music, a special sermon, and a surprise are being arranged for all over seventy-five. All below that age should be there to help make this a success. Let us show our appreciation of the older people *while they are still with us.*—The Herald.

— From South Dakota comes the report that Jacob A. Friesen of Spink, S. D., has been ordained to the ministry at the Emmanuel Church there, by Rev. H. H. Quiring of Mt. Lake, Minn., on Sunday, May 23.

— Besides the *International Relations Institute* which is to be held at Bethel College, June 8-18, others are sponsored by the American Friends Service Committee at the following places: Duane University, Durham, N. C.; Grinnel College, Grinnell, Iowa; State Teachers' College, Cheney, Pa.; Mills College, Oakland, Calif.; Nashville Institute, Nashville, Tenn.; Wellesley College, Wellesley, Mass.; Whittier College, Whittier, Calif.; Reed College, Portland, Oregon.

— THE FRIENDS are again the chief Samaritans in Spain's Civil War, as they probably were in the World War. About 75 per cent of the population of Spain is now crowded into government territory, and the need of food, clothing, medicine, and other matter is urgent. The problem of orphans and refugee children is receiving special attention. Couldn't we Mennonites show a little more interest and activity in doing similar service among these unfortunate people?

— We thank Rev. P. E. Whitmer of Pandora, Ohio, for a copy of the draft of a new constitution for the Middle District, worked out by a committee composed of H. T. Unruh, J. S. Schultz, and Brother Whitmer as its chairman.

— "NEWS LETTER", Salem Menn. Church, South Dakota.—From the families of our church in 1936-1937 three persons are attending Freeman Junior College, twenty-nine Freeman College Academy, seven Freeman High School, one Marion High School, one Humboldt High School, one Bethel College, one Wheaton College, one a Biblical Seminary in New York, one Yale University, one Northwestern Bible School. Nineteen are teaching. There are four other young Mennonites from the Freeman neighborhood attending Bethel College (Editor).

— One of our sisters writes: "In our English adult S. S. class the question of discipline in our Mennonite churches arose. Perhaps a discussion of the problem in our church papers might prove helpful. Is there a place for church discipline in our times?" This good sister is to be complimented for bringing up this question. Won't someone who is able write for the Mennonite on this topic? That would be very timely. If we have church discipline, just what does it consist of? That should be told in plain, simple language.

— Rudolph Voth, son of Rev. and Mrs. P. R. Voth now located on the Bethel College Campus, who teaches music in the Clearwater high school, Kansas, has won high honors with his musical organizations. At Friends University music festival his entries in vocal and instrumental solos and ensembles made the best showing. And in a contest at Emporia two of his students ranked highly superior and two superior.

— Fascism, Nazism, Rexism! What next? In Belgium a youthful politician named Degrella is propogating a new brand of nationalism for his country. He has styled it REXISM. In a recent election in Brussels the Rexist followers received 69,242 votes and four other factions which together supported Premier Van Zealand polled 275,840 votes.

— Rain every other day is the average for two months, and the total rainfall for the year thus far is 15.66 inches. During April and May, up to the 19th, 24 days out of 49 were rainy days, and these rains have been greatly retarding spring seeding.—Witness, Berne, Ind.

— A propos the wrangle over the enlargement of the Supreme Court, the administration strategists suddenly seem to have changed their tactics. They started a quiet undercover campaign to salvage as much as possible of the original program, because of a definite lack of votes in the Senate.

SOLID HAPPINESS. *Let me die the death of the righteous, and let my last end be like his!* Num. 23:10

"My first convictions on the subject of religion," says the late Rev. R. Cecil, "were confirmed by observing that really religious persons had some solid happiness among them, which I felt the vanities of the world could not give. I shall never forget standing by the bedside of my sick mother. 'Are not you afraid to die?' I asked. 'No.' 'Why does the uncertainty of another state give you no concern?' 'Because God has said: "Fear not....When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Let me die the death of the righteous.' "

NOT SLAVISHLY AFRAID OF HIS SINS. *I am the Lord thy God.* Exod. 20:2.

When Ebenezer Erskine lay on his death-bed, one of his elders said to him, "Sir, you have given us many good advices. May I ask what you are now doing with your own soul?" "I am just doing with it," he replied, "what I did forty years ago; I am resting on that word, 'I am the Lord thy God.' " Another friend put the question, "Sir, are you not afraid of your sins?" "Indeed, no," was his answer; "ever since I knew Christ I have never thought highly of my frames and duties, nor am I *slavishly* afraid of my sins." At another time he said, "I know that when my soul forsakes this tabernacle of clay it will fly as naturally to my Saviour's bosom as the bird to its beloved nest."

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VOL. LII BETHEL COLLEGE, KANSAS, JUNE 8, 1937 NO. 23

Can the World Be Set Right?

A bit of serious thinking about the conditions in the present-day world must lead to the conclusion that there is something wrong with it, not so much with the physical world, although strange things occur there, too, but particularly in the world of man. And what is even more appalling is the fact that the world doesn't seem to have the means to salve itself. So many conflicting, illboding elements and forces assert themselves that those in power and influence, to whom we naturally look to set things straight, get so confused that they are lost in quandaries. Speaking particularly of the American world we see our penal institutions being filled to overflowing with criminals of all sorts, particularly beardless young men; we see the grim Reaper stalking along, leaving his trail strewn with homicides and suicides as never before; we see divorces multiplying at an alarming rate, and homes that might have been havens of happiness torn ruthlessly asunder, with orphaned or half-orphaned children left stranded out in a cold world; we see young people who need healthy bodies and sound minds to cope with the serious problems of life, suffernig their lives to be contaminated in fashionable rendezvous, through drinking and smoking; we see nations arming to their teeth, ready to jump at each other's throats, to kill and maim the flower of manhood, the hope of their future; we see families with meagre means vieing with the well-to-do, by buying and living beyond their means and paving the way to the poorhouse; we see millions of people with insufficient work or no work at all, while armies of others are striking for shorter working hours with more pay, to gain leisure with which they will not know what to do; we see the government spending billions in frantic efforts to remedy matters, yet still facing confusion on every hand; we see selfishness and crass individualism holding the stage everywhere, while the spirit of brotherly helpfulness is vanishing to the rear. Is there yet a way out of this turmoil?

An European paper some time ago published the story of a boy who was very expert in solving a large jig-saw puzzle, which consisted of a map of the world cut up in jig-saw fashion. When set to work to put the puzzle together the boy did it so easily that the people marveled. Then he made this explanation, "I found the figure of a man on the opposite side of the paper. I put the man right and then the world came right of itself." Here we have it! What is wrong with the world is wrong with man. If man could be set straight or made over, the world would soon become better. And there is a way to put man right, *but only one way. It is by bringing him in touch with the world's Savior Jesus Christ.* He who made a Peter out of Simon, a Paul out of a Saul, powerful men of God out of timid, unpromising disciples, can remedy the troublous conditions of the world, if the real Christians, those who have not yet bowed to Baal, will get down on their knees and implore God without ceasing to cause a mighty revival and return to God to sweep over the lands. Such reawakenings were possible in Old Testament times among the Israelites, why shouldn't they be possible today?

The Square Deal

Our first reaction to the impulse to give a square deal, is to question whether it is worth while. We may sometimes be deterred from being entirely fair in our dealings, because we think that we will get no thanks for it. Possibly we have sometimes tried to be a little more than fair, and others have just taken it as their due or even taken advantage of it. However, this calculating the rewards of just dealing overlooks the plain teaching of Jesus to do as we would be done by. It also fails to recognize that God does not deal in this manner with us. Probably we would be startled by the little which would be justly due us, if we could estimate how much we deserve from God. If his dealings with us were on the basis of our deserts or of our returns to him, we might fall far short of our present well-being and happiness.

Another consideration which often seems to influence our stand for justice, is others' opinions of our actions. It is evident that sometimes, when we would like to be fair to Tom, the certain enmity of Jerry scares us and Tom gets a "raw deal." This, apparently, is the usual course followed by those persons or nations who are guided by expediency or diplomacy instead of righteousness. It seems only a step removed from the policy of doing the thing which promises to pay, whether it is right or wrong. We must expect to be disliked by somebody, if we try to be just to all, because some will think their interests are opposed. If they were only wiser, they might realize that the highest interests of all are one. Besides, we cannot doubt that a stand for justice is approved by God and by all right-minded people.

On the other hand, we may often be perplexed as to what attitude we should take on others' dealings with us. One cannot be the victim of unfairness without debating whether he should endure or oppose it. We are often tempted to act on the suggestion, that as "one good turn deserves another," so does a bad one. It would seem wiser to remember that two wrongs never make a right. But it often appears hard to act wisely when treated unjustly. Perhaps this is at the root of retaliation or unwise opposition. We do not really mean to be revengeful, but in the stress of enduring unfairness we act unwisely. It may be helpful to consider whether an injustice is not more fully and permanently overcome by endurance than by opposition.—N. C. L.

FOREIGN MISSIONS

P. H. Richert

FIELDS WHITENING UNTO HARVEST

Again do I feel constrained to report to interested friends on the Evangelistic Work of this station. As far as ingathering is concerned, there has not been a time during the past 15 years when the outlook has been so favorable. We started our winter's tour early in January, and went from village to village, attempting to spend one week in each. Up to the middle of February when the tour was interrupted, baptisms resulted in every village where we camped as follows: 2 in Sukrhi, 1 in Bheradepa, 11 in Rajpur, 26 in Jhagrandihi, 4 in Bhatkunda. In addition, since Christmas Day, 12 were baptised in Khirjhuri, 12 in Jagdispur, 1 in Jharband, and 2 others in Rajpur. Thus the total since Christmas Day is 69.

In addition to the above, requests have been received from Oriya Garra groups in upwards of 15 other villages, "Come, instruct us that we may receive Christian baptism." Never have I known of such a situation at this station in the last 15 years time.

Whether I am in camp or at the home station, reports of the work of the Spirit and petitions for my services come in, so that we have now again listed the names of at least fifteen different villages from which word of an awakening has been received. Some of these need verification, and in many of them the strength of the enemy is not known.

One of the most encouraging features of all this is the way those who have been baptized since New Year have suffered, and yet remain firm. One man, a leader of his outcaste brethren in 20 different villages came through to victory in Christ, sealing his faith in baptism. At once he broke all marriage engagements of his little children and this alone cost him Rs. 60. Then he endured a bombardment of criticism, reviling, abuse, and lies. His kinsfolk besieged him and pled with him to return. Neighboring village headmen promised him Rs. 100 to return to caste. Another young man was convinced that in Christ alone was his eternal salvation. He cut all bridges and left all, and suffered intensely. Before baptism, with no pressure except of the Holy Spirit, he insisted on baptism, though his wife was then fleeing from him, taking the children with her. He then gave up the use of narcotics, and the beating of drums at Hindu marriage feasts. Another young man declared his intention to accept Christ. He was assaulted by his brothers. They threw a fire-brand onto the thatch-roof of his hut and he plucked it off. Then they beat him and gnashed on him with their teeth. Scars of the teeth and rods still remain. He stood firm, took baptism, and within three days, twenty-five others followed him in accepting Christ. These twenty-five did not include his persecuting brothers. He who sins is a servant of sin.

The above is with reference to the situation largely to the West of us. On the East the signs appear just as propitious. My best Indian coworker and I have carefully considered four key centers among the Lariya Garra folk, which have been worked during this term of service. Closely linked with these are groups in five other villages. These people we know personally, and some of them intimately. They have been fed God's Word more or less faithfully. It appears that God is now ready to do a tremendous work in their midst if the field were rightly worked. So that just as Jericho and Canaan fell before Israel, so too each of these nine large Lariya Garra groups if rightly worked will yield to the Lord Jesus, and perhaps 1000 men, women, and children would come into the church, probably before next Spring, and that there would soon be going here a movement of Pentacostal proportions.

The above is with reference to ingatherings. It is not all glorious progress. Troubles there are too. The Devil is awakened and as usual makes his assaults on the vulnerable points. Then too, our physical strength is badly used up. The storage battery of health is run down. Under God's grace only some time in the U. S. A. will recharge it. We are now finishing our eighth year of service for this term. It is time we get out of this country.

Will you who read this please pray for this entire situation. Are we really sincere in our desire to bring souls to God through Jesus Christ and baptism in His name? Shall this situation go in default? Will the Devil so disturb things that the Lord's work cannot go on? Some who read this may wish to make it a matter of prayer as they have their family devotions. Others may wish to make it a matter of persistent prayer for the next ten months until March, 1938. We would thank all such for becoming praying supporters of this work.

Your coworker, S. T. Moyer.

THE KING OF KINGS

Radio brought the CORONATION of the English King into our own sitting rooms. We heard spokesmen for the various countries of the Great British Commonwealth of Nations pay homage to their Royal Highnesses. Bermuda, Newfoundland, New Zealand, Burma Canada, India, South Africa and others adress their Crown from their own doorsteps. We listened in and were thrilled. For the first time in history all the world could hear a king address his subjects. And all the while we thought: Some day the KING OF KINGS will thus be acclaimed by His countless subjects. Some day all the world shall *see* and *hear* HIS ROYAL HIGHNESS, THE MOST WORTHY KING OF HEAVEN. Will we be ready for His appearance? "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "And I saw heaven opened, and behold a white horse; and he that sat upon him was called *Faithful and True*, and in righteousness he doth judge and make war . . .And he hath on his vesture and on his thigh a name written KING OF KINGS, AND LORD OF LORDS." "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little while. Blessed are are all they that put their trust in him." Mt. 24:30, 21:27: Rev. 19:11, 16: Psalm 2:12.—P. R. Schroeder, in "News Letter," Salem Menn. Church.

The way to wealth is as plain as the way to market. It depends chiefly on two words, INDUSTRY and FRUGALITY: that is, waste neither time nor money, but make the best use of both.—Franklin

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Schools and Education

ADVANTAGES OF THE SMALL COLLEGE

A. S. Rosenberger

The second advantage of the small college is that it gives its students greater opportunities for extra-curricular activities. It is in these activities that the student finds his greatest opportunity to develop his personality and to build character. Here he lives his life in a social relationship with the other students on the campus. Contacts and conflicts are intermingled just as they are in life after college. While studies should come first, the importance of these activities can not be minimized.

Here is a picture. In a school of 200 a student would have, speaking solely from the standpoint of numbers, one chance out of 4 to become a member of a vesper choir of 50 and one chance out of 20 to become a member of a debate team that numbered 10. In an institution of 1000 students he would have one chance in 20 to become a member of the vesper choir or one chance in 100 to became a member of the debate squad. In a school of 2000 he would have one chance in 40 to make the vesper choir or one chance in 200 to make the debate team.

The work that has been done in the extra-curricular activities of our Mennonite institutions needs no apology. Our schools have well held their own with many of the larger schools. The greater opportunity to become members of these organizations is one advantage of choosing the small college.

Doctrinal --- Devotional

PROPHECY

C. H. Suckau

Prophecy is looked upon by some honest and sincere Christians with caution, shyness and even prejudice. This is not without cause or reason. We briefly point out three causes for objecting to the *study of prophecy.*

Over-zealous men have erred in prophetic interpretations and wrong applications. Church history gives us instances where havoc has been wrought in the church because of fanaticism along this line. Therefore some Christians object to all study of prophecy, because some have erred in its study.

Another cause for objecting to this study of prophecy is the undue emphasis placed on details. Most prophetic students agree in the interpretation of the major predictions of prophecy. Few agree absolutely on minor details. Stressing interpretations of details has caused and is causing confusion in the minds of many, and has prejudiced some against the study of prophetic truth. They thus rob themselves of the peculiar blessing which is promised in Rev. 1:3, to those who heed the words of prophecy.

The most serious harm to the study of prophecy is perhaps done through the setting of dates for the return of our Lord Jesus Christ. This gives much reason for objection, because it is in direct defiance to the declaration of Christ's own words when He said: "But of that day and hour knoweth no man." (Mt. 24:36). In this connection let us note, however, that Christ does not withhold from His own the knowledge of the NEARNESS of His coming again. Indeed He points to certain signs in the same passage (Mt. 24:33) which are to indicate the nearness of His return.

We acknowledge and deplore errors in the interpretation of prophecy, the undue emphasis on details, and the setting of dates. But even though any or all of these errors exist, is it not the height of folly to excuse on this ground the woeful neglect of the study of prophecy in our churches and schools? Every pastor should recognize the importance of, and the demand for the study of prophecy in the church, and should be prepared to give sound prophetic teaching to his people regarding the "THINGS WHICH MUST SHORTLY COME TO PASS." How important today is the injunction: *"We have also a more sure word of prophecy; whereunto ye* (we) *do well that ye* (we) *take heed!"* (2 Pet. 1:19).

PRAYER FOR OUR COUNTRY*

O God of freedom, under Thy guiding hand our pilgrim fathers crossed the sea. We rejoice that in Thy spirit they founded upon this continent a nation dedicated to liberty, equality, and the brotherhood of man. We thank Thee for their spirit of adventure in a new world, and for their daring experiment in the untried ways of government by the people.

Give to us, we pray, the spirit of the fathers as we, too, face a new world. Give us their faith and courage to launch out upon political and economic experiment, adopting such new forms as may be necessary to fulfill the purpose for which our country came to birth.

Deliver us, O God, not alone from ancient tyranny of kings, but from new autocracies in modern life. Help us rather to extend the frontiers of freedom for the common man, fulfilling in economic and industrial democracy our sacred traditions of government by the people. Lead us into the cooperative commonwealth of God.

May we also go forward in the spirit of divine adventure into the new world of internationl relations. Through co-operative institutions of world conference, court, and league, may we play our part in establishing justice among the nations, assure peace and tranquility in all the world, and promote the general welfare of mankind.

Help each one of us, O God, as Christian citizens to vote as we pray, judging parties and programs not with regard to our own interests, but by the measure of their purpose to advance the interests of those less privileged than ourselves.

God of our fathers, be with us yet. Help us in the continued genius of our nation ever to pioneer in the cause of human freedom and the brotherhood of man.

*From Prayers for Self and Society by James Myers.—Printed by permission of Association Press, New York City.

Walking on the Water

S. P. Preheim

In the fall of 1916, I was asked by the Evangelization Committee of the Northern District Conference of Mennonites to visit its churches wherever I was wanted and invited. So I wrote to the different churches and received quite a few invitations for conducting series of meetings. Among the invitations was one from the Mennonite church of Avon, S. Dak., of which Rev. D. A. Schultz is pastor.

At the time we lived at Wisner, Neb. We had agreed and arranged for my coming to Avon on Saturday the 16th of December. I could have gone by way of Sioux City, Iowa, and crossed the Missouri river on the bridge, but as I saved time by taking the other route, I decided to travel by way of Norfolk and Niobrara and cross the Missouri river on the ferry boat, at Running Water.

As we had had a nice fall that year, it had not occured to me that perhaps the river might be frozen and the boat by this time might have ceased its work for the winter.

I left Wisner at about 12:30 Saturday noon. We had to change cars at Norfolk, and if the branch road train had been on time, we would have left Norfolk about 2:00 o'clock. But the train did not leave before 3:30 and then we had to make about 60 or 70 miles before we got to Niobrara. Well, I was somewhat worrynig all the way and wondering if we would not be late for the Ferry boat which crosses the river for the last time at about six o'clock. When we reached Niobrara the evening twilight was commencing to fade away in the west.

The first thing I did after stepping out of the train was to inquire about crossing the river. The cab driver who was there told me straight out, there was no use trying to cross the Missouri river that evening, as the ferry boat did not run any more and the ice was not strong enough for auto's to cross. He told me, the ice was from 3-4 inches thick at places and that a few men with teams and wagons had crossed the river in the morning, but as it had thawed considerably that day, it was very dangerous to go across now. I told him that I had an engagement in South Dakota for Sunday morning and there was a man waiting for me on the other side of the river and that I simply had to get across.

We finally decided, that he would take me to the river which was about three and a half miles away, and I would try to cross it on foot. On our way to the river I was thinking of the seriousnes of crossing the river at night. The Missouri river is a very treacherous stream, as the water is flowing swiftly in places and washing and eating away the ice in front of it. Many people have lost their lives by trying to cross it, when apparently there was no danger.

When we reached the river I took off my suit-case, placed it beside his auto and told him very emphatically a few times that he should not leave, until I had investigated the conditions. I had decided to go and see, whether I could see the tracks on the road made by the rigs which had crossed that morning, and, if so, I would attempt to walk across, but in case I could not follow the trail I would go back with him to Niobrara. When once on the ice, I immediately realized that it was useless for me to try it, for I could absolutely see nothing before me. The night was seemingly at its darkest. The ice under my feet looked black and I turned around to go back to the auto which was supposed to be waiting for me about fifty steps from the bank. I was astonished when I started back to see no lights, as I was only a few moments away. I hunted and called for my chaffeur, but he did not answer. And after a few minutes' hunting, I stumbled over my suit case. Then I realized that my man had actually left me. This shameful deed provoked me, for it meant walking back three and a half miles with a suit case and a heavy overcoat to carry.

Now came the crucial test. I had not dreamed that day what God had intended to teach me, and that he meant to give me the best chance to prove Him and His ability to help in very dangerous circumstances. As I stood there and accused that man in my mind, the thought came to me, that I was a real hypocrite. I had that afternoon chosen my text for the Sunday morning sermon and it was Mark 9:23, "All things are possible to him that believeth."

Satan told me, not to tempt God and not to risk my life. He told me to go back and stay over night in Niobrara, for I have a wife and five children who can not spare me. The Holy Spirit told me to take Christ at his Word, for it cannot fail! If Peter walked on the waves, I can walk on the ice. After a few moments of arguing, in my soul, I perspired so, that the sweat drops trickled down my cheeks. I said, Lord, I will go across the river. I have served Thee for almost 20 years. I have testified to thy wonderful power to help, and now, if Thou canst not help me, then let me go down under the ice and disappear forever.

I committed myself and my family to Him and started out. I could see nothing but a few lights of the village of Running Water ahead of me. After walking a while, I came to a stream of water. I heard its rumbling from quite a distance. I got down upon my knees and crawled to the stream. The stream was several inches deep and, of course, as far as I could feel with my fingers, without getting my clothes wet, there was still ice under it. But the thought came to me now, that this was not faith, and that I was not fully trusting God. I got upon my feet and cried, Lord forgive! I will not investigate again. I came to the second stream which was still louder and noisier in its course, but I never stopped. I came to the bank on the other side of the half-mile wide river and, after walking a little distance, I saw an automobile and a man just cranking it. I ran a little distance, spoke up and found out that it was our dear Brother Tob. A. Schultz, a brother to the pastor of the Friedensberg church. He said he was just making ready to go home which was about 15 miles away, for he had given up all hope for my coming, as he had waited there for hours and could not see or hear a thing of me.

I went with him and, of course, preached the next morning on my chosen text. After a week of very cold weather, one day 20 degrees Fahrenheit below Zero, this same brother took me back again to Running Water and Niobrara. Since it was daytime, and, after a week of cold weather, we were able to drive across the ice, and when we came to the bank on the north side of the river and I looked across towards Niobrara, from whence I came across a week before, I said to him, do you see that large open place? This must have surely been right in my path, and God must have put ice under my feet a week ago, when I crossed the stream. I returned home after having learned one of the greatest lessons in my life. God proved again to me, that He is able to help to the uttermost. He who trusteth in Him, shall not be ashamed. We give all glory to Him.

Sermon Sketch

NOTE ON JOHN 2:13-17

This portion of Scripture has sometimes been cited to prove that Jesus on occasion had recourse to the use of violent coercion to accomplish His end. The argument usually is that He recognized here a situation to which His usual method of gentleness and non-resistance was not equal. And since He used force, as some assert, the conclusion is that there are times and circumstances when His followers may have recourse to such means. War-minded persons have cited the passage in attempts to prove that Christians may even take part in war and bloodshed.

The argument for the use of violence here turns principally on two points. A careful examination and translation of the passage does not support the militarists' argument on either point, but rather disproves it.

The first point is the use of the whip or "scourge." As to the use of this we are told that He drove them all out. The question is, Who was intended by the pronoun "them"; did it include the people? In the text of the original it is clear that the writer adds the next following phrase as a closer definition of this pronoun, when he wrote: "He drove them all out of the temple, both the sheep and the cattle." The reasonable interpretation is that He actually used the rope whip, if at all, on the animals only.

The second point involved is the use of the apparently strong verb ekballein in the original to describe the expulsion from the temple precincts of animals and persons. The verb is a compound, and might mean literally "to throw out, to cast out, to expel." In studying this verb as it is found to be used in other passages of the Gospels, one observes that it is rarely or never used in its literal sense or with any suggestion of violence. Thus we find it used of the Spirit sending Jesus into the wilderness for His temptation (Mark 1:12); of God sending out workers into His vineyard (Matt. 9:38); of a man taking money from his purse (Luke 10:35); of a shepherd sending sheep out of the fold (Jno. 10:4), and of a householder bringing forth things out of his storeroom (Matt. 12:35).

Therefore it is only natural to think that in the account of the expulsion from the temple this word does not mean any more than an authoritative dismissal. The scene as we might picture it to ourselves was something like this: Jesus found this mercenary traffic in the temple court and His feeling of reverence for God's house was outraged. By the compelling authority of His words and tone of voice He overawed the guilty ones, whose consciences condemned them besides, and they withdrew in disorder. It was an instance of the voice of Divine authority triumphing where violence would have been futile. Violence could only have provoked retaliation and been overpowered by superior numbers. Hence the passage taken as a whole is an argument against the use of violence, rather than for it.—Gospel Herald.

Sunday School Lesson

A. S. Bechtel

June 20, 1937

JOSEPH'S KINDNESS TO HIS KINDRED

Genesis 45:16 to 50:26 Printed 46:1-7; 46:28-30; 50:24-26.

Introduction

The last important crisis of Jacob's carrer now comes to him. He could, at first, not believe the report that Joseph is still alive (45:26), but on seeing the wagons and provisions sent from Egypt, he is convinced (45:27, 28). Now he must decide whether he shall migrate to Egypt or not. Canaan is the "land of promise," yet the existing famine made it seem reasonable to go where there was food to be had.

God's Gracious Revelation vs. 2-4

Israel, and all of his, start on the long journey with probably some misgivings. The prospect of seeing again his long-lost son overjoyed him, yet he felt he should consult God. No place could be more suitable than Beer-sheba, where both Abraham and Isaac had built altars. He offered sacrifices unto God there. There are many occasions in the home when prayer is especially needed.

In the "visions of the night," God spake to him and removed all doubt from his mind (vs. 3, 4). God assured him that He approved of his going into Egypt, assured him of His presence, of prosperity there and of the certain return to Canaan, the promised land. God wanted Jacob to know that he would not be beyond His loving care and companionship in his journey. His love and care is always with His trusting children, so why should we fear.

Journey to Goshen, vs. 5-7, 28

Assured by God Himself, Israel headed the large caravan that moved into Egypt. Sixty-six males are mentioned in chapter 46 and probably as many women, besides children and servants, also the flocks and herds (v. 6). God had a great purpose in this migration to Egypt. Possibly He purposed in this way, to build up the faith of Israel's family in Himself. The Egyptians had many gods, but they also believed in One Great and Almighty God. They believed in immortality and the resurrection of the body.

Judah was sent on ahead to Joseph (v. 28) to secure the needed instructions for settling in Goshen, the region selected by Joseph for their abode. This was well adapted for grazing their flocks and here they would be separated from the native Egyptians who despised shepherds (46:34).

A Joyful Reunion vs. 29, 30

Joseph lost no time in hastening to Goshen to meet his aged father. Although he had risen to highest honors and power, he was happy to acknowledge his humble kinsmen, revere his father. The reunion was a most sacred hour for father and son. Joseph's loyalty and devotion to his father and family is sure evidence of his nobility of soul. Jacob was permitted to spend seventeen years in happy companionship with his son. Joseph is truly a type of Christ in sustaining his loved ones in the midst of dangers.

Faith in Old Age. vs. 24-26

Joseph in old age felt that Egypt was not the permanent home of his people. God will surely bring them into the promised land (vs. 24, 25) and they shall carry his remains with them. God had done much in the past and he believed, He would do greater things in the coming days. Joseph kept the faith.

Nuggets of Truth

Israel took his religion along into Egypt and used it.

Joseph left an example of integrity, brotherly kindness, forgiveness and faith in God, to all generations.

If undertakings are to be successful, they require divine blessing.

A son's true success makes up to the father for all care and cost of upbringing.

The family is supremely the place of both opportunity and necessity to think of others.

Joseph's kindliness and tears broke hardness with powerful blows that healed rather than hurt.

God's workers go hence, but His work goes on. 50:24.

REPORT OF THE ANNUAL MEETING OF THE BETHEL DEACONESSS HOME AND HOSPITAL

May 11, 1937, at Newton, Kansas

Following the opening devotion, Rev. J. N. Smucker of the Bethel College church spoke appropriately on the text, "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind." As individuals radiate influences, the speaker said, so also institutions of this nature are a force for good. Fear is the greatest danger in the world. Therefore the power of heart and soul, which comes from God, must unite with his love in order to counteract fear. Love and power must go hand in hand. Love without power is sentimental; while power without love is dangerous. And lastly, a "sound mind" is given for discipline. "Self-discipline" brings us that mind "which was also in Christ Jesus."

Upon this Rev. J. E. Entz, chairman of the Hospital Board, declared the meeting as officially opened, inviting any to take part in the discussions of the day. Following some preliminaries, the Board of Directors then gave their report.

On the whole the report evidenced successful administration of their trust in the past and a hopeful look into the future. The gift day had brought about $500.00 in cash. The heating plant had been completed. Various repairs in the kitchen, new floors, painting and insulations became necessary during the year. More than a thousand patients entered *the Hospital* and nearly again that many treatments were administered to others. Of this number only a relatively small number were Mennonites.

The Home for the Aged reported 28 in the home at this time. About one-half of these pay by the month, while the others have made arrangements for the rest of their life time. The extreme heat last summer made the insulation of the third story necessary.

The financial reports showed that a debt of $50,000 still needs to be liquidated.

The result of the election for Board of Directors was: Rev. J. E. Entz, Rev. G. N. Harms, and F. N. Funk, with H. J. Andres as advisory member for the Home of the Aged.

At the afternoon session Rev A. J. Dyck presented a paper on the possibilities of establishing a Home for the Feebleminded, Nervous, Epileptic patients. Discussion showed our need of bringing such an institution into being. However, the debts burdening our College and Hospitals caused hesitancy. But our responsibility toward such unfortunates made action seem imperative.

Dr. E. G. Kaufman next presented plans for possible future closer cooperation between Bethel Hospital and Bethel College. He reported that an interchange of help between the two institutions, whereby the Hospital furnishes the College a doctor, a nurse, and a matron, and the sisters can continue their education at the school had been quite successful. The institution of a deaconess course, their opportunity to serve as pastor's assistants and to enter further into the educational field, were suggestions which need time and planning to perfect.

The meeting was interspersed with special music by the Emmaus Ladies' Chorus and the Eden Male Chorus.

The following motions were passed:

1. Resolved that our Board of Directors create a committee to cooperate with the committee of the Minister's Conference to make preliminary investigation concerning the establishment of an institution for feeble-minded and nervously sick in cooperation with other Mennonite bodies.
2. Resolved to encourage our Board of directors in line with Dr. Kaufman's address and we wish them the Lord's blessing.
3. Resolved that the leaders of the churches encourage the members of our churches to become members of the Bethel Hospital Society.
4. Resolved that the members of the Bethel Deaconess Home and Hospital Society join the sisters in hearty appreciation for the work so kindly and ably rendered both in the Home for the Aged and in the Hospital.

In a series of final resolutions the meeting gave thanks to God for his continued mercies, to those who served with papers, addresses or music, to the First Mennonite Church, and to the Ladies' Auxiliary for their contributions. Sympathy was also extended to Rev. Entz, the chairman, in view of his recent loss.

A NEW KING was recently crowned in England, and on this ocacsion much was said about the need of loyalty of the five hundred million Britishers to their new sovereign. How about our loyalty to *our King* who has provided for the eternal happiness of all the peoples of the earth? Shouldn't we vouch new and more active allegiance to Him, the King of Kings? Shouldn't we enthrone him anew as the King of our hearts and make more room for him?

CORRESPONDENCE

First Mennonite Church, Berne, Ind.

In harmony with the springing up of new life in nature all about us this time of year, it is a joy to report also of new life in the spiritual realm. A goodly number of our young people have taken on new life in their acceptance of the Lord Jesus Christ as their personal Saviour. These were baptized and taken in as members of the church on Sunday, May 23. Some adults were also received as members upon confession of their faith in the Lord Jesus, and some by letter from churches where they were formerly members. We are not striving after numbers, but each soul that unites with the church brings just that much additional witnessing of the Saviour's love and His power to save. O that every member would realize the responsibility of walking blameless before the world and living holy lives to the glory of God!

Last week it was again our blessed privilege of having with us, Dr. Lewis Sperry Chafer, President of Dallas Theological Seminary, Dallas, Texas. He brought two messages daily, and we praise God for his ministry among us. We feel that he is one of God's choice men today in unfolding the deep and hidden things of God's precious Word to men. We are not surprised that pastors and members of other churchess availed themselves of the opportunity of coming to hear him, even from distances. We were happy to have with us one evening some members of St. John's Church, Pandora, Ohio, among them the pastor, Rev. D. J. Unruh, who was on the platform to lead in prayer before Dr. Chafer spoke. One of our members, Miss Dorothy Lehman, had the honor of being married the evening of May 21st, by Dr. Chafer, to Rev. Andrew Lozier, one of Dr. Chafer's Seminary graduates this year. These two young people are candidates for the Africa mision field, where they expect to labor in the near future.

Next week the Summer Bible School, of which Rev. C. H. Suckau is the Superintendent, again opens in our community. This is to be conducted for five weeks. Again we would mention the importance of this kind of work in these days, when it is so necessary for our youth to be firmly grounded and taught in the things of God, having to face all that lies in their path, that they may be prepared and fortified against whatever may be lurking ahead. We rejoice that parents consider it worthwhile to send their children and are willing to make the sacrifice. They will be amply rewarded.—Martha Gilliom, Correspondent.

East Swamp Church, Quakertown, Pa.

On Mother's Day an impressive service was held here. The Sunday School presented each mother with a white carnation. The Primary department under the direction of Miss Dorothy Dietz and Mrs. Wallace Markley gave each of their mothers a small bunch of sweet peas. Miss Lucy Awckland sang a solo, "Wonderful Mother of Mine." Forty-three mothers were present in the school. Rev. W. S. Gottshall used as his topic for the church service, "Mother of All," Gen. 3:20.

On Sunday, Mar 30, Infant Consecration was held, at which time Florence Marjorie, daughter of Mr. and Mrs. Samuel Bleam, was consecrated. June, a month of brides, may be looked forward to at East Swamp. We also noticed at the Annual C. E. Convention held at Allentown on May 29, quite a few weddings had been held since the last convention in the various churches of the district.—The twenty-sixth anniversary of the society will be held July 11, at 7:30 p.m. Mr. Horace Awckland, the president, will be the leader.—Wm. W. Cope, Corr.

Harleysville, Pa., May 25, 1937

The Eastern District Conference of the Juniors was held at the Zion Mennonite Church in Souderton on May 25, 1937, with Mrs. Clarence Kooker, President, in the chair. The program consisted of devotions, prayer, solo, piano solo, playlet, instrumental numbers and choruses.

The speakers for the afternoon were three missionaries, one from India, one from Arizona, and a return missionary from China. Their talks were very interesting to the children, because of the stories that grew out of their experience in the mission work.

The banner went to Perkasie for having one hundred percent present. The picture was presented to West Swamp for having the largest number present. The following societies were present; Lansdale, Souderton, Perkasie, West Swamp, East Swamp, Bally, Allentown, Deep Run, Saucon and Schwenksville.

The meeting closed with having three conferences for the children and also a social.

FAMILY CHRONICLE

MARRIAGES

Jacoby-Schimmel.—On April 24, 1937, by pastor A. M. Fretz, at Perkasie, Pa., Elmer Henry Jacoby and Elsie Schimmel, both of Coopersburg, Pa.

Fellman-Richert.—On May 8, 1937, by pastor A. M. Frez, at Perkasie, Pa., Mr. Russel L. Fellman and Mrs. Irene M. Rickert, both of Chalfont, Pa.

DEATHS

Caroline Bergey, nee Fretz, widow of the late James Bergey, died at her home in Perkasie, Pa., on April 22, 1937, aged 82 years, 5 months and 12 days. Funeral services were held on the 25th by her pastor, Rev. Allen M. Fretz, assisted by W. E. Pottieger, pastor of the Evangelical church. Mrs. Bergey was the youngest member of the Isaac Fretz family which was prominent in the founding of the Deep Run Mennonite Church of the General Conference in 1849.

Annie Rosenberger, nee Godshall, wife of Daniel B. Rosenberger, died on April 29, 1937, aged 74 years and 23 days. Funeral services were held on May 4th, by her pastor, Rev. A. M. Fretz, assisted by Rev. A. O. Hiestand, interment in Doylestown Mennonite Cemetery.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andres

Sponsored by
the Young People's
Committee of the
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A PROGRAM OF C. E. STANDARDS

Following this introduction we present what we consider one of the finest things which has ever been done for Mennonite Christian Endeavor Societies. It is a program of standards, a set of objectives, of aims which the various C. E. Societies should seek to attain.

It was prepared, as you will notice, as a special project of the Young People's Committee of the General Conference. Mr. John E. Fretz was chairman of the special committee which had this in charge, and we submit that this is a much-needed piece of work, and one which should be must appreciated. There are twenty points on which you can guage the effectiveness of your society. On how many of them does your society "measure up"?

While each of these items seems to be quite modest in its demands, yet any soicety will have a hard time measuring up to even a majority of them, we venture to say. Why? Simply because we are all given so much to talking about our Christianity, instead of DOING something about it. "Not those that SAY Yea, Yea, but those that DO the will of my Father" are the blessed ones.

We suggest that not only societies as such, but that each individual may well sit down and spend some time on this set of standards, and critically inspect his own life, and set down, point for point, where he meets these minimum standards and where he does not. Such quiet self-appraisals cannot but help to make each one of us more effective.

It seems to us not only that, but there is material in this sheet for at least four good programs, on the general theme, "Our C. E. Aims and Objectives." One Sunday you could make a fine program of point I. Worship; later, another program on point II. Instruction, etc. Modern psychology points very clearly in the direction of expecting little achievement until aims and objectives are clearly defined and felt. To have a set of objectives on the way somewhere—well, you remember the motto, don't you: "It's not the motto on the wall, but the motto which hangs in my heart, that counts." It is only when the entire group begins to feel, definitely, the significance, the urgency, and worth-whileness of these objectives that results can be looked for in the life of the society.

* * *

THOUGHTS ON RECREATION

Young Peoples' Topic for June 27, 1937

Meditation:

M., June 21. Aiming at Mastery. I Cor. 9:24, 27
T., June 22. Physical development. I Tim. 4:8
W., June 23. Recreation on Sunday. Acts 16:13-15
T., June 24. Jesus' rest and recreation. Mark 6:30-32
F. June 25. Learning self-control. Prov. 16:32
S., June 26. Jesus' know-the-Bible game. Luke 2:42-52
Sun., June 27. Topic: Recreation That Develops Character. Col. 1:18b; I Cor. 10:31.

Program Suggestions:

"Some of the greatest men in history have not restricted themselves to one hobby. . . . . They have learned that *all knowledge is related.* You never can tell when the thing you are doing for the sheer joy of it will help you in your daily work."

1. Astronomy is the oldest of all sciences . . . and the most thrilling of adventures. Discuss the fascinating mythology connected with the sun, moon, and stars as coming to us from the Greeks, Egyptians and Lapps. Do these myths vary from one country to another?

2. Let some one who plays tennis or baseball or some other game tell the values that he finds in these games. He should prepare to tell how they help: (a) keep the body fit—a temple for the Holy Spirit to dwell in, (b) keep the mind alert—so God's speaking may be heard, (c) develop habits of honesty and fairness, (d) increase one's self-control.

3. Have roll call. Answer with one hobby or one you would like to have. Plan a meeting in not too distant future as a report program of advance made and enjoyment received from them.

4. Too few people have learned to get great enjoyment from good music. Let someone who appreciates music tell what kind of music develops character. How can a person who knows little about music learn to appreciate and get help from it?

INTERMEDIATE DEPARTMENT

WHAT SHALL I READ?

Intermediate C. E. Topic, June 27, 1937

Daily Bible Readings

June 21. Jesus, the student. Luke 4:16-21
June 22. Reading to others. Neh. 8:1-8
June 23. A guide to our reading. Acts 17:22-28
June 24. Paul quotes a poet. Acts 17:22-28
June 25. A lost book found. 2 Kings 22-28
June 26. A blessing to readers. Rev. 1:3
June 27. Topic—What books shall I read this summer? I Tim. 4:13; II Tim. 4:6:18

Making Good Books Attractive

If you do not have access to a god public library, or even if you do, plan to have a library shelf in your society room for the summer months. Get 12 or 15 of the best books for Intermediate readers from friends, who are willing to loan for two months. Have these books on display at the meeting, and a short talk about each book by someone who has read it, just enough to arouse the interest in others to read it. A good way to handle the circulation would be to limit the use of a book to one week, with a small fine for keeping it longer. Prepare a sheet of paper giving the list of boks and as many spaces under the names of each book as there are Sundays in July and August. When a book is taken out, the reader puts his name in the space for the corresponding week. Post this sheet on the bulletin board or some other convenient place. Appoint one person as librarian to have charge of the books.

Purpose of the Meeting

The purpose of this meeting might be three-fold. It should arouse the interest of the members to do some reading during the summer months. It should give them standards by which to judge the value of books. It should direct their interest to some good books that are available.

Planning your Meeting

I. Worship Service. Plan your own, with suitable hymns and suggestions in the C. E. World Quarterly.
II. Discussion of the topic. Bible readings and questions
III. Brief book reviews
IV. Closing moments.
Read Prov. 1:1-9
Song, "Open My Eyes"
Benediction: Ps. 19:14

For the Leader

The topic takes for granted that I should read something this summer. Do I? If a man were travelling on a train and kept his shade down all day, never looking at the passing scenery, we would think him foolish. Yet so many people go through life with good books all around them, but never think of looking through these windows of their souls. Give some of the reasons why we should read.

I should read, but what? I can go out on the mountainside to gather flowers in the spring and come home with an armful in a hurry. But I may be disappointed. Unless I have picked carefully, some may even be poisonous ones among them. So with books. It is better to bring one well chosen than a stack of worthless ones. Speak of the purpose of this meeting.

Some Discussion Questions

1. Why do people read?
2. How can you interest someone who does not like to read, in reading good books?
3. What questions would you ask in deciding whether certain books were worth reading?
4. How much time should we spend reading the Bible this summer? How can it be made more interesting and helpful?

Suggested Book List

1. Missionary books: Ann of Ava (E. D. Hubbard); The Triumph of Betty and John Stamm (Mrs. H. Taylor); Something Happened (Cable and French)

2. Non-fiction: A Chile Went Forth (Mrs. H. M. Doyle); Mary Queen of Scotland (Stefan Zweig); North to the Orient (Ann Lindbergh); Forty-two Years in the White House (I. H. Hoover); Mexican Interlude (J. H. Jackson); Capoot (Carveth Wells); Promised Land (Mary Antin); Slanting Lines of Steel (E. A. Powell); Americanization of Edward Bok (E. W. Bok); Stump Farm (Mrs. Hilda Rose); A Pilgrimage to Palestine (H. E. Fosdick)

3. Fiction: White Bird Flying (Bess Streeter Aldrich); Magnificent Obsession (Lloyd C. Douglas); Water (Ruth Comfort Mitchell); Gone with the Wind (Margaret Mitchell)

Order these books from

THE MENNONITE BOOK CONCERN
Berne Indiana

Industry is a Christian obligation, imposed on our race to develop the noblest energies, and insures the highest reward.—E. L. Magoon

In this theater of man's life it is reserved only for God and angels to be lookers-on.—Pythagoras.

Junior Corner

The Other Dress

It was house cleaning time. Sue's mother was ever so busy. When Sue came home from school she hardly knew where things were and where they were not. It was very difficult for her to keep from bumping into things or upsetting something. Sue was a bit awkward, anyway, and not very careful. This noon she had fallen right over a dish of water her mother was using to wash the windows. It made an awful mess. It happened just after she had put on her very best dress which was of a beautiful silk. Her mother did not really want her to wear it today, but because she was so tired, she had finally given her consent. Sue was to recite at the parent-teacher's meeting this afternoon. The other girls wanted to dress up too. They had planned it so. And now? She could not wear the dress so. It would have to be sent to the cleaner. Sue's mother was very sad. She didn't mind so much about the dress. It was her daughter that troubled her. Sue had another dress. This dress also had spots. It needed to be cleaned. This is the story of THE OTHER DRESS:

It was almost a year now since Sue had given her heart to Jesus and when anyone gives his heart to Jesus, something very wonderful happens. It is like changing an old ugly dress for a beautiful new one. We come to Jesus with our many sins which hang about us like filthy rags. It is awful to have old, filthy, smelling rags about us, but that is how our life is without Jesus. But when we come to Him, He removes these all and gives us a beautiful dress of righteousness. He makes our heart clean and spotless.

Now Sue had this dress. Jesus had made her heart clean and she loved Jesus, but Sue was a little careless with this dress, too. So often she spotted it. Only yesterday Sue had told her mother a fib. Of course, it made a spot on this dress. Every sin makes a spot in the heart. Her mother saw the spot right away. That is what troubled her. Sue seemed to have forgotten about it for she had not asked for forgiveness.

It was bedtime now. Sue had just said her prayers when she felt a hand on her shoulder. She looked up and saw her mother who led her to the big chair where they both had room.

"Sue dear, I sent your green dress to the cleaner."

"What is it, mother, are you sad?" Sue finally said.

"Yes, dear. I was wondering about your beautiful dress which Jesus gave to you. Does your heart have spots, Sue? Does it need cleaning, too?

Then Sue remembered the fib. She had forgotten to ask for forgiveness. That, too, she remembered. She began to cry.

"Sue," her mother said gently, "let us take this dress to the cleaner, too. Jesus is the Cleaner for your heart. Let us bring the spots to Him."

Sue and her mother both knelt down to pray. How wonderful it was to take one's heart to Jesus; to feel that the spots were all washed away. Sue was very happy when she kissed her mother good night and her mother was happy, too, as she softly closed the door of the room.

JUNIOR DEPARTMENT

WHATSOEVER THINGS ARE PURE

Suggestions for June 20, 1937

Opening Service

1. Five minute song service
2. Scripture: Matt. 5:3-9
3. Prayer

Three minute mission news

Announcements

Study Period. Aim: to teach carefulness in the choice of that which enters our life

1. Hymn in unison: Take Time to be Holy (Hymn for June)
2. Introductory remarks using the verse for the evening: "Whatsoever things are pure . . . think on these things." Ask the group to repeat it in unison.
3. What responsibility do I have in my purity?
    a. I must choose pure thoughts. Prov. 23:7a
    b. I must choose pure speech. Prov. 21:23
    c. I must choose pure reading material. II Timothy 5:22: "Keep thyself pure"
    d. I must choose pure companions. Ps. 1:1; I Cor. 15:33; Prov. 4:14
    e. I must choose pure actions. Ps. 141:4a; Gen. 17:1; Ps. 116:9
4. Poem: Just for Today
5. Can we be pure without help? Answered by a junior with John 15:5: "Without me ye can do nothing," and John 1:29
6. Sing in unison: Nothing but the Blood of Jesus
7. Heart-talk: "Whatsoever things are pure, think on these things." Point again to God, Christ and the Bible as our sources of purity. Stress reading of the Word and prayer. Show our need of help. Prov. 20:9
8. Sing in unison: Just As I Am
9. Prayer of thanksgiving for the Christ who makes us clean

Young People's Committee of the General Conference of the Mennonite Church of No. America

Headquarters - 656 East 79th Street, Los Angeles, California

A PROGRAM OF STANDARDS FOR MENNONITE YOUNG PEOPLE'S SOCIETY

I. *WORSHIP*

1. At least one half of the members observing the QUIET HOUR.
2. An Average attendance of at least 50 per cent of the members at the regular meetings.
3. Every member of the Society attending worship services of the church once per Sunday unless unavoidably detained.

II. *INSTRUCTION*

4. A missionary program once every three months.
5. A peace program once every three months.
6. Subjects of study, should include the following: Bible, Devotional training, Church History, Missions, Evangelism, Stewardship, Choice of a life work, Christian Citizenship, World Peace, Methods of Young People's Work, etc.
7. Every member taking part in the meeting at least once in three months aside from singing.
8. Written enrollment of every member of the Society.
9. A Junior or Intermediate Society in every Church.
10. Organization in every society having a president, vice-president, secretary, treasurer, and at least the following committees appointed: program, look out, missionary, and social.

III. *SERVICE*

11. A quarterly report to the editor of the "M. Y. P. S. Work" of the Mennonite.
12. A contribution to the work of the Young People's Committee of the General Conference once a year.
14. A definite piece of service for the church, pastor or the community each month.
15. At least ten per cent of the members tithing their income.
16. Give programs for shut-ins.
17. Make a definite contribution to Missions.

IV. *FELLOWSHIP*

18. At least one social gathering held each year under the direction of the C. E. Society to foster wholesome and uplifting social life.
19. Cooperation with other young people for our denmoination. Attendance at conventions, retreats.
20. Cooperation with the inter-denominational and inter-national C. E. movement.

This copy of the Standards is being submitted for your prayerful consideration. The committee welcomes your suggestions on additions or changes that might improve all or any one of those points covered above. Will you kindly analyze them and send your comments to the Chairman, MR. JOHN E. FRETZ, 115 East 5th Street, Lansdale, Pennsylvania.

YOUNG MENNONITES IN AUTO CRASH

About two years ago, Orin and Peter Rutschman, Norman Dirks, members of the Swiss Mennonite Church, near Whitewater, Kansas, and John Eitzen, a Californian, all former students of the Los Angeles Bible Institute, were making a tour east as a Gospel team and singing quartet. In one of their programs they were heard by Robert G. Le Tournean, wealthy manufacturer of road machinery, at Peoria, Ill., and they made such a favorable impression on him that he offered them good positions in his plant. They continued their evangelistic efforts by jury programs in churches, colleges, and meetings as often as it was expedient, their employer and his wife often accompanying them on their trips. That was the case on Decoration Day, when the six, in Mr. Tourneau's high powered Buick, were on their way to give a program in Tennessee. Driving along at a high rate of speed, they suddenly met a car with three negroes, coming at high speed, and in such a way that a crash was unavoidable. Orin Rutchman who was at the wheel was crushed to death instantly; Peter, his brother, seated behind him, died a few hours later; Norman Dirks and the Tourneaus were badly, though not fatally, injured, while John Eitzen miraculously escaped unhurt. All three negroes were killed. Engaged in doing work for the Lord as they were, the Rutschman brothers were no doubt prepared to meet their God. But their untimely death makes it hard for those left behind. Orin, thirty, was married a year ago, and leaves his young widow. Peter, twenty-five was to be married June the fifth, the day after their funeral, which was held from the Emmaus Church near Whitewater, Friday, June 4, in charge of Rev. Theo. Roth, their uncle, assisted by other ministers. The Rutschman brothers were sons of Mr. and Mrs. D. H. Rutschman and Norman Dirks a son of Rev. Jacob Dirks. The bereaved brides and families have our heartfelt sympathy.

RESOLUTIONS BY THE EASTERN DISTRICT CONFERENCE

passed at its 139th Session, at Souderton, Pa., April 29 to May 2

1. Resolved, that we thank our Heavenly Father for sparing us from misfortune and for blessing us with health and strength, so as to be permitted to attend another conference.

2. Resolved, that we thank the Souderton Congregation for their wonderful hospitality and especially thank the ladies for their excellent care of our bodily needs.

3. Resolved, that we thank our Heavenly Father for the unity of hearts and minds of this group of Christian people, that we are able to have a conference where we can talk and plan in a united effort to carry out the work of God. May we take this united spirit of cooperation with us to our individual churches.

4. Resolved, that we as a Conference, cooperate with the suggestion made by our president, Rev. Freeman H. Swartz, at the Pennsylvania Council of Churches, to call our country to prayer on Sunday, July 4.

5. Resolved, that we, the Eastern District Conference of the Mennonite Church of North America, again express our opposition to the legalized liquor traffic, to all attempts to legalize gambling in any form, that we cooperate with the Pennsylvania Council of Churches in their efforts against these evils, and that a copy of this resolution be sent to the secretary of the Pennsylvania Council of Churches for forwarding to the proper officials in Harrisburg.

6. Since we are aware of the social instability in the world today, the spirit of unrest, the growing disregard for Christian Standards, the breakdown of the Christian Sabbath, and the growing indifference of men and women to the Church, be it resolved, that we as delegates to this conference dedicate ourselves to strive to bring before the members of our individual churches the importance of Church attendance, of following the teachings of Jesus, and urge that the conference sponsor a Loyalty Program in the individual churches during the coming year.

7. Since the Sunday School Quarterly published this year by General Conference has been well received, and since the Mennonite Book Concern is able to supply all our Book and Literature needs, be it resolved, that the pastors urge their Sunday Schools to use the quarterlies prepared by the General Conference and also urge their members to avail themselves of all the facilities of the Mennonite Book Concern.

8. Since we are aware of the spirit of unrest in the world today, the state of uncertainty, the heritage which we possess as Mennonites, be it resolved, that we acquaint ourselves of present conditions in the world, and that we resolve to teach our young people the principles of Christ on peace, and that we stress the individual responsibilities we have to our God in the event of war.

9. In order to promote a closer feeling of cooperation between the churches in the Eastern and those in the Western section of our Conference, be it resolved, that the President of Conference or a minister of his designation visit each of the western churches at least twice during the current conference year.

Mrs. J. B. Bechtel Paul R. Shelly
Allen R. Fretz S. P. Snyder

NOTICE

Since the time has arrived when plans must again be made for the program of the next General Conference session, the program committee wishes to announce that it will welcome any suggestions which will make this conference program a success in every respect.

Please send your suggestions in early to any one of the members of the committee.

The Committee:

Chairman, E. J. Hirschler, Bluffton, Ohio
Secretary, E. E. Toevs, Aberdeen, Idaho
Member, J. C. Kaufman, Moundridge, Kansas

Earnest, active industry is a living hymn of praise, a never-failing source of happiness.—Mme. de Wald

FOREIGN MISSION RECEIPTS FOR MAY, 1937

P. H. Voth, Moundridge, Kansas	$100.00
Cheyenne Church, Clinton, Okla.	5.63
First Mennonite Church, Mt. Lake, Minn.	61.87
First Mennonite S. S., Reedley, Calif.	33.73
Mission S. S. Class, Bergtal Church, Pawnee Rock, Kansas	15.00
Thru W. F. Unruh, Newton, Kansas	25.00
Group of Mennonites at Warroad, Minn.	10.00
J. E. Thiessen, Whitewater, Kansas	10.00
Ebenezer S. S., Bluffton, Ohio	100.00
Men's Chorus, First Menn. Church, Berne, Ind.	11.22
Mission Friend, First Menn. Ch., Berne, Ind.	75.00
Live Wire Class, First Menn. Church, Philadelphia, Pa.	25.00
Emmaus C. E. Society, Whitewater, Kansas	25.00
Bethesda Church, Marion, South Dakota	24.00
First Mennonite Church, Shafter, Calif.	16.18
First Mennonite S. S., Bluffton, Ohio	15.15
Eden C. E. Soc., Moundridge, Kansas	13.43
Bethel C. E. Soc., Perryton, Texas	10.51
Loyal Workers S. S., Pawnee Rock, Kans.	5.00
Peter W. Tschetter, Hitchcock, South Dakota	2.00
Bethel College Church, Newton, Kansas	25.12
First Mennonite S. S., Mt. Lake, Minn.	200.00
Mr. and Mrs. Jos. J. Wedel, Moundridge, Ks.	200.00
Bethel S. S., Inman, Kansas	41.42
Hebron Church, Buhler, Kansas	30.89
A. M. Church, Milford, Nebraska	25.00
Hoffnungsfeld S. S., Moundridge, Kansas	23.91
Swiss Church, Whitewater, Kansas	33.45
Herold Church, Cordell, Oklahoma	15.12
Zoar Church, Goltry, Oklahoma	11.75
Joseph C. Graber, Sr., Pretty Prairie, Kansas	5.00
Refund	37.63
West Zion Church, Moundridge, Kansas	42.00
St. John S. S., Pandora, Ohio	40.00
Johannestal S. S., Hillsboro, Kansas	38.76
Gnadenberg Church, Whitewater, Kansas	29.27
Bethany Church, Kingman, Kansas	20.19
Sichar Church, Cordell, Oklahoma	3.40
Salem S. S., Freeman, South Dakota	140.00
Christian Church, Moundridge, Kansas	129.15
Brudertal S. S., Hillsboro, Kansas	61.91
Mennonite Church, Pratum, Oregon	35.87
Mission friends, Beatrice, Nebr.	20.00
H. D. Voth, Escondido, Calif.	15.00
Mennonite Church, Inman, Kansas	13.95
Ebenezer Church, Gotebo, Oklahoma	13.00
First Mennonite Church, Berne, Indiana	391.57
Maria Pauls Pt. Legacy	100.00
Bethesda Church, Henderson, Nebraska	68.40
Bergfeld Churches of Mt. Lake and Delft, Minnesota	53.20
San Marcos Church, Paso Robles, Calif.	47.57
Bethlehem Church, Richey, Mont.	24.12
Mennonite Church, Deer Creek, Okla.	18.15
Salem Zion C. E. Soc., Marion, S. D.	320.00
Refund	321.01
Bethel S. S., Mt. Lake, Minn.	100.00
Brudertal Church, Hillsboro, Kansas	70.70
Tabor Church, Goessel, Kansas	97.81
Garden Twp. Church, Moundridge, Kansas	30.50
First Mennonite Church, Halstead, Kansas	38.38
Mennonite Church, Pulaski, Iowa	12.32
Eden Church, Moundridge, Kansas	490.48
Hoffnungsfeld Church, Moundridge, Kans.	60.28
Hennonite Church, Inman, Kansas	44.00
Friedensberg C. E. Society, Avon, S. Dak.	20.00
Eden Church, Inola, Oklahoma	11.52
Bethel Church, Hydro, Oklahoma	10.00
Eden S. S., Inola, Oklahoma	6.30
Friedensfeld Church, Turpin, Oklahoma	60.00
First Mennonite Church, Mt. Lake, Minn.	57.13
S. S. Classes in Pretty Prairie, Kansas	38.38
D. L. Miller, Fentress, Va.	27.00
Grace Church, Albany, Oregon	22.42
Bergtal Church, Pawnee Rock, Kansas	18.61
Johannes Martens, Whitewater, Kansas	300.00
Alexanderwohl Church, Goessel, Kansas	132.85
Christian S. S., Moundridge, Kansas	44.25
Mennonite Church, Summerfield, Ill.	40.00
First Mennonite Church, Monroe, Wash.	33.59
Goessel Church, Goessel, Kansas	18.25
Bethesda Church, Marion, S. Dakota,	18.00
Emmaus Church, Whitewater, Kansas	16.00
New Hopedale Church, Ringwood, Oklahoma	6.02
Upper Milford S. S., Zionsville, Pa.	6.00
Friends, Galva, Kansas	10.00
P. D. Dirks, Burrton, Kansas	10.00
P. C. Goering, Moundridge, Kansas	5.00
Interest and Rents	83.70
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas.	248.20
Total	$5,376.22

Balance in Bank, May 1, 1937		$ 335.44
Gifts for General	$4,511.60	
Gifts for Special Support	230.51	
Interest and Rents	83.70	
Pension Fund	69.40	
Sundries	481.01	5,376.22
		$5,711.66
Bills Payable		1,000.00
		$6,711.66
Paid out on Orders	$2,293.80	
Part paym't on money borrowed	4,400.00	
Balance in Bank, May 31, 1937		$ 17.86

Respectfully submitted,

J. E. Regier, Treasurer.

REPORT OF THE EX. COMMITTEE OF MISSION SOCIETIES FOR MAY, 1937

Foreign Mission, General Treasury:

Alexanderwohl Ch. Sew. Soc., Goessel, Kans.	$15.00
Mary Martha Circle, Brudertal Church, Hillsboro, Kansas	11.27
Sister Hillegonda van der Smissen and others, Newton, Kansas	6.00
Coll. Union Miss. Meeting of Sew. Societies, Bluffton, Ohio	24.78
Total	$57.05

Home Mission:

Coll. Union Miss. Meeting of Sew. Societies, Bluffton, Ohio, Home Miss. Gen'l Treas.	$12.39
Mary Martha Circle, Brudertal Church, Hillsboro, Kansas, Home Miss. Gen'l Treas.	11.26
Sew. Soc., First Church, Newton, Kansas, Debt on Church at Saskatoon, Sask.	10.00
Mission Study Circle, First Church, Newton, Kans., Debt on Church at Saskatoon, Sask.	15.00
Total	$48.65

For India:

Bergtal Sew. Soc., Pawnee Rock, Kans., Evan.	$30.00
St. John's Miss. Soc., Pandora, Ohio, Orphan	20.00
Bethesda Sr. Miss. Society, Henderson, Nebr., Orphan	30.00
Bethesda, Sr. Miss. Society, Henderson, Nebr. Biblewoman,	15.00
Bethesda, Sr. Miss. Society, Henderson, Nebr. Hospital, Champa Station	25.00
Miss. Soc., Menn. Church near Avon, S. D., Biblewoman work in general	5.00
Anonymous, Reedley, Calif., Hosp., Basna St.	5.00
Anonymous, Reedley, Calif, Rev. J. R. Duerksen, work where needed	5.00
Anonymous, Medford, Okla., sick children	2.00
Ladies Aid Soc., Roaring Springs, Pa., Korba St.	10.00
Miss. Soc., Calvary Church, Quarryville, Pa., Korba, Station	10.00
Total	$157.00

For China:

S. O. Circle, Upland, Calif., Biblewoman	$35.00
Miss. Soc., Mennonite Church, Hillsboro, Kans., Kai Chow Hospital Baby Fund	7.50
Bethesda Sr. Miss. Soc., Henderson, Nebr., Kai Chow Hospital Baby Fund	14.00
Intermediate Mission Band, Berne, Ind., Kai Chow Hospital Baby Fund,	25.00
Total	$81.50

Expenses of Ex. Com. and "Miss. News and Notes";

Miss. Soc., Los Angeles, Calif.	$2.50
Bethesda Sr. Miss. Soc., Henderson, Nebr.	2.00
Miss. Soc., Trenton, Ohio	2.50
Sichar Miss. Circle, Cordell, Okla.	1.80
St. John's Miss. Soc., Pandora, Ohio	5.00
Miss. Soc., Shafter, Calif.	2.50
Hopefield Miss. Soc., Moundridge, Kansas	1.00
Miss. Soc., Reedley, Calif.	5.00
Mrs. Carl Graber, Marion Jct., S. Dak.	1.00
Salem Sew. Circle, Dalton, Ohio	2.50
Total	$25.80

Miscellaneous:

West Zion Sew. Soc., Moundridge, Kansas, Pension Fund,	$11.80
Miss. Soc., Ransom, Kans., Pension Fund	30.87
Miss. Soc., Los Angeles, Calif, Pension Fund	12.50
Coll. Women's Miss. Program, Western Dist. Conf., Beatrice, Nebr., Printing of Western Dist. Histories	40.00
Coll. Women's Miss. Program, Western Dist. Conf., Beatrice, Nebr., Return of Miss. to Foreign Fields	64.00
The "Friendly Circle", Menn. Church, Buhler, Kans., Street Organ, J. B. Ediger's St.	2.00
Miss. Soc., First Church, Nappanee, Ind., Busby Station, Mont., where needed	10.00
Bethesda Sr. Miss. Soc., Henderson, Nebr., Daniel Schirmer, Arizona	10.00
Johannestal Sew. Soc., Hillsboro, Kans., Bethesda Hospital, Goessel, Kansas	5.00
Total	$186.17
Grand Total	$556.17

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

Conferences, Gatherings, Special Days

PACIFIC DISTRICT CONFERENCE SESSION, June 17 to 20, 1937, at the First Mennonite Church, Reedley, California. *See program in Mennonite, May 11*

* * *

KANSAS INSTITUTE OF INTERNATIONAL RELATIONS, June 8 to 18, at Bethel College, Kansas. Write to Dr. E. L. Harshbarger, Dean of the Institute, Bethel College, Kansas, for information

* * *

MIDDLE DISTRICT CONFERENCE SESSION, August 12 to 15, 1937, at the First Mennonite Church, Sugar Creek, Ohio

« « JOTTINGS » »

—FIRST CHURCH, PHILADELPHIA.—Rev. J. J. Plenert, pastor, is another one of those considerate souls who sends us his weekly church bulletin, which we appreciate as we do all others so kindly sent us. The imprint of the stately church building on the front page, beckons one as the place where much good has been accomplished for the Lord by the venerable N. B. Grubb, nestor among General Conference ministers, who so efficiently served that congregation something like fifty years. Rev. Plenert, a worthy successor of his, characteristically calls the church, "THE FRIENDLY CHURCH THAT HELPS." He and the members of his flock must be a very busy company, for there are announcements of a Mothers and Daughters' banquet, a Fathers and Sons' banquet, a program where the Senior C. E. will play children; a play by the Dramatic Players Guild, sponsored by the Seekers of Truth Class; Sixty-ninth Anniversary of the Sunday School, and what not! Another item of interest is that on Sunday, May 23, it was sixty-five years, that the Schwenksville Church elected Rev. N. B. Grubb as assistant pastor of Rev. Moses Gottshall.

—THE BERNE (INDIANA) WITNESS reports that the churches of that town are as usually holding their Summer Bible School under the supervision of Rev. C. H. Suckau, with an enrollment of 319, 150 boys and 169 girls, and 12 teachers. The classes range from Kindergarten up to and nicluding the ninth grade. How splendid! What a blessing to a truly Christian community. Berne never does things by halves.

— The editor had a very delightful visit with Freeman Junior College and the good people of that community during Commencement days there. In an early issue of this paper he expects to say somethings about that valuable little institution, its splended work, and the blessing accruing from it.

— *Rev. C. H. van der Smissen,* veteran editor of several of our General Conference publications, now living at the Bethel Home for the Aged, Newton, Kansas, is about ready to make an extensive trip east, to visit his children in Indiana, and his many friends in that state and other eastern states.

— *Rev and Mrs. T. H. Unruh of Bluffton, Ohio,* who had come west to see their son Earl graduatee from Bethel College, had a busy time while here. For, in addition to calling on some of their many friends, they celebrated their silver wedding anniversary in the Hutchinson Mennonite Church, on Monday, May 31, amidst a goodly circle of relatives and some friends. After musical renditions by their two gifted children, Earl and Mildred, Rev. P. H. Unruh, brother of the groom, opened the service. He was followed with brief addresses by Rev. J. H. Epp of Hillsboro, and P. H. Richert of Goessel, Kansas, and a response by Rev. H. T. Unruh. The program was further spiced with vocal renditions by Miss Martha Penner and the Gaeddert Quartet, composed of brothers of Mrs. Unruh. The festivity was held in Hutchinson largely because Rev. Unruh formerly served the church there and Mrs. Jacob Unruh, Mrs. Unruh's mother, resides in that city.

— *The P. J. Wiens family,* missionaries on furlough, are now at home at 323 East Fourth Street, Newton, Kansas, for the time of their sojourn in America. Daughters Mieka, Martha and Frieda are attending summer school at Bethel College.

— The Mennonite Song Festival of Kansas, held on Sunday, May 30, at Lindley Hall, Newton, Kansas, instead of "the Bowl" on the College campus, because of the wet weather, was attended by a large crowd and the choruses were generally well rendered. Best of them all, however, were the German Choral numbers, in some of which the audience were invited to join. Lindley Hall seats 3,000 people and it was crowded. Singing like this is, to a considerable extent, the result of the work of the music department of Bethel College, where the leaders and many of their singers received their training.

— *Rev. M. Horsch* asks us to notify our readers that he has moved from 1022 Market St. to 706 Bell Street, Beatrice, Nebraska, and that he finds moving to be a very disagreeable piece of work.

— A CALL TO PRAYER has been issued for the *World Conference on Church, Community, and State,* to be held at Oxford, England in July. This gathering of Christians from all parts of the world in a critical hour of human history is going to try to find God's will and way for the work of the Christian Church in this time. And all earnest Christians are asked to pray for the Conference that it may show readiness to wait on God, the spirit of truth, humility and charity, and for an outpouring of the power of the Holy Spirit into the delegates, and on all those who love Christ as their Lord and Savior.

— A new "Exchange," *THE CHRISTIAN LEADER,"* a monthly magazine, issued by the Menn. Brethern church of N. A., now comes regularly to the editor's desk. It is a thirty-two page publication, 6x9 format, printed on good paper, with an artistic title page and has offerings under the following headings: Editorials, Devotional—Doctrinal, The Prophetic Corner, Sunday School Lesson, Young Peoples' Topics, Field Notes, What Readers Say, Education, The Children's Corner, Home and Fireside.

— PEACE HEROES.—Constanly growing is the movement sponsored by the Peace Memorial Society (Hebrew Union College, Cincinnati, O.) to devote Memorial Day to the heroes of peace. "Miners, railroaders, builders, electricians, mechanics, fireman, policemen, explorers, physicians, nurses, mothers, and others upon whose risks and sufferings life depends form an army larger than any fighting force. It is an army serving without intermission and knowing no armistice, an army that endures both pain and privation. It numbers its losses of life by tens of thousands every year, and its other casualties by the hundreds of thousands . . . It is the army of our real national defence—defence against hunger, cold, sickness, exposure, disorder, exhaustion, extinction. Ultimately perhaps, it is the truest defence against foreign foes."—World Events.

— A BIBLE EVANGELISTIC CRUSADE, with headquarters at 1501 W. Marquete Road, Chicago, is in the making. Its main officers are: David L. Forsythe, Pres.; John McNeill, Vice Pres.; Wm. G. Stu- Executive-Secretary; Glen A. Leaman, Treas. By using Bible students, ministers and laymen who can devote part of their time to evangelistic field work, it is hoped that when once started the movement will take on volume until, slowly but surely, the whole country can be evangelized and brought nearer to Christ. Every serious minded Christian is going to have an opportunity to join the movement. The following groups of workers are contemplated: 1. *Acting members,* including pastors, evangelists, missionaries, and other full time Christian workers. They should pay a fee of not less than $5.00 to help the organization. 2. *Sustaining members,* made up of laymen who should also contribute a minimum of $5.00 annually. 3. *Volunteer workers,* people not engaged in full time Christian service. 4. *Student volunteers.* 5. *Intercessory members.* — This looks promising, and the work deserves the support of our churches, and its individual members, with gifs and prayers, at least. Our ministers should write to headquarters to get literature, so that they may properly inform our constituency.

The great end of all human industry is the attainment of happiness.—Hume.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, JUNE 15, 1937 NO. 24

CHILDREN AND THE BIBLE

It is an indisputable fact that, generally speaking, young America knows little of the Bible. That is not surprising with children and youths that grow up in non-Christian homes, but it is rather strange that so many children that come from Christian homes are quite ignorant of the Book of books. May that not largely be the fault of the parents? There is a religious instinct or urge planted in every human soul. But it must be awakened and made to grow, just as through sunshine and moisture the seed put in the soil is made to germinate and develop into a plant. It must be exercised as every other power of man needs to be exercised, if it is not to become dormant or to deteriorate. Of course parents cannot make their children love a book in which they themselves are not vitally interested or which they neglect to use. But if the parents really live the Christ-life and find their spiritual nourishment, their comfort and inspiration in the good Book, they can and should be able to make it the dearest and sweetest book of them all to their children.

One of the most valuable things in the home is an illustrated Bible, for visual instruction leaves indelible impressions on the child's mind. Goethe relates that as a small boy he liked nothing so much as leafing through the large folio family-Bible, and that through the splendid copper engravings in that book, its stories and their meaning were deeply impressed upon his memory. Then he continues, "I for my part loved the Bible dearly and valued it highly, for to it almost entirely I owe my spiritual education." And it was further through listening to the Bible stories so charmingly related to him and his sister by their gifted mother that he learned to art of story telling of which he became the master. Yes, parents, especially mothers, can make the Bible the dearest and sweetest book to their children. But they can't do that by compelling them to read so many chapters each day, for such practice is apt to cause the youthful minds to dislike the Book. They will gently and lovingly show them the beauty of the wondrous narratives and incidents, from the story of Adam and Eve to the story of Bethlehem and Calvary, and on through the accounts of the Apostles. They will assign them a share in the family worship by letting them read the scripture lesson, and in other ways help make the Book and its truths a part of their lives.

The Sabbath

The Sabbath dawns, fair and cool. The ordinary sounds of life seem hushed, a peaceful quiet pervades the atmosphere, yet never have the birds sung more sweetly.

The family awakens in a home made neat and orderly for the Lord's Day, the household cares and tasks minimized by careful preparation. The father's voice is heard in morning devotions, in Scripture and in prayer. Then comes the sweet sound of the chiming of the church bells—the call to morning worship.

Father and mother and the children file into the family pew. Even the littlest child feels the reverent and worshipful spirit of the House of God as the service goes on to its close. Here in the quiet of this hour God seems very near and those who hunger for the Bread of Life are fed. Here the weak are helped, the troubled heart eased of its load and strength is gained for the duties and tasks of another week. Here the children learn of their Heavenly Father and His love and feel the impress of that which will go with them through life.

The afternoon is spent in quiet recreation and relaxation, in reading and in pleasant companionship, in doing those things which build up body, mind and soul, as God intended His Holy Day to do for mankind.

As daylight fades and the twilight deepens, there comes the hour of evening worship.

Once again the family worships God in His Sanctuary and comes home under the stars to peaceful rest, refreshed by the slowing of the tempo of life and the simple pleasures of the day, and blest of God in the loving, reverent and obedient observance of His Holy Day. Here in the home on such a Sabbath as this, all that is high and holy, all that is helpful and ennobling is made an impressionable part of family life. May God lead America back to the proper observance of the Sabbath Day!—Reformed Church Advocate.

FOREIGN MISSIONS

P. H. Richert

Marion, S. D., May 25, 1937

Dear Editor and Readers: Greetings in the Saviour's Name.

After a beautiful farewell service for which the Chinese Christians had spent no little time and energy, and of which we felt unworthy, we left our station April ninth, traveling on cart and ricksha the first day's trip overland. After a few more days by train, we finally arrived in Shanghai, April twelfth. While I went to look after the heavy baggage, my wife stayed to watch the hand baggage and the children. While waiting there, she was relieved of her hand-bag in which she had her wrist-watch and fountain-pen. Such is one's introduction to a westernized city.

We stayed at the Missionary Home in Shanghai and on the eighteenth we went on board ship and after midnight we departed from the land we have learned to know and love dearly.

Our boat stopped at Kobe and Yokohama in Japan, but in both places it rained so we did not see much of Japan. After we left Japan, the sea was a little rough for several days, especially when we crossed what is known as the "Devil's Hole," where the ocean is seven and one-half miles deep. Many were seasick and did not come out for meals. We also were a little affected the first day but after that we all were well and good sailors.

We also stopped at Honolulu which is the most beautiful place I have ever seen, but as it rained almost the whole time we were there we did not see as much of it as we had hoped. From there to Victoria, Canada, it was very calm. We left the "Empress of Japan" and took a small steamer for Seattle, arriving there late in the afternoon of May fourth. There were missionaries from Borneo, India, South and North China, Philipines and Japan on the boat and we had a most blessed time together.

We spent one day in Seattle and there took a bus for Monroe, Wash. where we visited the Mennonite Church of which Rev. M. M. Lehman is pastor and whom we knew from Chicago days. We enjoyed our visit there very much and from there we took a bus to Cedar Falls, where we boarded the train for Dolton, S. D. arriving there May eighth past midnight. It was good to see parents and relatives again. On May thirteenth we left by train for Chicago to visit my wife's mother and sisters. From here we are planning to go to the Northern District Conference in Montana which is to begin June 5. We plan to go by car, passing through South Dakota on our way to Montana.

We hope you will continue to pray for the few missionaries left on the field. Rev. and Mrs. S. F. Pannabecker have charge of the work we left behind, besides the work they had before. They are also to have charge of Rev. and Mrs. Brown's work after they leave on furlough in June. This is a heavy burden for them and we must stand back of them in prayer. Also pray much for the Chinese Evangelists and Bible women that they may be faithful and that God may be glorified in all. Also pray for us that we may be a blessing while we are on furlough.

Yours in Christ Jesus,

August and Martha Ewert

Our Different Vocations

Storrs was a student at Andover Theological Seminary with young Gordon Hall. On a certain Saturday, towards the end of their course, Hall was preparing to go to Braintree to preach upon the following Sabbath, having some expectation that the invitation so to do would grow into a call. In the act of splitting some wood, however, his hat fell from his head beneath the axe, and was cut in twain and ruined. The circumstances were such that to replace it was impossible just then; and Hall, compelled to vacate his engagement at Braintree, arranged with Storrs to go in his place.

Storrs went. His preaching pleased. He was invited to come again. And the result was that Hall was quite forgotten, a call was presently extended to Storrs, it was accepted, and he was in due time settled, remaining the minister of that parish until his dying day, a period of more than half a century.

Hall, disappointed, one might naturally suppose at this thwarting of his hopes, had his mind turned to the foreign mission field, and became Gordan Hall, the first missionary of the American Board, whose name is forever linked with the early enterprise of that eminent organization.

No one who has any belief in Divine providence will for a moment doubt that God stationed Storrs at Braintree and sent Hall to India; but does it not also seem as if He effected that arrangement by means of the accident to the hat? And this is the obvious lesson of the incident: that there is really no such thing as accident in this world; that "all things work together" in the execution of God's purpose, and "for good to them that love Him;" that the most trivial occurence should be contemplated in the light of the possibilities which may flow from it; and that our least concerns, as well as our greatest, are under the supervision and control of the heavenly Father.

The very hairs of your head are all numbered.

THE MENNONITE

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Schools and Education

A. S. Rosenberger

ADVANTAGES OF THE SMALL COLLEGE

No. 3

The third advantage of the smaller college to which we wish to call attention is that of greater opportunity for constructive oversight and discipline. In an institution of this type the faculty learn to know the members of the student body as individuals, and they know to a large degree what the attitudes and viewpoints of these students are.

In a larger institution with which the writer is acquainted, accurate records are kept on a personal score card, yet these must necessarily be rather mechanical, because the instructors who make these records come in contact with the student so infrequently. This institution is doing a fine piece of work in this field considering its disadvantages of dealing with such a large number of students.

In the smaller institution the faculty learn to know the student not only in the classroom but in discussion groups and outside activities. Knowing how the students feel, and think, and knowing their problems from the personal angle, there is greater opportunity to help these students and to exercise the type of supervision that is best adapted to their needs.

When this advantage is fully utilized from the Christian viewpoint, the smaller school is again in a unique position to make a large contribution to the life of its students.

Coronation Day

J. H. Janzen, Vancouver

Today's weather does not favor the celebration of the Coronation Day under open skies. It rains. I sit inside the house, at the radio, and let the events pass before my inner eye as they proceed in London, England. In spirit I am with the crowd in Westminster Abbey and peculiar feelings and thoughts are filling my heart.

We came from Russia with a peculiar disposition which is very hard to describe. We know what it means, when kings are dethroned and the mob takes over the reigns. Our hearts are also still heavily depressed, due to the tragedy of Khodynca at Moscow which cast deep shadows upon the coronation of the last Russian Czar, Nikolaus II. To some extent we are still under the impression of the Russian superstition or belief that the sun *must* shine when the Russian Czar holds his annual military review, and, as we are informed, at the last annual military review of the last Russian Czar the sun tore apart the heavy clouds which were overcasting the sky, and shone brightly upon the Czar and his troops. And still. . . .

We are witnesses of how the might of spirit overcame the might of the heritage of blood, and it was not always good spirits that were victorious. We have also seen spiritual nobility push aside inherited nobility, and still, today, we are under the very definite impression that something of great significance and importance is taking place.

A King is being crowned. It is *our* King.

When his older brother was honest enough to abdicate, yielding to the constraint of his heart, he emphasized in his farewell message the fact that his brother, the Duke of York, was leading a happy family life. To us the Duke of York was then known but little. Not for him but for the Prince of Wales the sentiment of the people had been raised and the latter became the favourite of his people. In him all hope of the people was rooted and everything seemed to indicate that this was justified altogether. And then. . . .

But there still was one who so far had taken tender care of the very foundation of the Empire—the family. It was like one time in the little town of Bethlehem, where the Prophet and the father with his grown sons were gathered at the sacrificial repast, while the smallest boy took care of the sheep, fulfilling the small duty of a small man. But he was called from his flock of sheep and anointed King of the people of God. Being anointed, he did not press for his kingship but waited until God called him to take over the reigns. He never endeavored to get rid of his predecessor in order to take the government from him. God's time was his time.

His Majesty King George VI also never has pressed forward to become a King, but he came hesitatingly when called. He is not a greedy one who makes haste to take over riches, or a proud one who can hardly wait till the time comes, when his glory shineth about him. He came, because he was called, to bow to the great commission to the heavy burden of responsibility that was to be placed upon him. We heard his message today, the address of a man who is slow of speech.

We know of another man who was slow of speech but eager in listening to the commands of the Lord, and powerful and conscious of his aim in his undertakings. There are no treasuries that could outweigh the slow, kind words of love and faithfulness of His Majesty Our Most Gracious King George VI, and one could hear and feel that he, before speaking, had listened attentively to the Voice that can be comprehended only by a tender, good heart.

God has, and we have, plenty of fast talkers, but we need men with faithful hearts who comprehend more than that which is merely human. God bless His Majesty, our King George VI, to reign over us in obedience to Him in Whose hands the heart of the King is as the water courses.

When King and Queen arrived at Westminster Abbey, the sun shone brightly upon them. There the precious but heavy Crown of England was placed on the King's head, and the King took the Oath of Allegiance to his people and to His God. Then the crowned King and Queen rode back to Buckingham Palace in a driving rain and appeared soon after on the balcony, to receive the greetings and cheers of their people. We are no wizards, but it seems to me there is some significance in all this.

Is it not as if God's pleasure smiled on them whom He had called to the crown, and they came? Is it not as if the reign of our precious King is to be like his ride through the driving rain, which is no pleasure in itself, but makes the soil bring forth the blessings which repose in it, for the benefit of the people? Is it not as if a grateful people stands at the end of the course to cheer its King who has proved a blessing to it?

When the festivities were being concluded with "God save the King", I joined in the singing my heart singing rather than my lips.

Our Mennonite People is not a people of conspicuous demonstrations, but I believe that many of us who had the privilege of participating one way or another, in the festivities, sang in a particular way from the bottom of their hearts: GOD SAVE OUR PRECIOUS KING!

"Whoever is king, is also a father of his country."

THE FULL ASSURANCE OF HOPE

When floating on life's troubled sea,
By storms and tempests driven;
Hope, with her radiant finger points
To brighter scenes in heaven.

She bids the storms of life to cease,
The troubled breast be calm;
And in the wounded heart she pours
Religion's healing balm.

Her hallowed influence cheers life's hours
Of sadness and of gloom;
She guides us through this vale of tears
To joys beyond the tomb.

And when our fleeting days are o'er
And life's last hour draws near,
With still unwearied wing she hastes
To wipe the falling tear.

She bids the anguished heart rejoice
Though earthly ties are riven
And still we hope to meet again
In yonder peaceful heaven.

—Gospel Herald

LIGHT FROM ABOVE

The celebrated Mr. Hume once wrote an essay on the sufficiency of the light of Nature, and the no less celebrated Robertson wrote on the necessity of Revelation, and the insufficiency of the light of Nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power; whether Hume was convinced by his reasoning or not we cannot tell, but at any rate he did not acknowledge his convictions. Hume was very much of a gentleman, and as he rose to depart bowed politely to those in the room, while as he retired through the door, Robertson took the light to show him the way. Hume was still facing the door. "Oh, sir," said he to Robertson, "I find the light of Nature always sufficient;" and continued, "pray don't trouble yourself, sir," and so he bowed on. The street door was opened, and presently as he bowed along in the entry, he stumbled over something concealed, and pitched down the stairs into the street. Robertson ran after him with a light, and as he held it over him, whispered softly and cunningly, "You had better have a little light from above, friend Hume." And raising him up, he bade him good-night, and returned to his friends.

I Cor. 3:18. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

Program

Founding of the Swiss Mennonite Churches of Putman and Allen Counties in Ohio

July 4, 1937

Cooperating Churches

Ebenezer Mennonite Church, Bluffton, Ohio
St. John Mennonite Church, Pandora, Ohio
Grace Mennonite Church, Pandora, Ohio
First Mennonite Church, Bluffton, Ohio

MORNING SERVICE — 9:45 A. M. to 11:45 A. M.
Rev. P. E. Whitmer, presiding

WORSHIP SERVICE

Invocation
Hymn by the congregation
Scripture Lesson
Special Music by the joint Ladies Chorus of the cooperating churches. Miss Hilda Amstutz, Directress.
Prayer—Rev. A. S. Rosenberger, President of Bluffton College
Offering.
Special Music—Joint Ladies' Chorus
Sermon—Rev. W. S. Gottshall, Quakertown, Pa.
Special Music—Joint Ladies' Chorus
Address—Mr. Elmer W. Baumgratner, Berne, Ind.
Hymn by the Congregation "Faith of our Fathers."
Announcements
Benediction

AFTERNOON SERVICE—2:30 P. M. to 4:30 P. M.
Mr. Hiram Kohli, presiding

HISTORICAL SERVICE

Invocation
Congregational Singing
Scripture Lesson
Special Music—Joint Men's Chorus of the cooperating churches. Mr. Alvin Burkholder, Director
Prayer—Rev. S. K. Mosiman, D. D., Bluffton, Ohio
Special Music—Joint Men's Chorus
Historical Briefs—Professor E. J. Hirschler, Centenary Historian, Bluffton, Ohio
Brief Responses—"Native Sons in Christian Service"
Special Music—Joint Men's Chorus
Address—Prof. J. R. Schutz, Professor of Sociology, Manchester College, North Manchester, Indiana
Hymn by the Congregation
Announcements
Benediction

EVENING SERVICES—7:45 P. M.

Mr. D. W. Bixler, presiding

MUSICAL SERVICE

Invocation
Announcements
Oratoria—"The Holy City" by Paul—Director, Prof. G. A. Lehman, Department of Music, Colgate-Rochester Divinity School, Rochester, N. Y.
Benediction

Flowers! Emblems of our own great resurrection, emblems of the bright and better land.—Longfello.w.

Invitation

The First Mennonite Church of Sugar Creek, Ohio, extends a most cordial invitation to the Churches of the Middle District Conference to gather here in the beautiful hills and valleys of Tuscarawas County for their annual Conference, August 12 - 15.

William H. Stauffer, Pastor.

THE ROSE

Mrs. P. R. Aeschliman

I know a flower garden,
With roses full in bloom;
They bring to people sunshine,
And also cheer in gloom.
It's pure as love in nature,
With divers names and kind,
Varieties in color,
Sweet fragrance there you find.

They are moistured with the dewdrops,
Descending in the night;
At dawn then comes the sunshine,
Behold a glorious sight.
The flowers wake from slumber,
And glitter with the dew,
They sparkle like a diamond,
Display their golden hue.

If all the flowers were blooming
And you could from them choose,
To pluck them had permission,
Would you the rose refuse?
If briers, thorns, and roses,
Your path of life compose,
Frown not upon the briers,
But smile upon the rose.

Compare it with a flower,
In paradise of old.
Of lilies in the desert,
A story has been told:
That Solomon in wisdom,
Arrayed in rainment fair,
A King in all his glory,
Could not with these compare.

Every rose is an autograph from the hand of the Almighty God in this world about us. He has inscribed His thoughts in these marvelous hieroglyphics which sense and science have been these many thousand years trying to understand.—Theo. Parker.

Sunday School Lesson

A. S. Bechtel

June 27, 1937

MESSAGES FROM GENESIS

Hebrews 11:1-22 Printed, 11:3-10, 17-22

Topic: Faith Tested and Triumphant

Introduction

Genesis is rightly called "The Book of Beginnings". For three months we have studied from its pages the beginning of creation, sin, God's redemptive purpose for mankind, His revelation of His real nature and of the national life of His chosen people. God is here beginning to train persons who had faith in Him, is laying the foundations of a family who could teach others the One God.

Our lesson from Hebrews is a brief review of one outstanding quality in the character of the chief men of the book, Genesis—their faith. This faith is so intimately connected with their obedience and loyalty to God. We will not obey God nor be loyal to Him, unless we believe that His word is dependable and that our obedience will be rewarded.

Faith is absolute and unwavering trust in the integrity of God's word. It counts the promises as sure to be fulfilled, no matter what the seeming impossibility. Faith believes in God's Word, rests in it and that alone. "Faith makes the future appear as present, and the unseen as though visible."

The writer's chief object in Hebrews 11 is to show how faith enables men to live noble and heroic lives and thus "gain a good report" (v39).

Faith Before Abraham

Verse 3 takes us to the very beginning of God's Word. God spoke, by the power of His word the worlds came into being. We know this by faith in His word. All true worshippers of God, from the beginning possessed faith in Him.

Abel believed God, brought an offering of shed blood, acceptable to God (Gen. 4:3-5). His faith gave value to the offering. Enoch by simple faith, vital and fruitful, lived in fellowship with God, "walked with God", was well-pleasing to Him. God took him to the heavenly world unto Himself without his seeing death (Gen. 5:21-24).

Noah is the chief example of obedient faith before the time of Abraham. He illustrates the saving power of a living faith in God's commands. In unquestioning obedience to His command, he built the ark and proclaimed to others his confidence in God's warnings (v7). God honored his faith in saving him and his household from perishing in the flood.

Faith of Abraham

In Abraham we have the great examplar of faith for all time. He completely lived "as seeing the invisible" (v27). His faith required entrusting himself to God's care in answer to the call to a distant land (v8), "not knowing whither he went." It involved sojourning as "a pilgrim and a stranger" in the land of promise (v9), and heir to God's promises. With faith's eye he saw the eternal city of God as a reality (v10).

In the supreme test of his faith and obedience (v17) he did not falter. He was ready to obey God's command to offer his only son, Isaac, as a burnt offering. Through this son the promised blessing was to come (v18, Gen. 22:1-3). What a miracle of faith. Abraham believed God was able to restore him to life to fulfill the promise (v19). We see here a foreshadowing of Him who "spared not His own Son," of the willing sacrifice in submission to the Father's will.

Faith after Abraham

Verses 20 to 22 tell of the faith of Isaac, Jacob and Joseph. Isaac's and Jacob's faith assured them that the promises made would be fulfilled in their descendants. Their dying benedictions were an expression of their faith. Joseph's faith assured him God would deliver his people. We need a like faith if we are to accomplish God's purpose concerning us.

Nuggets of Truth

Men who walk by faith and not by sight, acquire ruggedness and strength of character.

Faith in God leads to fellowship with Him; and fellowship is followed by revelation of God.

It takes both courage and faith to "step out on God's promises."

The greatest need of the world today is greater faith in Christ the Redeemer.

Sermon Sketch

MAKING EVANGELISM EFFECTIVE

Rev. Ralph E. Stewart, Chicago, Illinois

There are certain factors essential to the functioning of a perennially evangelistic church. Without these, such a church cannot be maintained.

The Pastor

He should be God's main artery in the church and community which he serves. "The Son of man is come to seek and to save," our Lord gives as the purpose for His coming. "And now I am no more in the world." He prayed in the prayer of intercession, "but these are in the world . . . I pray not that thou shouldest take them out of the world . . . Sanctify them through Thy truth. . . .As thou hast sent me into the world, even so have I also sent them into the world" (John 17). Read now Acts 1:1, 2, "The former treatise. . . .of all that Jesus began to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen." How is the work continued? Have we a right to say the work Jesus came to do stopped with His ascension? How can this seeking, saving ministry be continued through pastors who have the passion for the lost?

Brethren, we need that passion that lead our Lord Jesus Christ to take a well curb for His pulpit and one lost sinning woman for His congregation, and tell her of the water of life that flows freely to everyone that is athirst. This passion will manifest itself in our study, prayers, preaching, pastoral visitation, personal work, plans, and entire church programs.

We have worked with pastors who were too careless even to make a constituency list in order to visualize to themselves and their church the evengelistic task for which God was holding them personally responsible. You may have a general idea, and your people a more hazy one, but not until they see those cards—each one naming a precious soul worth more than all the world—will they begin to be anxious and have a burden. Until pastor and people have a burden, nothing will be done. Make soul-winning the master note of your life.

Church Officers

The church officers were meant to be the pastor's spiritual cabinet in soul-winning. The qualifications of a deacon in Acts 6 demand that he be a soul-winner. The aim of every Bible School teacher should be to win pupils to life everlasting. The women's, the men's and young people's groups should have the evangelistic spirit, and seek the power of the Holy Ghost for soul-winning. The church leaders, if evangelistic, give the soul-saving tone and temper to the life of the church.

An Evangelistic Backing Among Our Members

In the homes of the people, in the prayer meetings, in all gatherings and circles there should burn the spiritual yearning for lost souls. Prayer groups and personal prayer lists are the life of an evangelistic church.

The music of the church should be turned to evangelism and spiritual results. The choir can create evangelistic atmosphere, or blight the chances to win men to Christ in the services. If my choir director, organist or paid singers were not Christian, I would either win them to Christ or go without their services. In my first pastorate we had the largest chorus choir in the county and never had a rehearsal without prayer. One Thanksgiving Sunday every member of the choir gave a personal testimony in the evening service to the saving and keeping power of the Lord Jesus Christ. They were as interested as I was in the results when I gave the invitation.

In this church the chairman of the board of deacons, the Sunday School superintendent, and the president of the women's missionary society were all soul-winners. My head usher was not only a Christian but a soul-winner, as were many under him. You say that is unusual. Perhaps, but what are you doing to develop your leaders? How long would a commercial house maintain efficiency if the department heads were not cooperating along the same lines?

Evangelistic Opportunities

Under the leadership of the pastor, personal work bands, fishermen's clubs, prayer groups and classes in "How to Win Men to Christ" will be organized. The membership will be led out in gospel missions in crowded centers or neglected quarters, tent meetings, street corner gospel services, parks, jails, hospitals—all these places will be utilized as opportunities to win men to the Saviour. Are we doing this?

A further suggestion. What organized work is being done along the line of Bible classes and personal evangelism with nurses in training in your city, police and fire stations, employees of hotels and other places where folks work through Sunday and do not have the opportunity of going to church?

This work should become a principle and passion in our lives, not just a program. Then evangelism will become a natural, normal, all year work of the pastor and his church. Realizing full well that there are "seasons of the soul," yet knowing also that "he that believeth not is condemned already," we hasten to organize the work of our church around the seeking and saving ministry of our Lord Jesus Christ. Then our churches will go farther than an evangelistic month, or period of even a year. We will major in evangelism.

Are we anxious to become fishers of men? Then the method, technique, and success will be easily worked out and gained. "He that is wise, winneth souls."—Moody Monthly

Experiences and Observations on a Trip To Arizona

J. B. Epp

Thirty-six years ago I was sent out there as a missionary to the Hopi Indians, who live in the north-eastern part of the state, seventy-five miles north of the Santa Fe R. R., out from Winslow. I was permitted to remain there for ten years, when on account of the high altitude, about 7000 feet, we were obliged to leave. In December of last year our youngest daughter went out there, to assist in the work, and I, having been planning for some time to visit "my people" once again, thought that this might be a suitable time.

On my stop-over in Oklahoma I read in the dailies about the blockaded roads in the mountains of New Mexico and Arizona. But, being on the way, I decided to go on. I was quite sure that the trains would not long be blockaded; but how get out from the railroad to the Reservation on the car or truck? Too, I knew that at this time of the year, January, there was very little traffic between the railroad and the Reservation; but the mailcarrier goes, if at all possible, so I went on.

The mail for our Mission is carried on a truck, from Holbrook, 120 miles, three times a week. I stepped off the train at Holbrook at four o'clock in the morning, on a mailday. The mailman was to leave at nine o'clock. It was cold, with some snow on the ground. To save expenses, I remained at the depot. The seats were partitioned off, so I could not lie down on them. Tired as I was, and seeing a number of Mexicans lying on the floor around the warm stove, I spread my old overcoat out on the floor and joined them. They snored very complacently. I did not join them in that, for fear that some of my baggage might wander off; but I rested.

After I had located my mailman, and eaten a little breakfast, we finally got started, shortly before dinner. Going higher and higher into the hills and mountains, the snow got deeper. A few times we were halted; but after putting on chains we made one hill after another, some 1000 feet high. My truckman had also loaded some freight and express for the government schools and agencies and for the trading posts along his route, so we stopped at every station, about eight, from ten to forty miles apart, delivering mail and unloading goods, but no place to get a warm lunch.

At seven o'clock, after dark, we finally reached the last post office on the route, Hotvilla, where our daughter is staying, with our missionary, Miss Shirmer, 7000 feet "in the air." The warm supper tasted good.

The mailman started homeward early the next morning, but more snow had fallen during the night and the wind was blowing, so he did not get very far on his way; he was snowbound for a number of days. This meant no mail for the people on this 120 mile route. Nearly all the roads were blockaded for days and weeks, even the national highway for a while. Parties had to be rescued with tractors and snowplows, and aeroplanes brought supplies to out of the way Indian camps.

For a time I feared that I might have to remain there longer than I had planned, and I wanted to visit around at other stations also. But all traffic stopped. There was Oraibi, 1000 feet lower, within a few miles. A Hopi was able to take me down there; but he could not get back. And when I was ready to go back to the railroad it was found that only the road from Oraibi to Winslow was open, because it runs north and south and follows a valley, no hills to cross, and down hill all the way. A missionary was willing to take me down. Was I not fortunate! The trains had been running regularly.

A few comparisons between conditions today and those of about thirty-five years ago may interest the readers. At the time when we pioneered there, there were practically no wagonroads at all, only pony trails, which were often obliterated by heavy sandstorms. We drove in covered wagons drawn by two or four ponies, at the rate of two to four miles per hour. Thus to make the trip of seventy-five miles to the railroad station required two to three days, if not delayed by the river or muddy roads. The round trip required a whole week, or longer. Today, on the graded highway, per auto, they reach town in one and a half hours, and unless they have much business in town, they can make the round trip in four hours. Then we had that treacherous river to ford, the Little Colorado, and a number of "washes", with quicksand. No bridge anywhere. Sometimes we waited at the river for days; once I camped there nearly a whole week. Today there are bridges everywhere, and no delay at all. Who built these bridges and these roads? The government and the state. A bridge across the river costs $100,000. Steel bridges they must be, all attempts to build wooden ones failed.

Oh, what experiences we have had at that "old" river! We seldom ventured into it without the help of an Indian. A great danger was the deep holes. These had to be thoroughly investigated before going in. Sometimes we had to go in ourselves, even when the ice was floating. But the worst of all was the quicksand. As long as one can keep moving, the danger is not so great; but woe, if one must stop! Sometimes the horses have to be cut loose and very hastily gotten out, and the load carried out. Many a wagon, and sometimes the horses too, have been swallowed up by this mysterious element—slow, but sure!

No camping places are needed today, not even a lunch place. In case of car trouble, there are other cars and trucks going all the time to help out. In our day we had certain places where we usually managed to camp, for meals or for the night, where there was some water, a little spring, and a hut or something. But we were never sure if we would reach these places; so we had to be prepared to camp anywhere in the open desert. Sometimes the poor ponies did not get a drop of water, after perhaps a hot day, and very little grass. We carried food with us for a week or two, always, and a little feed. Bedding, repairs, etc. made a small load for little ponies already. If we wanted to bring back with us any freight, we had to take four or even six ponies (borrowing the extra ones from the Indians). Large horses could not endure the desert hardships very well.

Especially hard were our trips in winter. Many a time we sought shelter behind a rock, covering up the ponies with warm quilts, and we either slept in the wagon, with much extra bedding, or some of us men dug ourselves into the sand, with a sheltering wall of sand on one side, and a fire on the other, if we could find enough dry roots and sticks of the small sagebrush. Some nights we did not sleep much, but walked around half of the time. If we got too cold while driving, we soon got warm trotting behind the wagon. I can still "feel it" in my limbs when I think about those trips. Compare with this their auto drives today.

But what about all that precious time spent on those long trips? We were busy every minute. We had to have an Indian with us anyway (as explained before); so we studied language, wrote Gospel Hymns, translated Bible stories, etc. The days were never too long.

There are not any more white people on these reservations today than there were then, but their communications with the outside world are so different. Nearly all of them, and some Indians, have radios; they have mail service every other day, and may soon have it daily; they have telephone connection between the stations and with the railroad towns.

When we wanted to send a telegram, we dispatched an Indian runner. He left early in the morning, made the run of seventy-five miles in about seven hours, delivered the telegram, awaited the answer, and returned in the evening or in the night. Today they sit at home dictating the message over phone to the telepragh officer at Winslow. Some difference?

When we wanted to visit our nearest missionary neighbors, we had to go by pony, over the donkey trail, eight miles, or by wagonroad twenty-two miles, around the Rocky Mesa, at the rate of two to four miles per hour. Now they run over there in the car—on "high"—over the same rocky Mesa and sandy plains, in about fifteen minutes, or they visit over the Mission phone, as long as they please, seated in the rocking chair. Some difference? The other missionary neighbors are twenty, thirty-five, and fifty miles away from Oraibi, in different directions. We did not visit each other very often.

But—all this does not say at all that actual mission work is any easier than it was then. It is even more difficult in some respects.

(To be concluded next week)

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andres

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A Mennonite Youth Looks at Education

By Menno S. Harder
Westminister, California

Young folks have been the subject for so many varied discussions that they are becoming youth-conscious. These discussions are both good and bad. They are good because they have served to awaken in adult minds the importance and the problems of youth. They are bad for they tend to bewilder our youth.

WHO IS MENNO HARDER?

Someone asked us the other day, "Why do you always put in the little personal comments about the authors of your weekly feature articles?" We replied, "To make it personal; to make sure that you will read the man's article through the man's mind."

Every article means more, when we know the writer.

For instance, our visitor this week, Mr. Harder. .To have known him personally in the school room, to have worked under him, a high school principal, filled, both heart and mind, with those finer idealisms of education which make of a school somewhat more than a house of correction, and the classroom a bit of heaven; to have seen him as an administrator, who loved both his students and his community, little by little, bring the twain into a constructive and helpful understanding of each other; to have had the opportunity to breathe the atmosphere of his school and, therefore, to take new faith in the possibilities of education at its best—is to interpret the accompanying article with altogether different mind from what one could possibly have done otherwise.

Aye, for Mennonites to produce even a few like him, and for the late Professor D. E. Harder to have given the world a Menno is an inspiring thought.

The youth of today is living in a world that has rapidly become more complex in the last twenty years. These are days of turmoil, of swift-shifting standards in government, in economics, in religion, in family life. This is a time in which to remain serenely calm and to manifest an explicit faith in education. The basis for the solutions to the problems of the world rests on the shoulders of true education.

Too often youth has been lead to believe that education is the sesame to success. Teachers who are usually idealists are guilty of causing young people to think that they are about to enter a period of life in which the world is awaiting them with open arms. The cold realities of life will not verify such idealistic hopes.

Success in life comes as the result of some luck, clear thinking, and hard work. Education cannot provide the necessary luck but it tries to train the mind to think clearly and it tries to encourage a wholesome attitude toward hard work. When these three ingredients, luck, clear thinking, and hard work, function generously in the life of an individual his future is assured.

In the past young folks were urged to get an education in order that they might increase their earning power. Schools tabulated statistics that showed how incomes were in direct proportion to years of scholastic training. That schools accomplished this economic aim cannot be denied. Americans have been known all over the world as Shylocks. Youth was taught how to make money. As a result the profit motives invaded every activity of man. Instead of creating great musical compositions that would live through the ages musical talent produced dividend paying jazz. Instead of devoting their entire energies to serving mankind, the dignified professions became profit gathering occupations. So through the field of skilled and unskilled labor financial gain was the paramount issue.

The economic depression of the last few years has emphasized quite clearly that a nation devoted to building bank accounts is resting on shifting sand. In the wake of the great material development of the nation we find in abundance insecurity and want.

It is time for education to formulatee new aims. Youth must be urged to go to school, not to enhance their earning power but to become throughly socialized. The profit motive must be replaced by a service motive. Happiness, contentment, peace, and goodwill must head the list of true values. Whatever education will sow into the minds of youth that society will surely reap.

Attend a Mennonite Retreat somewhere this summer

VACATION EDITOR!

Beginning this week, the Young People's topics for the C. E. Program will be handled by Miss Minna D. Regier, of Whitewater, Kansas. Minna is one of these enthusiastic young people just brimming over with life. Life is good, and full of promise for her. She loves young people, and young people love her, and we believe that she wil bring to these pages a fine contribution and a fine spirit. Let us pray for her part of the work; and let her know how we like the work she is doing. She really has promised to do it only during June and July; but such things are catching; we may get her to do it in August also!

Attend a Mennonite Retreat somewhere this summer

HOW A CHRISTIAN SHOWS HIS PATRIOTISM

Young People's Topic for July 4, 1937

Acts 5:17-29; Rom. 13:7

(Consecration Meeting)

Meditation

M. "I only regret that I have but one life to lose for my country" expresses feelings of true patriots. How could a Christian apply this?

T. "Breathes there a man with soul so dead
Who never to himself hath said
This is my own, my native land!"

W. "Land of my sires! What mortal hand
Can e'er untie the filial band
That knits me to thy rugged strand!"

T. To the underlying sentiment that makes men patriots—the conviction that life itself is of secondary importance to life of the nation—we would add: *to the cause of God's kingdom*

F. Teachers may help develop in the young one of the finest of all virtues—patriotism

S. What have you gained by your meditation of the preceding days this week?

"There is no finer quality of love for country than that which inspires men and women to be good citizens, such a patriotism makes them sacrifice leisure and pleasure and money and personal preferences to serve the state. It makes voting and intelligent study of the problems of the day a sacred duty."

Program Problems

1. Have various members compose and present definitions of patriotism.

2. May a Christion be patriotic in a country where "the state" is the highest entity? How? Why?

3. Can a citizen do his level best for a country without a deep love for her? Discuss.

4. Does true patriotism coincide with real Christian living?

5. Outline patriotism as commonly thought of. Outline a Christian's patriotism. Do you find contrast, or close correlation?

INTERMEDIATE DEPARTMENT

WHAT HAVE YOU DONE?

Suggestions for June 27, 1937

During the summer months some of the space in this department will be devoted to telling what our Intermediate societies have been doing. Send in a report of some of the worthwhile things your society has done in the past year.

It is always interesting to read what other societies are doing. Often we say, "We could do that too, but we never thought of it before." Just a suggestion may revolutionize a dead society and make a living power of it for Christ.

We even enjoy reading about "ourselves", though we don't like to confess it. Write about your society and your members will read THE MENNONITE. Appoint someone at your next meeting to send in a report.

Five Rules for a Happy, Holy, Healthy Christian Life

1. Consecrate (set apart) your life for your Lord. Do this definitely. Tell Him you lay yourself, your all at His feet. You have been bought with a great price and belong to Him. Make it real.

2. Criticise yourself every night before retiring. After you have done this, sincerely and honestly, you will not have much time or heart for criticising others.

3. Confess your sins daily. Start the day with a clean record. "If we confess. . ., He is faithful to forgive." Don't flatter yourself that you have not sinned, for the sins of omission are just as great, and often greater, than the sins of commission.

4. Commit your ways unto the Lord. Practice the habit of following His leading every day. He knows the way. You do not. He cannot fail.

5. Be content with your lot. "Godliness, with contentment is great gain." It is not what you have, outside of Christ, but what you are that counts.

By an Endeavorer

Attend a Mennonite Retreat somewhere this summer

JUNIOR DEPARTMENT

WHATSOEVER THINGS ARE LOVELY

Suggestions for June 27, 1937

What we need is the Christ revealed by the Spirit through the Word of God. The present tendency in Christian education is not a direct teaching of the Scriptures. Lessons of morals through the medium of play are being substituted in the years when the child's heart is so plastic and so receptive for the rich truths of the Word of God. These truths are their inheritance. Who dares to rob them of it? This Word is to be the lamp to guide their feet through the pilgrimage on earth; it shall be the light to reveal to them their Savior. This tendency "away from the Bible" should drive us nearer to it; should lead us to a new consecration to teach its truths. to plant the seeds given to us so plentifully. These seeds, by the grace of God, become the foundation to a life abundant toward God and man.

"Holy Bible, book divine,
Precious treasure, thou art mine."

To stimulate love for the Scriptures is the aim of these suggestions.

Opening service:

1. Song service with theme 'The Bible"
2. Scripture reading: Ps. 119:9-11, 18, 129, 130..
3. Sentence prayers
4. Sing in unison: Holy Bible, Book Divine

Three minute mission news and prayer for missions
Announcements

Study period

1. Poem: Thy Word is like a Garden. (You will find it in past issues)
2. How was the Bible written? Answered by a junior using II Tim. 3:16; II Peter 1:21
3. Why was the Bible written? Answered by three juniors: a. John 20:31; b. I John 5:13; c. II Tim. 3:16 and 17
4. A wonderful promise concerning the Bible. A junior using Matt. 24:35
5. Sing in unison: Wonderful Words of Life
6. The Beauty of God's Word. Perhaps you can find a guest speaker who can reveal the beauty of the scriptures. One who has found in it gems of art,—who has had to pause in the reading; to stand still in order to let the beauty of a scene sink deep into the heart. And then there is the beauty of words and phrases. Above all is the God, the Father, the Christ it reveals and the great plan of our redemption. No, we cannot live without it. The juniors cannot. They must love it. It must become theirs. Can you find someone that will make them see its riches?
7. Sing in unison: Break Thou the Bread of Life.
8. Closing prayer by leader

Junior Corner

"Carry your Bible with you,
Let all its blessings outflow;
It will supply you each moment,
Take it wherever you go.

Carry the word of pardon,
Sweeter each day it will grow;
Somewhere some heart will be waiting,
Take it wherever you go.

Carry the word of promise,
Sinners unpardoned may know
God's path from sin unto safety,
Take it wherever you go."

I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth. Rom. 1:16.

AMERICAN YOUTH AND LIQUOR ADVERTISING

"In all the many youth surveys of individual magazines received at W.C.T.U. headquarters, nothing is so much in evidence," declares Miss Byrnes, "as the warm-hearted praise and sense of relief expressed by young men and women in all parts of the country after studying the contents of those magazines which refuse to do messenger service in soliciting business for the makers of beverage alcohol."

"I enjoyed this magazine, now exceeding the 3,000,000 mark in circulation, because everywhere I turned I found no advertisement on liquor," writes a frank Youth's Temperance Council reader of several weeks painstaking examination of every page of this 11x14 inch 150-page magazine.

And the general trend of interest and determination "to do something about it" is vigorously expressed by another member of the Youth's Temperance Council, participating in the survey, in these words: "I find the advertising problem facing us is a tremenduous one....I think the time has come for action."

Among the accomplishments of youth there is none preferable to a decent and agreeable behavior among men, a modest freedom of speech, an open elegant manner of address, a graceful and lovely deportment, a cheerful gravity and good humor, with a mind ever appearing serene under the ruffling accidents of human life.—Watts.

Intelligent Obedience

Laura Gray

"Jean, stop bouncing your ball!" The mother looked over her book as she spoke; the father frowned behind his newspaper. Their eight-year-old daughter stopped and glanced from one to the other. But no sooner had the parents become absorbed in their reading again, then, "Bounce, bounce," went the ball!

"I told you to stop playing here!" the mother said sharply.

"Well, it's raining outside!"

"Find something else to do."

Jean amused herself for a while with a book, and all promised well. However, that troublesome ball soon began to bounce once more. Sighing, the mother laid down her book; the father tossed his paper aside and went out. Jean had been allowed to spoil the evening for her parents—*through lack of obedience.*

"I can't understand why John lets people dominate him the way he does," said an influential woman speaking of her grown-up son. "He and his sister Susie seem to have no wills of their own. John lets that partner of his dictate all policies and decide every issue. Dear me! I have enough initiative and determination; why aren't my children stronger?"

"May it be that your will was law to such an extent, when the children were young, that there was little opportunity for them to develop initiative?" asked her friend, gently. "You always prided yourself upon getting implicit obedience. I used to wonder how you gained such complete control."

"I certainly did insist on obedience! When I gave instructions they were carried out, and no questions were asked. Mine were the best disciplined children in the community. I remember when John was a little fellow, I told him one day to sit on a stool in my room until I said he might go. I forgot about him, and went out. He was still sitting there three hours later! I believe if the house had caught fire he'd still have sat there. I've always felt sorry about that day, but it does show the boy knew how to obey."

"Yes, but you see he continues to obey now, while others command. He never developed initiative, he learned only to obey."

How to secure an obedience that does not lead to servility is an important consideration for every parent. We do need to render obedience, from the very day of birth, to such requirements as regular times for feeding, sleeping and exercise. But submission to customs held to be best by the race, consideration for other's rights, order and cleanliness, should be taught rather than commanded. Obedience to a parent's will, merely because it is his will, is unimportant, in fact, harmful.

As soon as a child is able to understand reasons—and this is very early—it is wise to encourage him to seek reasons for those forms of behavior that we desire. In that way obedience becomes intelligent. "Why must I go to bed so early?" "So that you may grow to be strong and capable and brave like the heroes." If the innocent pastime of ball-bouncing annoys others then that is the reason it must be stopped. The child should be encouraged also to challenge his own independent actions: "Why am I going to do this?" It is a really important habit.

Training to implicit, unquestioned obedience: "Why must I do this?" "Because I say so," is not satisfactory. The boy or girl brought up this way is usually easy to manage and often practices very pleasing behavior habits until the time comes for him to be his own master. Then it is discovered that he is unfit for the task. On the other hand, a child allowed to be disobedient to the principles that he is able to understand, is also in danger of an unsatisfactory adulthood. He is apt to live according to his own selfish desires, regardless of others. What we need is intelligent obedience; this can be developed. It is an attitude of mind that causes one to choose to do right because it is right and best.

PERSPECTIVE

Grace Noll Crowell

Looking back along the years
I can see the hand of God
Leading me down every road
That my feet have trod.

I can see the long steep hills
That I dreaded so to climb,
Now I know He went with me
Up them every time.

And I find He walked with me
When I thought I walked alone
Through those far-off, shadowed, dark
Valleys I have known.

So today why should I doubt,
And today why should I fear?
Sometime I shall look and see
Even now, God near.

I sought Thee at a distance, and did not know that Thou was near. I sought Thee abroad, and behold, Thou wast within me.—St. Augustine.

CORRESPONDENCE

Boyertown, Pennsylvania, June 6, 1937

Dead Editor and Readers:

Since my appointment as Correspondent for the Boyertown Church, I have had the desire to contribute more toward the "Mennonite" than just reports of the passing away of our beloved members and friends. Although our congregation is small, yet the spiritual depth of our people is beyond measure. Also, most of our members are advanced in years, or disabled, physically, so that, although the spirit is willing and anxious, yet the body is unable to go forward to the church.

For this reason, I would like to bring to your attention my desire to "bring flowers to the living". We have a dear Sister who will be 96 (ninety-six) years old, in September. Until 1933, she was able to attend Church Services, especially for Holy Communion. Since that last time in the Fall of 1933, she has been forced to remain at home; as she herself has expressed it, "If only my legs would carry me, I'd be so happy to come to Church." So she sits in her rocker, upstairs, in her room, in the home of her dear son, and her fine daughter-in-law ministers to her needs as tenderly as any one possibly could.

The dear Sister is so happy when we bring her communion, twice each year; also enjoys her Pastor's visits, at which time her mind shows a clearness and alertness, remarkable in one of her age. Her sight is good, and she loves to read. You can imagine what a great joy it would be to this dear soul if she would receive letters and greetings. from all parts of the country, from our faithful readers of the Mennonite. Few of her old friends are left, and her own folks are very busy with business and household duties, so her days are very lonely, and tiresome, as she sits alone in her room day after day.

Our readers need *not* wait until her next Birthday; for her age, and an increasing nerve disorder which makes eating and speaking so painful, makes one wonder whether her desire to be with her Lord, may be soon granted. She is ready to meet Him—face to face.

So let us give her "Flowers" while she is with us! Cheer her dear heart while you may! Gladden her days with words of comfort, and thoughts of cheer!

The name and address of the sister is: *Mrs. Catharine Focht, 798 Charlotte St., Pottstown, Pa.*

Dear Readers, do not delay,
Write to our dear friend while you may,
Fill her lonely days with joy and cheer,
Send her greetings, friends, from far and near.

Thank you, and may God bless you.

Yours in His Service,
Sara Kait, Correspondent

Editor's Note: We are very glad to publish this appeal and hope that many who read this will remember the aged sister with words of cheer and comfort, on cards or letters. Let's scatter flowers for the living. The dead can't appreciate them.

Mennonite Mission Church, Enid, Okla.

The past month has been an interesting one in our Mennonite Mission here in Enid. On May 22 our pastor, Rev. H. N. Harder, and a group of young men from the Mission went to Inola to the Oklahoma S. S. and C. E. Convention, where they rendered some musical numbers at the program on Sunday.

Our Mission has received fifty copies of the new song book, "Treasure Songs" compiled by the Education Committee of the Western District Conference, members of the Musical Staff of Bethel College and other friends of song. These books will furnish our group with continued inspiration and interest at our services.

A vacation Bible school is being conducted at our Mission by Rev. Harder with the assistance of Miss Lavina Boese. Already 28 children are attending the school, which will continue until June 18. On June 20 the children will take part in the annual Children's Day Program which will be held in the morning. At noon everyone will go to the city park for a picnic dinner.

Mrs. A. T. Mueller, Corr.

First Mennonite Church, Geary, Oklahoma

The fact that you have not read much about us lately in our church papers should not be construed to mean we had nothing to tell, but rather that we may have overemphasized the proverb, "Speech is silver but silence is golden."

Last Sunday, June 6, our Sunday school had a memorable day. We observed Children's Day with a well rendered program by the children, beginning at 10 o'clock. Then followed a children's consecration service for five little ones. In connection with the latter, four young girls sang, "Open the Door for the Children." It also being mission Sunday both children and adults had their separate collection. The monthly children's collection is being saved until Thanksgiving, at which time they are to go to the boy's school at Birra, India.

At noon everyone drove to a shady spot north of town on the Herman Lehman place, for a picnic dinner. The afternoon passed all too quickly, playing games. The weather was ideal and those present agreed the attendance was greater than for some years.

On Thursday previous to Children's Day the Ladies' Aid observed "gift day" with an all day meeting and united noon meal. The Aid is very busy quilting, having quite a bit of work on the waiting list. Just recently the ladies helped the girls' class in the selection and purchase of new silverware for the kitchen. Miss Emma Ringelman has kindly made and embroidered lovely flannel cases for each dozen pieces of silverware.

The young married and older unmarried folks of the S. S. have organized their class under the name "The Booster Class." Their teacher is Mrs. Emil Lehman. They have been quite active, having had their monthly social gatherings regularly at which they also discuss the needs of the church.

The Methodist, Baptist, Christian and Mennonite churches of Geary are making plans for union Sunday evening services during July and August.

The visit of Rev. H. A. Fast, our field secretary, in spring is still a pleasant memory. It was a real treat. We sincerely feel he is doing a big piece of work toward inspiring, informing and unifying our churches.

Harvest has already begun. A good yield generally is in prospect. After three lean years it is with grateful hearts that farmers gather in their grain.

With Greeting and well wishes
Mrs. P. E. Frantz, Correspondent

REPORT OF THE HOME MISSION BOARD FOR MAY 1937

RECEIPTS

Sent to Rev. David Toews, Rosthern, Saskatchewan, Canadian Treasurer.

Received through A. J. Dick, Burns Ranch, Didsbury, Alta.	$15.00
Received through H. A. Janzen, Carstairs, Alta.	5.25
Received through Cerh. Thiessen, Scudder, Ont.	10.00
Received through P. J. Schultz, Oak Lane, Man.	3.75

SPECIAL FOR SASKATOON CHURCH

Mennonite Missionary Society, Berne, Ind.	$25.00

GENERAL TREASURY

Sunday School, Ebenezer, Bluffton, Ohio	$100.00
Ebenezer, Bluffton, Ohio	100.00
Birthday Offering, First, Shafter, Calif.	16.18
Bethel College, Bethel College, Kansas	17.13
A Friend	25.00
Bergtal, Pawnee Rock, Kansas	14.15
Menno Simons, Boyertown, Pa.	3.35
Rev. H. D. Voth, Escondido, California	15.00
Sunday School, Johannestal, Hillsboro, Kans.	16.38
Sunday School, Salem, Freeman, S. Dakota	50.00
Sunday School, St. Johns, Pandora, Ohio	20.00
Mr. and Mrs. Joseph J. Wedel, Moundridge, Kansas	100.00
First Mennonite Church, Mt. Lake, Minn.	40.73
First Mennonite Church, Aberdeen, Idaho	38.50
Bethlehem, Bloomfield, Montana	12.06
First Mennonite Church, Berne, Indiana	130.54
San Marcos, Paso Robles, California	9.84
First Mennonite Church, Geary, Oklahoma	8.82
Pulaski, Pulaski, Iowa	12.32
A Friend	20.00
Bethel, Hydro, Oklahoma	10.00
Executive Committee of Mission Societies	30.00
First Mennonite Church, Monroe, Wash.	7.16
Summerfield, Summerfield, Illinois	20.00
Lehigh, Lehigh, Kansas	3.34
Sunday School, Lehigh, Kansas, classes 1-3	5.00
Springfield, Pleasant Valley, Pennsylvania	10.00
Bethesda, Henderson, Nebraska	70.00
Goessel, Goessel, Kansas	7.25
Christian, Moundridge, Kansas	124.05
Total, Special and General	$1065.80

DISBURSEMENTS

To Saskatoon Church, for salaries, rents, etc	$1205.80

All these gifts and offerings were thankfully received and gratefully acknowledged. May the Lord bless gifts, the many givers and the work.

A. J. Neuenschwander, Treas., Quakertown, Pa.

« « JOTTINGS » »

—A dear sister who doesn't want her name mentioned writes, "I doubt whether there is any other reader of THE MENNONITE who "eats" the paper as completely and as thoroughly as I do, for this reason: I am caring for one of our Mennonite ministers who is blind. For three years I have been doing all I can to help him (in the service of the Lord), and while he walks out-doors, every afternoon, I have found that reading aloud to him makes up to him for the inability to see the everyday things about us. So while we walk, I read aloud almost every moment of the hour which we spend out-doors during our afternoon walk. First I read the Jottings, then the Family Chronicle, then I turn to the very first page and read straight through to the end. These last two issues, May 25 and June 1, have been very inspiring to both of us. We certainly enjoy walking under the trees, while birds are singing as an accompaniment to my reading of the Mennonite."

—EDEN CHURCH, MOUNDRIDGE, KANSAS.—Sixty young people were baptized Sunday May 30. Prof. A. E. Kreider and Rev. C. J. Gering delivered the messages, in English and German respectively.—Rev. P. A. Wedel, former pastor of our church and at present pastor of The First Mennonite Church at Aberdeen, Idaho, is visiting his mother and other relatives here.—The Men's Chorus of our church drove to South Dakota and rendered a sacred program in the Mennonite church east of Freeman, S. D. They stopped at Clay Center, Nebraska, to broadcast, Sunday, May 23.—Mr. John D. Stucky passed away at the Halstead Hospital, Friday, May 28.

—NEW MIDDLE DISTRICT CONSTITUTION.—"In regard to matters of faith it (the Conference) requires of those congregations who would unite with it that they stand on a scriptural confession of faith, and that they positively adhere to the doctrines generally accepted by the Mennonites . . . . baptism on confession of faith, the abstaining from oaths, a Biblical non-resistance, the practice of scriptural church discipline, and the prohibition of membership in secret, oath-bound societies, since we consider their principles as contrary to the teachings of Christ and the apostles. Further we are committed to a way of life in which, though *profession of faith* is primary and fundamental, *the expression of the same* is inevitable. "Faith without work is is dead."

—Like the Amish Mennonites, the Mormons decline to receive relief at the hands of the government. Over a year ago they entered upon a campaign of self-support. They farmed, formed cooperative industries, sewed, quilted, canned, and what not. Now, after a year they report that they have spent over one million dollars in supporting 25,000 needy brethren that had been on government relief.

—Recently a London newspaper offered a prize for *the best definition of the word "money."* The following received the award: "Money is an article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness.—Herald of Holiness.

—PROTESTANTS IN THE WORLD.—The World's Sunday School Association's Headquarters in New York has just issued some interesting statistics relative to the Protestant churches and Sunday schools in the world. Here are a few of the figures:

Total population of the globe	2,042,107,992
Number of Protestant Christians in the world	231,486,840
No. of Protestant Sunday schools in the world	369,510
No. of Protestant S. S. pupils in world	34,139,624
No. of Protestant S. S. pupils in world	34,139,624*
No. of Protestant S. S. in N. America	175,411
No. of Protestant S. S. pupils in N. Am.	20,607,046
No. of Protestant S. S. in Europe	105,915
No. of Protestant S. S. pupils in Europe	8,636,809
No. of Protestant S. S. Pupils in Asia	1,778,908
No. of Protestant S. S. pupils in Africa	1,587,939
No. of Protestant S. S. pupils in Australia	884,972
No. of Protestant S. S. pupils in S. Am.	287,558
No. of Protestant S. S. pupils in Central America	78,662
No. of Protestant S. S. pupils in the West Indies and Mexico	277,680

* The number of pupils in the world has had an increase of 349,579 or 2.75 per cent in the last four years.

—*The Old Order German Baptist Brethren,* or Dunkards, have just had their 195th general meeting on the Adam Blocher farm, near Delphi, Indiana, with an attendance of 4000. It was in 1742 when this creedless, non-liturgical church was founded in Eastern Pennsylvania. At this meeting men greeted each other with "the holy kiss," as usual. As a proof that they are still practicing *the simple life* which we Mennonites of the General Conference are in danger of losing, they again voted to debar from the communion table church members who keep radios in their homes. Only quite recently the ban from the use of automobiles, telephones and lace curtains was lifted.

—*Discrimination against Older Workers.*—The Mass. Department of Labor, after a two-year study, reports a serious discrimination against workers of 45 years and over 310 establishments were found that had no men on their payrolls over 45 years of age and 1,283 had no women over 45.

—*President Mary Woolley* who is retiring from the presidency of Mount Holyoke College, a women's institution, which has been headed by women for nearly one hundred years, recently made the following statement concerning separate schools for women, "Educational ideas should not all be cast in one mold. We have not quite got away from our inferiority complex as women. A girl in a separate institution does gain a responsibility and independence which she often lacks in a college with men."

—Washington, D. C., was recently the scene of the Sixteenth Triannual Convention of the World's Woman's Christian Temperance Union. This organization had its inception in 1873, as follows: Dr. Dio Lewis of Boston had gone to the little town of Hillsboro, Ohio, to deliver an address on temperance. When the women of his audience left the church where he had spoken, they gathered in the street to pray and then marched two by two into every saloon in the town. Kneeling on the dust-covered floors, they asked that the saloons be closed for the good of their husbands and sons. Other women throughout Ohio followed the example. Within fifty days the movement had penetrated twenty-three states. Today the organization carries on its beneficient work in our states and many other countries. Prayer is still a vital part of the W. C. T. U.'s crusade against the use and trafic of liquor. The national section consists of 10,500 local unions, has a publicity department, a national weekly magazine, innumerable state magazines, radio programs, and a vast educational program to assist the five hundred members in their drives. Their pledge is: "God helping me, I solmenly promise to abstain from all distilled and fermented liquors." Dr. Ella A. Boole is the efficient president of the organization. The membership is about a million.

—Rev. J. E. Entz, pastor of the First Mennonite Church at Newton, Kansas, and Miss Anna Epp, for many years an efficient primary teacher in the Newton city schools, were married on the evening of June 10.

—Both Houses of the British Parliament daily open their sessions with Bible reading and prayer. In addition, for more than a century there have been private prayer meetings in the House of Commons as well as in the House of Lords for members who wish to attend. May it be that this is one reason why the British government apparently runs more smoothly than ours?

—A war between the "Holy Father" in Rome and Chancellor Hitler seems to be pending. The crucial question is: Shall the Reich or shall the Catholic Church educate Germany's 2,000,000 Catholic children? Hitler's campaign against immorality among the monks which resulted in the arrest of 915 priests, including some laymen, in the Berlin diocese, has brought the struggle to fever heat. It is very unfortunate for Germany to keep on fomenting opposition to her churches. If instead of trying to foist upon twenty-six religious organizations one common religious belief and instead of forcing upon the churches *his leaders,* the Nazis had allowed them to chose *their own* leaders, Germany would have a better reputation today.

—The Institute of International Relations now in progress at Bethel College, June 8-18, has a very good attendance, more than double that of last year. The popular evening lectures, especially, are listened to by large crowds. These Institutes aim to give the people a better understanding of the world problems and to point out possible solutions from the Christian point of view. An Englishman, a Chinaman, a Frenchman, a German Jew from New York, an American who has spent years in Latin America, and three other Americans constitute the staff of lecturers. A good many of the Mennonites of German extraction in Kansas had hoped that a real German from the fatherland, a Nazi, might be added to the staff. They would like to get a picture of Germany through one of her own sons and not merely through other Europeans.

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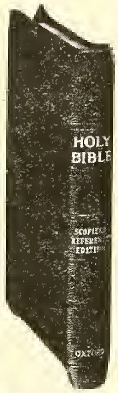

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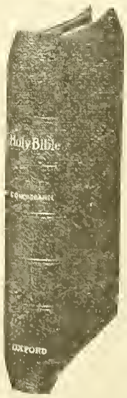

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, JUNE 22, 1937 NO. 25

THE BIGGEST BUSINESS IN LIFE

What is the biggest business in life? To this question different people would be likely to give innumerably different answers. May we venture some of them! A serious-minded mother would be apt to say: "To raise my children so that they may become useful men and women, is the biggest business in life"; the honest statesman: "To run the government in such a way that all the people of the land may have a chance to live fairly contented and happy lives"; Henry Ford: "To produce an automobile with all possible comforts, conveniences, and safety appliances, at a cost so low that the great majority of families with limited incomes might own and enjoy one"; the astronomer: "To contemplate the starry worlds and the wonders of the universe." These are all big things, but is any one of them the biggest? Might not the contemplation of the human mind be bigger still, as suggested by a wise man in these words, "There is nothing great in the world but man; and there is nothing great in man but mind?" In view of what the mind of man has already accomplished, and how much more it could do once the seven-billion unused nerve cells in the brain should become developed, this looks big indeed. But in reply to this the Psalmist says, "What is man that thou art mindful of him?"

Truly, any one of the enterprises mentioned is big enough. But there is one bigger than they all. *It is the business of helping men to know God as He is revealed in Jesus Christ.* It is helping them to a knowledge and use of the inexhaustible spiritual resources that have been provided by the Savior of man. It is getting them to realize the truth, that man cannot live by bread alone; that there is a well of water which may be opened in their souls that will spring up to eternal life; that there is a light that may be kindled in their hearts which will make all their days shine as bright noon-day. It is the business that promises the highest rewards. "He that winneth souls is wise, and they that turn many to righteousness shall shine as the stars forever."

This is the biggest business, because it has God's indelible stamp of approval, because He sent his son into the world for this very purpose, and Jesus himself gave us, his followers, this great commission, "Go ye, therefore, and teach all nations, etc." And in numerous ways Jesus has stressed this as the chief business of every Christian. To the person who would make the amassing of wealth his chief business, He says, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" Him who conceives his haven of happiness in this world to be a luxurious home, He gently warns, "The foxes have holes, and the birds of the air have nests; but the Son of Man has not where He may lay his head." To those who dream of Utopias in this world, He suggests, "My kingdom is not in this world," get ready to enjoy that heavenly Utopia. To the individual who has so scrupulously tried to live a perfect life that he can say he has done everything that can be required of a good man, He gives the admonition, "Go, sell all that thou hast and give it to the poor."

To help others find Christ is the biggest business, because it produces the most valuable commodity. Honest men have come to judge the success of any enterprise by the products it turns out. The real import and value of an institution of learning, in its last analysis, does not consist in stately buildings and well equipped laboratories, nor even in the faculty, however good that may be, but in the quality of students it turns out, and in the contributions they make to life as it should be. The worthwhileness of a church cannot be judged by the majestic structure of its church edifice, nor by the splendid organizations in the church, nor by brilliant preaching, but in its capacity to make over human lives, to save men and women and even children from their erroneous ways. It is the church, the institution, that actually helps the lost in sin to find salvation in Christ; that helps the impure to become purer; the selfish to become more and more unselfish; the impatient, the impetuous to become patient, discreet; the proud, domineering to become meek, humble; the belligerent to become peaceful, sociable; the worldly-minded to become spiritually minded. It is such an institution, such a person that is endeavoring to do the biggest business in life.

FOREIGN MISSIONS

P. H. Richert

Christian Celebration of Chinese New Year

"Do you think," said the captain of the ship which bore the first Protestant missionary to China, "that you will make an impression upon four hundred million Chinese?" "No sir," replied Robert Morrison, "But I BELIEVE GOD WILL."

Last week we realized anew that God's power is as great as ever when He moved seventy volunteer workers during the WEEK OF EVANGELISM to go out daily, some on foot, others on bicycles, to make known His saving power to the thousands within ten miles of Kai Chow who still do not recognize Jesus Christ as their Saviour. All over our field, in fact all over China, a big evangelistic campaign was going on during the first two weeks of the Chinese New Year. At that time the Chinese are having a vacation and so have time to listen as at no other time of the year.

Last Sunday when the reports of this campaign were given, one was impressed by the note of triumph, by the joy which radiated from the speakers. Everywhere the people had heard them gladly and had begged them to come back. In the tent the staff of young men, all of them students spending their vacation making His name known, were most enthusiastic. "We ate our meals in relays, because the people were so eager to listen. Great numbers brought their lunch and stayed all day in order to learn as much as possible," were some of the eager comments these young men made. A few less than ten thousand men, women and children had heard the gospel message during those two weeks in the tent.

On the 16th of the Chinese month (a special holiday) over 1000 men, women and children had entered the Kai Chow East Suburb church to listen to the gospel messages. Every half hour there was a change of speakers with still others leading the singing, and teaching the people short choruses.

To the foreign house came the women and children in such numbers (800 by actual count) that at times the crowd was hard to manage. They came not so much to hear the gospel as to see the house, but this opportunity was grasped, and every fifteen minutes a new speaker was presenting the old, old, story which is ever new while others were teaching short choruses. Even on the lawn groups had collected to listen to volunteers give forth the message. We tried to usher them out the side door in order to avoid heavy congestion at the front door, after they had listened for a half hour or more, but often to no avail, for Chinese always like to leave by the same door they enter. A tract was given to each person who came to the house.

And so God has and is still making an impression on the four hundred million Chinese. Pray for the 2,300,000 people in our Mennonite field.

Mrs. S. F. Pannabecker

Schools and Education

A. S. Rosenberger

ADVANTAGES OF THE SMALL COLLEGE

Fourth Article

Probably the most outstanding advantages of the small college is that of promoting the development of personal contacts between the faculty and the student body. Here faculty and students cannot only learn to know each other but also develop a spirit of friendship and understanding. If the small school falls down on this, and the faculty carries on its work in a strictly professional way, it will have missed its greatest opportunity.

There is no greater inspiration than that of personality upon personality, and no influence that a teacher can have in the classroom or out is comparable to what he may mean to some student in terms of personal friendship. Many instances could be related to show what this personal interest on the part of faculty members has done to keep students in school, to encourage them in their work, to inspire them to live nobly, and to help mold their religious attitudes in ways that are constructive and positive.

No small college need bemoan its size. It has opportunities no larger school can have. Some of these we have listed during the past few weeks. As Mennonites we need to recognize the value of the small, Christian colleges that we have and help them to meet the opportunities that are theirs to offer to our young people, our constituency, and the world at large.

WHAT NEXT?

Factory work tied up in seven states; 100,000 workmen idle; thousands anxious to go to work again; physical encounters resulting in bloodshed; Uncle Sam being appealed to for immediate help; strike pickets shooting at air-planes as they flew over the troubled scene to deliver food to loyal workers inside plants against which pickets were striking.

If the present era of strikes and strike violence, fomented by communistic influence, continues, it will only be a question of time before the strikers will take to the air in planes and drop bombs on workers in plants.

What next? The only answer that can be given is, the present trend absolutely must be halted. Carried on to the bitter end, it must inevitably lead to civil war.

And Thou Too, Brutus

Are we Mennonites, too, going to allow ourselves to be drawn into that bitter maelstrom of antagonism that is being carefully built up in our country for everything German? Are we whose ancestry, whose blood-ties are mostly German going to allow ourselves to receive as truth all the bad things concerning the "fatherland" that the largely Jewish controlled press agencies try to make us believe? A tendency in that direction appears to be evident. But might it not be well in this connection to heed the old German proverb, "Trau, schau, wem (be careful in whom you trust)?" To be sure, it must pain the heart of every true Christian to see the land of Luther, the great Reformer, the land of Franke and Zinsendorf, apostles of a deeply spiritualized Christian life, dominated from above by a spirit that does not augur well for Christian faith and Christian ideals.

Yet, in spite of it all, the Christian people of Germany are still free to worship God in church and elsewhere according to the desire of their hearts, and their ministers are free to preach the word of God without restraint. This one thing alone should help to make us tolerant toward the land. This is quite at variance with the situation in bolshevistic Russia, where the government resorts to every possible means to stamp out Christianity, by persecuting and murdering the followers of Christ in a manner so fiendish that Satan himself could not devise it more cruelly, as we know from the horrible experiences of thousands of our own brethern. And the American people don't seem to take note of this, much less get heated up over it.

Nazi-ism as it is generally viewed in this country may appear to have a tendency to enslave the German people, hence the fear of danger to our own country. But, would that our eyes might be opened to see the far greater and more imminent threat of communism! And haven't the farmers in our democratic America had a taste of enslavement, due to abnormal economic conditions that reduced them to a state of dependency, in which large numbers lost their property? Nazi-ism may be bad, but has democracy been an unqualified success? Anyway, we older folks seem to have made such a poor mess of it that we find it necessary to apologize to our young people and to charge them to do better. That being the case, we ought to be willing to give the German people enough time to try their experiment with the Nazi regime. Then, if it proves to be unsatisfactory, they will have enough intelligence and will power to get away from under it. Meanwhile, Adolf Hitler and his aides have brought their country out from under the heel of France and England, have freed it from the shackles of the Treaty of Versailles, have reduced unemployment to a minimum, and have restored to their countrymen the self-respect they had lost when vanquished in the war.

If we could see Germany and her people with our own eyes, note their actual living condition, their joy in work and leisure, we would all be agreeably surprised. Therefore we should not be too ready to lose faith in that country, nor be too ready to pronounce our anathema on its leaders who are, no doubt, just as sincere in their efforts to guide the destiny of their people as President Roosevelt is in guiding ours.

THE BREATH OF GOD

"The wind bloweth where it listeth, and thou hearest the sound thereof" (John 3:8).

Thou Breath from still eternity,
Breathe o'er my spirit's barren land—
The pine-tree and the myrtle-tree
Shall spring amidst the desert sand;
And where thy living water flows,
Thy waste shall blossom as the rose.

O Spirit, Stream that by the Son
Is opened to us crystal pure,
Forth flowing from the heavenly throne
To waiting hearts and spirits poor,
Athirst and weary do I sink
Beside thy waters, there to drink.

My spirit turns to thee and clings,
All else forsaking, unto thee,
Forgetting all created things,
Remembering only "God in me."
O living Stream; O gracious rain,
None wait for thee, and wait in vain.

—Selected

THE MENNONITES

It is difficult to arrive at an exact total of Mennonites in the different countries, but the following figures indicate where some of the larger groups are to be found: Holland, 70,000; Germany, 12,000, U. S. A., 200,000; Canada, 90,000; Russia, probably 50,000, and 20,000 in the mission field. The third world conference of Mennonites took place last year, as an outcome of which a central headquarters has been established at Karlsruene, Germany, for all international relief work, under the direction of Prof. B. H. Unruh, Karlsruhe-Rueppurr, Auerstr. 24. Disturbing reports encroaching upon the rights accorded to them regarding their schools and the possibility of removal to Paraguay is under consideration.—International Christian Press and Information Service, Geneva. (I. C. P. I. S.).

Brief Report of Forty-fifth Session of the Northern District Conference

Madrid, Nebraska, June 11, 1937

Since the Conference days, June 5 to 8, at the Bethlehem Mennonite Church, Bloomfield, Montana, are past and the Forty-fifth Session of the Northern District Conference has passed into history, I shall attempt to give a brief report of the same. Even though the days just before the Conference were marked by a general rain over the northwest central plains, the Conference was well attended.

Sixty-six delegates, representing twenty-four out of the twenty-five churches of the Northern District, and a large number of guests were present. A spirit of unity, peace, and good will prevailed throughout the entire session.

Missionaries Rev. and Mrs. August Ewert from China, now on furlough, and Missionary Rev. Rudolf Petter were our conference speakers who served us with several very interesting, deeply grounded sermons, while Mrs. Petter, and Rev. and Mrs. Alfred Habegger from the Cheyenne Indian Mission field, at Lame Deer and Busby, Montana, were guests of honor. Two native Christian Indian workers, Milton Whiteman and Oliver Eaglefeather, were present, witnessing for Christ occasionally. In a testimony Mr. Whiteman said, "To be a full-fledged Indian you must have a hole punched in your ears in which you wear ear-rings, but to be a Christian you must be born again." Certain young men asked the other Indian what his name was. He replied, "Eaglefeathers." They then jokingly asked him where his feathers were and he replied, "I don't wear them anymore, I am a Christian." Have we laid off our feathers, the worldly things and customs, to be a true Christian?

A letter from Missionaries H. J. Brown was read in which they state that they expect to land in Vancouver June 29, and that they deeply regret that they could not be present at the Conference.

Greetings and a set of resolutions were received from the Eastern District Conference. They call special attention to resolution No. 4, in which they invite all to join them in their observance of July Fourth, as a day of prayer for our country. It was accepted by the Conference.

Very good recommendations were made by the Evangelization Committee and approved by the Conference. Especially was it emphasized that much more work could and should be done, since there were over $300 left in the treasury. The Committee on Education likewise gave a good report, with a number of recommendations which had the hearty support of the Conference.

THE MENNONITE

A religious weekly journal. English organ of the General Conference of the Mennonite Church of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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All contributions and communications for the columns of this paper and exchanges are to be sent to Dr. J. R. THIERSTEIN, Bethel College, Kansas.

Contributions intended for the Young People's Department should be addressed to the editor of this department.

Only fifteen of the twenty-five churches reported having a daily vacation Bible school. It was especially urged that other churches make greater efforts in regard to Bible schools. A brief report of Freeman Junior College was also given.

A short religious musical program was given Monday afternoon by the Freeman Junior College Choir, which nicely portrayed the Christian spirit and good will of the college.

The Conference also expressed their sympathy and support to the proposed plan of organization of a Mennonite Seminary, under consideration by the General Conference Board of Education.

Cordially,

P. A. Regier, Sec. North. Dist. Conference

The Coming of the Swiss Mennonites to Ohio

This article which originally appeared in "THE COLLEGE RECORD" of Bluffton College, on May, 1912, from the pen of Mrs. S. K. Mosiman, in German, and which seems to be appropriate to the centenary celebration of the Coming of these Mennonites, which is to be observed on the Fourth of July next, was kindly sent us by the writer and is here given in English.

"The first definite cause that led to our emigration, at the time of our parents, was the so-called "teure Zeit" (hard times) during the years 1815-18. There was then a real famine among our people. The old folks often relate how scarce the supply of food was, especially among the poorer class, who had no supplies laid up from more prosperous years. In place of bread they ate cakes made from bran. Herbs and roots were gathered and eaten, and this scarcity and undernourishment brought on much sickness.

"Then the first ones emigrated and settled in Wayne county, Ohio. In 1819 a second group followed. Its members landed in New York, forty-seven days after their departure, and they, too, wended their way into Wayne county: Schrags from Basel, Hans Burkholder, Lehmanns, Isaac Sommer, and others. These settled on land that now forms the center of the Sonnenberg congregation. Here they dwelled, lonely and far away from relatives and acquaintances, surrounded by a large wilderness, within which there lived only here and there an isolated backwoodsman, whose customs and language were strange to them. At the beginning life was difficult and cumbersome, but they soon discovered that their work brought them better returns than did the wild, barren mountains of Switzerland. In addition, they began to enjoy the pure air of American liberty and the inestimable blessings of freedom of conscience and of worship. Their favorable and grateful reports to relatives in the homeland soon brought more of them over. They all settled here in Ohio until 1938, when the settlement in Indiana, the center of which is now Berne, was started. It was ever the same story: After the long, troublesome journey had been ended, there began the toil of building the home, with almost unspeakable hardships.

"Many that had a little money bought land from American pioneers, on which there already was a hut and a piece of cleared land. Others, however, settled in the primeval forest. There stood the mighty oaks, beech- and chestnuts trees, the hickory- and sugar trees, that had to be felled with heavy strokes of the axe and removed, before the tilling of the soil could be started. First, however, came the erection of the blockhouse, at which the neighbors gladly assisted. Oxen were used to plow the land which, with the many tree-stumps in the way, was no small task. One can easily imagine that, in addition to much toilsome labor, many privations had to be endured. Especially depressing was the scarcity of clothing during the first years after the immigration. Those that had been brought along went to tatters at the rough, hard work, so that in the larger families conditions got to the point that they hardly knew how to cover their bodies.

"For the products which they raised there was no market, for within a distance of a hundred miles there was no commercial city. Wheat brought only twenty-five cents a bushel, while a yard of muslin cost fifty cents, and so everything else in proportion. Money was astonishingly scarce. But the settlers found ways out of the difficulties. They raised sheep and planted flax, and each housewife spun yarn from wool and linen, which then was woven into cloth by the father of the family, and soon they had self-made garments to wear. They wore wooden shoes at work and to church as well; but it wasn't long until shoes made of leather made their appearance. Boots were, for a long time, looked upon as offensive articles of luxury. Hats for both women and men were plaited from straw; for winter wear caps were knitted from white wool. Furniture and farm tools, also, were mostly self-made.

"On Sunday they assembled here and there in some settler's hut, where the word of God was preached in a simple way, by teachers or preachers. In due time houses of worship were erected. The opportunity to acquire knowledge in schools was limited at first. But in time provision was made for instruction in German reading and writing. Higher schooling was looked upon as unnecessary if not as dangerous world wisdom."

Eighty, almost hundred years have elapsed since the founding of the churches in Ohio and Indiana. And when one passes through the extensive, flourishing settlements, one looks in vain for traces of the early conditions. Stately houses and barns, whose owners enjoy all the conveniences of life, are seen on every hand.

Only seldom does one see one of the old-timers that can tell the tales of the hard beginnings and who has lent dignity to the privations once endured. May I not make mention here of a dear old mother who learned to read only in her later years but not to write! She took pleasure in contributing to our library fund, so that others might enjoy what had been denied her. They are remnants of a staunch, rugged race. These are the Mennonites, as we know them, not the carricatures, such as are found in some books that picture them in sadly distorted ways.

"I come daily in touch with girls of our denomination that might properly be matched with "Mollie" in the story of the "Fighting Doctor". I know parents who willingly make sacrifices in money or who readily deprive themselves of the help of their children, in order that they may acquire a better education than they themselves received. They fully realize the need of adequate preparation for a life of usefulness. And that is true not only among the Swiss congregations. From far and near visions of persons arise in my mind that command one's respect and veneration, and deserve to be remembered among the worthy ones.

May the present generation, as well as the coming one, be gratefully conscious of their heritage as Mennonites. May they devote themselves to their life work with the same staunchness, loyalty, and sacrifice that their immigrant forebears did!

Mrs. S. K. Mosiman

Sunday School Lesson

A. S. Bechtel

July 4, 1937

GOD HEARS A PEOPLE'S CRY

Scripture Ex. 1:1-22; 2:23-25; Printed 1:6-14; 2:-23-25.

Introduction

The time of the patriarchs closes with the Hebrews settled comfortably in Egypt where they prospered and greatly increased in numbers. A long period of bondage followed and then the era of Moses, the law-giver and emancipator. The main purpose of the quarter's lessons is to study this Hebrew history so that we see God working in human events, leading and guiding nations. These lessons about the making of the Hebrew nation should help us to see how God is teaching us to choose the path leading to higher goals of righteousness.

Our lesson brings us to an entirely new stage in Israel's history. The Hyksos or Shepherds kings, so favorable to Israel, have been replaced by a dynasty of Egyptian Pharaohs who were very unfriendly and grievously oppresed, virtually enslaved, the Hebrew people.

Israel in School of Prosperity vs. 6, 7

Verses 6 and 7 cover a long period of time. The intended temporary sojourn in Egypt had lengthened into over three centuries. God in His wisdom, saw it necessary. Israel must develop into a strong, well-knit nation before they could possess Canaan. The stay in fertile Goshen, under the friendly protection of Joseph and the kings who knew him, gave time and opportunity for this. The "seventy souls" who came with Jacob, were now a mighty host (v. 8) and filled the land. God had promised this increase (Gen. 46:3).

Egypt, mistress of the then civilized world, was a fine training school for the Hebrews in the arts of settled life. Their prosperity, however, was not an unmixed blessing. It rarely is. They here absorbed that which was undesirable, dangerous even, some of the spirit of the prevailing polytheism. The God of their fathers became less real to them.

Israel in the School of Bondage vs. 8-14

A revolution brought a new king into power some thirty years after Joseph's death (v. 8). All of his valuable services were forgotten. The new Pharaoh took a hostile attitude toward the now numerous Hebrews. He was afraid of them (v. 9). He feared they might even help his enemies in case of war. Goshen lay in the direct path of an invader from the north. He resolved on harsh, strong measures, to "deal wisely" with them (v. 10). They were forced into the hardest of slavery, that of the laboring class (vs. 11-14). His purpose was to crush their spirit and make them a permanent slave people. He had them build treasure cities and great monuments, the price of bitter agony and probably crushed out lives of slaves. Even under this affliction they multiplied and grew. God had not forsaken them.

God Hears their Cry 2:23-25.

God does care when His people suffer. Pharaoh left God out of his plans. They were contrary to God's and must fail. In the darkest hour, a child was born, destined to be the deliverer of the Hebrews. God must delay until His people are ready for deliverance. Their sufferings taught them faith in God, dependance on Him, welded them into a more united people.

God heard their cry, looked upon them in mercy, in a marvelous way wrought deliverance for them. He is deeply moved with compassion because of men's needs.

Nuggets of Truth

There is not a cry or sorrow on earth that is not heard in heaven.

God prepares people for new eras. He provides leaders. His resources are sufficient for the nation which trusts Him.

If people would put into practice the teachings of Jesus, abolish war and live the Golden Rule, sufferings would be greatly reduced.

God rules and overrules the destinies of men.

An oak grows in the open, tortured by many storms.

Sermon Sketch

COME AND GO

By I. B. Niswander

The entire plan of salvation for the human family is primarily wrapped up in these two words: *come* and *go*. The invitation to a sin-burdened world over nineteen centuries ago was: "Come unto me all who are burdened and heavy laden, and I will give you rest."

Although this invitation was given centuries ago, it is still ringing through the ages, *come*. Come unto me, unload your burden and find rest. Come unto me and find refuge from the enemy of your soul, who is ever alert to bind you with his chains of slavery. Do not stand still, go forward. When you have answered the call, and have *come*, you are then ready to *go*, to go forward.

When the Israelites received the call from Jehovah to flee from Egyptian bondage, and come to a land flowing with milk and honey, they answered the call and started under the leadership of Moses; they came, but they found their coming was not all smooth traveling. They found the Red Sea lay in their path. When they were halted by the sea, the Egyptian army pursuing them from the rear, they became discouraged and began to murmur and criticize Moses for bringing them to disaster and death.

Moses seemingly forgot himself, and told the people to stand still and see the power of Jehovah. When Jehovah said: "Why do you tell the people to stand still? Command them to go forward!" But consider the conditions under which they had to go. Jehovah told Moses to lift up the rod, and stretch out his hand, and divide the waters of the sea. As we have said, this invitation to come was given centuries ago, and many have accepted the invitation, and have accepted Christ as their Deliverer from the bondage of sin, and have answered the call to go: "Go ye into all the world, and tell the people how to obtain this rest, this peace of mind and of soul."

This going may sometimes be difficult; it may be met by opposition. But Jehovah protected Israel from the enemy by a cloud, and at the same time gave Israel a light for a guide. In our present-day going we have the light of the gospel, not only to guide us, but also a rod with which to remove obstacles, and overcome the enemy.

This command to go comes not only to ministers and pastors, neither was it given only to Moses, but was given to all the people. But in this going, it is very important that we do not neglect taking the rod (the gospel) with us. This is as necessary as it was for Moses to have the rod to get the people started over the Red Sea. Some of the people may be found standing still, some of them perhaps because of fright, some because they do not know the way—no Moses with a rod, no gospel, no good news, showing them the way.

May not those of us who have come, and who have found the way, not only point the way, but may we by our lives and daily walk, show those lost souls the way, and get them started on that way.

Observations in Hopi-land

(Concluded)

J. B. Epp

In the early days our mail was carried once a week by Indians on horseback, the last thirty-five miles on the back of an Indian on foot. It required three days from the railroad to our station. Today our daughter gets our letters from Nebraska on the third day, and soon, as they expect, on the second day. Through the mailcarrier now they can get fresh vegetables, or anything from the market, every other day, soon perhaps every day. We lived mostly from tin cans ordered from Montgomery Ward in Chicago; but we had to get it all from the railroad.

One missionary, now has a small dairy for self-support, getting his alfalfa from Phoenix, 350 miles distant; and it pays! We allowed ourselves the luxury of a cow for a while; we needed fresh milk for our children and for the orphans. Alfalfa cost us from forty to forty-five dollars a ton; oats, five dollars a hundred, etc. We could buy an Indian pony for ten dollars, but to feed it a year cost from one-hundred to one-hundred-fifty dollars. We paid forty to forty-five cents a gallon for coal oil. What we would have paid for gasoline I cannot say, for we did not know gas out there then. Now it costs less than twenty cents in Oraibi, if they get it from Winslow. We pay twenty-one cents in Nebraska. Freight charges have come down one-half and more.

When our car gave us trouble on our way in to Winslow, we tried to adjust the trouble, but could not. We waited a little while. Along came a truck and two Navajo Indians stepped out saying, "Can we help you?" Thirty-five years ago a Navajo could scarcely harness up a horse; now these two men got busy with the tools, and in a little while we were speeding on, rejoicing.

I started to point out to my missionary driver some of the places along the road where we, thirty-five years ago, had camped, and told him a few of our experiences; but I had not finished the second story when we heard the whistle of the train—and we were in Winslow. As we were speeding along, I tried to recall some of the visitors whom we had gotten from the railroad and taken back: Father Epp, Father von Steen, Missionaries P. A. Penner and G. A. Linscheid, remembering distinctly just where we had camped with each one, for something had happened at each place that had been very remarkable, at least to them. In one place a snowstorm, for which we were not prepared, had overtaken us; so the thoughtful missionary's wife had sent a runner to meet us with a fur robe and a few quilts. In another place a pony, frightened, had run away, and our Hopi had to follow it nearly all the way home, forty miles.

The most interesting visitor was Professor C. H. Wedel, President of our Mission Board. He delighted in the desert adventures. When he returned home he held his audience spellbound for hours, relating his "very wonderful" experiences. To us they were everyday affairs. Poor as his eyesight was, he saw and noticed everything, even things that we had overlooked. The most thrilling experience to him was that he had to ride through the river on a horse. The river was deep, but it was summer. Our load had to be carried across on the heads of the Indians; even the wagon, taken apart. "I'll pay for it all," he exclaimed, "this experience is worth the money."

Other distinguished visitors, tourists, had honored our Missions with their visit. They wished to speak to the missionary, who is supposed to "know more about the life and the feelings of the Indians than anyone else." Among these were ex-President Theodore Roosevelt, William R. Hearst, the Indian Commissioner from Washington, D. C., Dr. Charles M. Sheldon, and other "Great Lights." Hopi-land is still one of the greatest attractions in the United States for tourists. The world-famous snake dance, and other dances, largely commercialized today, are still going on.

Our missionaries today must be at least amateurs at repairing their own cars, while we in our day had the pleasure of breaking in wild Indian ponies. But we made a very quiet and "tame" job of it. "Believe it or not," these highly "uncivilized" creatures absolutely would not eat oats! But this they had to like because that was the lightest feed we could take with us on our long horseback tours. They would not touch oats until nearly starved, so we tied them to the trough, with oats and water before them, and let them take their own time. Meanwhile, we used a bit of "good common horse sense," visiting them with a bunch of desert grass off and on. Thus they began to like us very much. Getting quite weak, they resisted very little when we gently put on bridle, harness, and sadle; and with a little grass in one hand, they followed us everywhere. Before they regained their strength, we were their friends.

Thirty years ago our industrial missionary, C. J. Frey, supported by a wealthy lady in California, taught the Hopis how to farm on a large scale, to cultivate their fields with horses, instead of the hoe only.

Many thousands of dollars of federal money, relief, have gone to the Indians during the last years, and great improvements have been made on roads, fences, etc. From these and other sources, many are now living in "luxury", compared at least with the former great poverty. Their newly-built homes also prove this. Where formerly there was one lonely trading post for several villages, there are now several stores in each village.

The Spaniards, several hundred years ago, introduced peaches and apricots into this desert. That was all the fruit we saw in our day, and we pioneers were sure that no other fruit trees would grow here—we had tried it! Now, after the Hopis themselves once took a real hold of improving things, the desert grows beautiful orchards of apples, pears, cherries, plums, grapes, berries, etc. All this without irrigation, in the right kind of sand.

When our first misionary, Rev. H. R. Voth, arrived on the field over forty years ago, he could scarcely find an interpreter at all. We found a few with a second reader education, so we had to learn their language, and we learned it, too. Today the older generation has "passed on," and the greater part of the Hopis understand English, more or less. There are many "returned students," even high school graduates. This condition almost constitutes a problem. Will all the late improvements give them satisfactory employment and a living such as they may demand. It is still the same old desert! I do not feel competent to say much on this question. Perhaps our brother Otto L. will write on this sometime.

Itinerary of Field Secretary

Tentative Itinerary of the Field Secretary, June 27 to August 8.

Pulaski, Iowa	Sun. to Fri.	June 27-July 2
Wayland, Iowa	Sun. to Tues.	July 4-6
Noble, Iowa	Wed. to Fri.	July 7-9
Iowa Y. P. Retreat (Wayland)	Sat. to Sun.	July 10-11
Mt. Lake, Minn.		
Bergfelder Church	Wed. to Fri.	July 14-16
First Menn. Ch. and Westbrook Church	Sun. to Tues.	July 18-20
Butterfield, Minn.	Wed. to Fri.	July 21-23
Donnellson, Iowa	Sun. to Tues.	July 25-27
Napanee, Ind.	Wed. to Sun.	July28-Aug. 1
Shipshewana Y. P. Retreat		Aug. 2-8

This itinerary is subject to change.

H. A. Fast

Note: Brother Fast has been busy visiting the churches of the Pacific District during the past several weeks. He returned June 17 for a brief visit with his family on the Bethel College campus. As shown above he will next visit some of the churches of the Middle District. May we remember him with our prayers in his worthwhile work.—T.

Doings of Eastern Conference

Note: This material came too late for the June 15 issue.

FIRST QUARTERLY CONFERENCE, EASTERN DISTRICT

Are you making preparations to observe the day of Prayer on Sunday, July 4th

FLATLAND CHURCH, NEAR QUAKERTOWN, PENN., JUNE 21, 1937

Commemorating the 100th Anniversary of the erection of the Flatland Meeting House

AFTERNOON: Visiting and games
Picnic Supper furnished by the Flatland Friends.

EVENING MEETING: 7:30 p. m.

Song and Devotional Period in charge of Bluffton College Gospel Team Quartet
Brief historical paper: "Building the Flatland Meeting Hose." . . . . A. J. Neuenschwander
Conference Benevolence . . Alvin C. Alderfer, Treas.
Special Music . . . . Gospel Team Quartet
Mission work in China . . . . . . Miss Elizabeth Goertz
Hymn by Congregation
Devotional Bible Study . . . . . . Rev. John Nussbaum

Note: The treasurer reports very few receipts.

ORDINATION

On Sunday evening, June 20th, it is the hope of Bethany Mennonite Church, to hold the Ordination of Brother George S. Stonaback one of her members into the Office of Minister of the Gospel. The President of the Eastern District Conference, Rev. Freeman H. Swartz, will assist the pastor in the ordination. A cordial invitation is extended to such who desire to attend this service.—A. J. Neuenschwander, pastor.

REHEARSALS FOR SECOND ANNUAL MENNONITE SONG FESTIVAL

Prof. Russel E. Lantz, Bluffton College, will be with us again to direct the rehearsals for the Music Festival, on Sunday, August 1st. Miss Eleanor Niswander will be the pianist again. The beautiful oratorio, "The Holy City" by A. R. Gaul will be used.

TUESDAY EVENING, JUNE 22, 8 p. m., at Upper Milford Mennonite Church, Zionsville, Bally, Upper Milford and First Church, Allentown.

WEDNESDAY EVENING, JUNE 23, 8 p. m., Zion Mennonite Church, Souderton, Perkasie, Deep Run, Grace, Eden, Zion.

THURSDAY EVENING, June 24, 8 p. m., First Church, Philadelphia. Germantown, Second and First.

FRIDAY EVENING, JUNE 25, 8 p. m., Bethany Mennonite Church, Quakertown. West Swamp, East Swamp, Springfield, Flatland.

A registration fee of $1.00 per person can be paid the local treasurer. Mr. Lantz will have a supply of copies. Come ready to sing.

Let us work together to build up appreciation for the best in religious music.

The Executive Committee: Swartz, Plenert, Alderfer, Neuenschwander

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF

Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andres

Sponsored by
the Young People's
Committee of the
General Conference

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656 E. 79th,
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Mennonite Youth Looks at the Ministry

John F. Schmidt

Since the dawn of prophecy men have recognized a trumpet call, clear and certain: "Whom shall I send and who will go?" And if man has not answered in taking up the challenge, God's purposes have in so far been defeated. If God's purposes are to be accomplished in this world they will be achieved through men—men who in various ministries recognize a demand upon them to serve their fellowmen in the highest and best capacity of which they are able. The prophetic call has been answered in many realms, notably statecraft, medicine, art, and literature. My answer confines itself more particularly to that of the Christian Ministry or, shall I say, the "Shepherd of Souls."

Among Mennonites the minister has always been regarded as the servant of the living God and, whether he was chosen by some form of election or by lot the conviction that he was verily called of God has always been variously interpreted. To give this term reality I believe that the demand of God must be personally apprehended by the individual. I believe that God speaks through the whole personality of man and especially through a consecrated intelligence. If my life is to be lived in the Christian Ministry, I like to think that God has used my own intelligence and the intelligence of perhaps a great number of people to direct the course of my life into that ministry. In one sense I have consciously chosen to enter the ministry, in another sense I have felt compelled to accept a challenge to serve a unique and vital need of man.

It is said by some that the voice of prophecy has long since died. No doubt such a statement is based upon the idea that prophecy is primarily prediction. However, most prophets in the Old Testament take the view that they are speaking in behalf of God or telling forth the will of God. If we today have no place for the prophet the church has no unique function in modern life and it might as well become a "good-time center" which in many instances it has an itching to become. But as long as man has spiritual needs, religion has a vital function. Men may say they live on bread alone and thrive on it, but in sounding their depths they find yearnings for certainty and longings for direction that can be answered only by man's deepest experience of God. The historic church is today suffering from a terrific blight of indifference, but in many quarters there is a renewed interest outside the church in the spiritual approach to life. This interest should be fostered and conceived through fellowship.

The church as an organized fellowship may have to initiate changes in its own sphere, in order to minister more effectually to the complex needs of humanity. My experience, however, has shown me that in making adjustments the church must never forget that man is primarily a spiritual being. Men want light, they need the strength of resources beyond themselves and the Christian Minister is called of God to direct men to the Light and to help men avail themselves of Divine resources. If the church and its ministers remain true to this unique function it will justify a vigorous revival of a sane religious enthusiasm. The church must have a positive concern in the whole of humanity. All kingdoms must become the kingdom of our Lord. In the process of transforming the kingdoms of this world, Christians will suffer and many, like Rauschenbush, will die of a broken heart. But the power of sin can be broken only by a cross. The place of the Christian minister is to challenge men to turn from their interest in themselves, call them to the way of the Kingdom, and to proclaim the acceptable year of the Lord.

WHY YOUTH'S LACK OF INTEREST?

Youth wants to be part of an ongoing force for good to humanity. But too often it finds the Christian church too powerless to be the means....of making the changes they seek. Older people, it is said, fail to accord youth places of leadership; the language of the church is outworn and often meaningless to youth; and the church is *talking*, but not *living* or *working toward* the kingdom of God it preaches. The church as an end in itself, not a means toward a noble end, has little interest for a generation eager to be doing something. Youth's charge that the church is "static" would probably be admitted by most churchmen, but what are they doing to give it life?—Christian Century, Feb. 3, 1937.

Although not publicized by the press, it is a known fact that Sunday evening finds the Living Church of Russia crowded to capacity with eager young people who are finding in the "living" church the inspiration for an abundant life for all. K.K.F.

NATIONALISM OR INTERNATIONALISM?

Acts 10:34-43

Meditation

M. Imperialistic or "foreign-territory-seeking" nationalism destroys in the annexed country what it covets for its own—liberty and freedom in home affairs. Is imperialism a Christian principle?

T. What is the underlying human trait that often makes nationalism of bad repute? Why is not nationalism necessarily bad?

W. "That which makes a nation is a common heritage of memories of the past and hopes for the future."

T. "National rivalries and antipathies were never stronger than in the nineteenth century, and in the twentieth century they brought forth the calamitous World War. By their fruits ye shall know them.

F. "A 'Nation' may be defined as a people or group of peoples united by common ideals and a common purpose." Is the Christian Church a nation?

S. What is the dominant attitude of the Mennonites toward churches of other creeds,—national or international?

Sun. Topic: Nationalism or Internationalism? Acts 10:34-43. Of a truth I perceive that God is no respector of persons; but in every nation (or church and denomination) he that feareth him, and worketh righteousness, is acceptable to him.

Suggestions

1. Did you know that the Church was an international state in the Middle Ages?
2. At the time of existence as an international state the Church performed a double task:
    a. it gave religious and moral instruction
    b. it took an important part in secular affairs

   Does our church really play a significant part in so called secular affairs? How could the condition be improved?
3. "Modern Civilization, which on the one hand creates an *international* current drawing the world's peoples together in art, literature, science, and industry, on the other side creates a *national* current tending to keep them apart." Discuss.
4. Some mediums of international god will are:
    a. "Wireless" communication
    b. Modern literature, science, philosophy and art, if appreciated
    c. World's Fairs
    d. Red Cross Society
    e. Postal Union
    f. World Congresses and International Relations Institutes
    g. Great educational system
    h. Religious toleration

   Discuss by means of interesting illustrations. Any good World History will give information on this Sunday's topic.

INTERMEDIATE DEPARTMENT

THE WORLD MADE BETTER

Christian Endeavor Topic for July 11, 1937

The Topic in Scripture

July 5. Abraham, who taught the world to trust God. Heb. 11:8-10

July 6. Moses, who gave the world the Ten Commandments. Ex. 20:1-17

July 7. David, who set the world singing. Ps. 40:1-8

July 8. Paul, who pioneered for Christ. Phil. 1:21-30

July 9. Peter, who broke through old customs. Acts 10:34-48

July 10. John, who taught the duty of love. I John 3:14-19

July 11. Topic—Men and women who made the world better. I Cor. 15:1-10; Heb. 11:39-12:2

A Suggested Plan for Your Meeting

1. Praise in Song

   "The Light of the World is Jesus"
   "Saved to Serve"
   Society announcements
2. Worship Period

   Announce your topic. (Have it on the blackboard as well)
   Piano: (softly) "O Master Let Me Walk with Thee"
   Call to worship: "Ye are the light of the world. Let your light so shine that men may se your good works and glorify your Father which is in heaven."
   Song: 'O Master Let Me Walk with Thee"
   Scripture reading: 1 Cor. 15:1-10
   Piano (Softly) "Faith of Our Fathers"
   Scripture reading: Heb. 11:39-12:2

Song: "Faith of Our Fathers"
Sentence prayer. (Ask some one to lead. Let the leader close)
Offering: "Let each one give acording as he hath purposed in his heart; not grudgingly or of necessity: for God loveth a cheerful giver"

3. Topic Discussion
   a. Leader's talk. As you plan this meeting, write out a purpose for it. Speak of that and tell how you expect to accomplish that purpose through the meeting.
   b. Bible characters who made the world better. "How did (name) make this a better world?" (Ask this question with each of the names in the Bible readings, and use them for short talks.
   c. Completing Sentences
   Prepare a paper for each one present with a list of the names given below, allowing space to write in the accomplishment of each person. Write a list of the achievements on the blackboard and ask the members to fill them in, under the right names on their papers.
   d. Discussion Questions
4. Closing Moments
   Song: "Something for Thee"
   Heb. 12:1, 2 read in unison
   Benediction

The World Made Better

Martin Luther gave the common people the Bible.

St. Francis taught men that spiritual treasures are to be valued above material things. It is no disgrace to be poor.

Florence Nightingale founded the red cross and brought relief to thousands of war sufferers.

Jane Adams established Hull house and gave her life to improve one of the poorest sections of Chicago.

David Livingston discovered the darkest continent of the world and opened the way for the spread of the gospel in Africa.

Shakespears put the truths of the Bible into the greatest dramas that have ever been written.

Abraham Lincoln freed a nation of the curse of slavery.

Thomas A. Edison gave the world the electric light that has turned night to day. (Add other names if you wish)

Discussing the Topic

1. Along what lines have contributions been that have made the world better?

2. What types of people have been used to make a better world? What characteristics do they have in common?

3. In what ways does the world need to be made better today? Is there anything in which we can help?

4. Does all progress in science and inventions result in making a better world? Illustrate.

5. What do you consider the most important contribution a person can make for a better world?

* * *

WHAT MAKES ONE CERTAIN OF GOD

"The Lord hath heard my supplication."—Ps. 6:9.

Here is a man who knows there is a God, and who is sure of His love and goodness—the man who can say "The Lord hath heard my supplication." This man needs no arguments to prove God to him.

Our great need today is to be certain about God, and the only way to that certainty is the way of prayer.

Some of us have tried other things. We have tried reading books, listening to speeches, studying nature, and so on; and we have not yet found the argument or proof that puts our faith beyond the shadow of doubt. A great university professor said that the intellectual arguments for God and against Him were about evenly balanced. He may be right. At least, only the use of prayer will bring the balance down on the side of God.

If you have been trying to reason your way to certainty about God and you are still groping in the dark uncertainty, I suggest that you try prayer.

The scientific road leads to God—some sort of God. Science requires a "First Cause," and men of science speak of "the Infinite," "the Eternal Substance," "the Cosmic Force," "the Central Fire"—"a Something" in the universe not ourselves and greater than ourselves. That is as near to God as the road of science can take us. We have to take the prayer road to find a Personal God with Whom we can commune in personal fellowship.

If you are going to seek certainty about God through prayer, do not think of prayer as merely a means of obtaining some material benefit. Prayer brings its reward, and the real reward is something infinitely better than any material good or temporal blessing we may pray for. The reward is God Himself.

To pray is to experience God. That is the deepest meaning of prayer. When a man has had an experience of God, he has entered into the deepest secret of human life, and he has something of deeper significance to say to his fellowmen than anything that can be said by the most learned scientist or the most profound philosopher. What he has to say is about a God who is known certainly, and known to be love, goodness and mercy—a God who is a Father to His children, who is responsive to their cries, who succors them in all their needs, who shares with them His wisdom, power and glory.

Not scientific or philosophic knowledge, but prayer knowledge, is what makes one certain of God.—Fort Wayne Journal-Gazette.

—*Rev. P. R. Schroeder,* pastor of the Salem Mennonite Church near Freeman, South Dakota, and at present president of the General Conference, has had the honorary degree of D. D., Doctor of Divinity, conferred upon him by Wheaton College, Wheaton, Ill.

CORRESPONDENCE

Hartford Theological Seminary, Hartford, Conn.

Dear Brother Thierstein:

Please send THE MENNONITE to me at 605 South Seventh Street, Goshen, Indiana, until further notice. We will live in Goshen during the summer and go back to Hartford during the winter. Hartford Theological is getting to be quite a Mennonite Seminary. During the past year we had about nine Mennonite students. There will be an equal number for next year, if not more. I am interested in these young people, and so long as the church has no Seminary, I suppose someone ought to stay by them in some other good institution.

In the Seminary I am teaching in the Department of Systematics, my particular courses being, *The Great Christian Creeds, Christian Ethics,* and *Introduction to Philosophy*. Dr. E. E. Johnson is in *Church History*. This makes a fine combination for our Mennonite students. Most sincerely, J. E. Hartzler

Essex United Mennonite Church, Leamington, Ont.

Dear Editor and Readers:

Summer has come, and with it the many blessings bestowed upon us by our Heavenly Father.

On May 16 Baptismal Services were held in our Church, and ten young people were made members. The choir rendered appropriate songs and Rev. Mr. Driedger preached an inspiring sermon. The Church was crowded to capacity and I do not believe anyone went away without benefiting in some manner. On the 23rd Holy Communion services were held in which the new members all took part, along with many others. Rev. Mr. Evert from Winnipeg was guest speaker. On Wednesday morning, May 12, special services, celebrating the Coronation of Their Majesties, King George VI and Queen Elizabeth, were held in our Church.

Our Church has been the scene of three pretty weddings recently, when on May 15, Miss Mary Taves was united in marriage to Mr. Abram Dick; on May 22 Miss Mary Cornies became the bride of Mr. George Krueger; and Miss Katy Bergen became the bride of Mr. Nicolai Cornies on June 5.

On the last Sunday in May, in the evening, our Young Peoples' Society presented a short program. It consisted of four spring songs, which were sung in unison by two mixed choirs of our church, two male quartettes, music selections and a number of recitations, all of which brought out the joys and the beauty of Spring.

Conferences, Gatherings, Special Days

CENTENARY CELEBRATION OF THE COMING OF THE SWISS MENNONITES TO OHIO, July 4. *See program in Mennonite of June 15, Number 24.*

MIDDLE DISTRICT CONFERENCE SESSION, August 12 to 15, 1937, at the First Mennonite Church, Sugar Creek, Ohio.

FAMILY CHRONICLE

DEATHS

Rev. Henry W. Wiebe was born January 24, 1877, at Mountain Lake, Minnesota. In the year 1896 he was baptized upon his confession of faith and received into the church by Elder Quiring. On November 30, 1897, he married Miss Elizabeth Friesen. This union was blessed with three children, one of which preceded him in death. In 1904 the family moved to Canada and made their home at Langham, Sask. Having been called into the ministry by the Zoar Church, he served at that place until they moved to California in 1923, where, during the last years of his life, they made their home in Delano, California.

There he continued to be a teacher in Sunday School and to do other church work wherever opportunity offered itself. As long as his strength permitted it at all, he was in his place at all services. Revelations 5:13 was precious to him.

About a year and a half ago he became ill and his strength was failing more and more. He did not suffer pain until the last day of his life.

On the morning of May 24 he passed away at the age of sixty years and four months. He leaves to mourn his death his wife, two daughters, Mrs. B. J. Harder and Mrs. J. E. Wallace, three grand children, three brothers, four half-brothers, one sister, one half-sister, and many friends far and near.

We mourn, but not as such who have no hope, for he passed away gladly and happy.

In the Funeral Home, Rev. H. J. Krehbiel read Revelations 7:9-17 and lead in prayer. At the church Rev. A. G. Schmidt spoke on I Corinthians 15:26 and 57, and Rev. H. J. Krehbiel on Luke 2:29. The funeral took place in Shafter, California, on May 26, 1937, conducted by the First Mennonite Church, of which he was a member at the time of his death.

Emma M. Reichenbach, nee Badetscher, daughter of Frederick and Marianna (Ziegg) Badetscher, was born near Bluffton, Ohio, Sept. 8, 1880, and died Friday morning, June 4, 1937, aged 56 years, 8 months and 27 days.

On April 8, 1898 she was baptized upon her confession of faith in the Lord Jesus Christ as her personal Saviour, by the late Rev. John Moser, and received into the membership of the Swiss Mennonite Church. Later she joined the St. John Mennonite Church, Pandora, of which she remained a faithful member up to the time of her death.

She was married to Henry Reichenbach on Nov. 6, 1904. To this union 7 sons and 6 daughters were born. The husband and these children survive to mourn the early and sudden departure of wife and mother. The children are: Mildred, Harley, Francis, Cleona, Helen, Margaret, Gladyce, Frederick, Dale, James, and Kenneth at home, Geneva, (Mrs. Clarence Fleming), Pandora, and Myron, Bluffton, Ohio. Two grandchildren, and the following brothers, Dan, Fred, William, Menno, Bluffton; Noah, Columbus Grove, and a sister, Anna, Bluffton, also survive her.

The funeral was held from her late home on Sunday, June 6, at 1:45 p. m., and from the St. John Mennonite Church at 2:30 p. m. The services were largely attended and the many floral offerings were expressive of the sympathy for the bereaved and the esteem of the departed one. Services were in charge of her pastor, the Rev. Daniel J. Unruh, who used as his text for the occasion, John 14:1-3. Interment was made at cemetery adjoining the church.

Mrs. Reichenbach's death which came unexpected, the result of a heart attack during her sleep, has left a large gap in the family, where she will be sadly missed. She was a devoted mother, who "looked well to the ways of her household," and who was respected by those who knew her.

"O rare, sweet soul, so early passed beyond,
What sights are to thy raptured vision given?
What fruits supernal of thy hopes so fond
Are thine in that far country we call heaven?

O strange, deep mystery: Sudden from our sight
Thou passest like a shadow—all in vain
Our questionings and our grief; for us the night,
For thee the day where suns unsetting shine."
—Luella Clark

Solomon S. Welty, son of Peter and Fanny (Bixel) Welty, was born Oct. 10, 1868, died May 31, 1937, aged 68 years, 7 months, and 21 days. On March 30, 1888, he was baptized on his confession of faith in the Lord Jesus Christ as his personal Saviour by the late Rev. John Moser, and received into the membership of the Swiss Mennonite Church. He remained a faithful member of this parent church until the organization of the St. John Mennonite Church, when he transferred his membership to this church and remained a faithful and trusted member until the time of his death.

He was married to Barbara Amstutz on January 23, 1890. To this union one son and seven daughters were born. One daughter, Bertha, preceded him in death, on July 2, 1916. Besides his beloved companion, now widowed, he leaves the following children to mourn his departure; Metta (Mrs. Joseph Probst), Pandora; Hiram, Bluffton; Mary (Mrs. Wilmer Reist), Didsbury, Alta., Canada; Lona, (Mrs. Ernest Bauman), Pandora; Rosa, Armanda, and Susie at home. Three brothers, Christian C., of Ft. Wayne, Ind.; John J., of Phoenix, Arizona; and Peter P., of Pandora, Ohio, also remain to mourn his departure. Six sisters and four brothers preceded him in death.

The funeral services were conducted from his late home on Wednesday, June 2; and from the St. John Mennonite Church. The services at the home and at the church were conducted by his pastor, Rev. Daniel J. Unruh, who spoke on the Scripture text found in II Cor. 5:1-5. Interment was made in the adjoining cemetery.

Mr. Welty was respected in the church and community as a man of Christian character and integrity. The church has lost a devoted member and the community an industrious and upright citizen. He left a good testimony, and we rejoice with him in the eternal rest, into which, we are confident, he has now entered.

Peter Conrad, the son of Abraham Conrad and Maria Hiebert-Conrad, was born September 20, 1871, in South Russia. He came with his parents to this country in 1874 and settled north of Newton, Kansas. He was baptized at the age of twenty, joined the Mennonite Church, of which he was a faithful member. He was married to Mrs. Agatha Fast, May 5, 1932.

He died June 10, 1937, bringing his age to 65 years, 8 months, and 20 days. He leaves to mourn his departure his wife; two step sons, Rudolf and Arthur Fast; one sister, Mrs. Peter Friesen; five nephews, Edward and John Friesen, Jake, William and Hermon Schierling; and one niece, Mrs. Jess Scanton; all of Medford, and a host of other relatives and friends.

Funeral services were held Sunday, June 13, in charge of his pastor, Rev. John Lichti, assisted by Rev. Chase, pastor of the Free Methodist Church, Caldwell, Kansas. Interment was made at the Mennonite cemetery. May he rest in peace!

FINANCIAL REPORT OF THE TREASURER OF THE PACIFIC CONFERENCE

Note: This report was unfortunately mailed to the wrong person and address, June 1, but didn't reach us until Wed. June 16, too late to reach the Conference while in session, for which we are sorry but not responsible.—T.

FOR PACIFIC DISTRICT CONFERENCE

Mennonite Church, Menno, Wash.	$ 18.14
Grace Mennonite Church, Dallas, Ore.	10.00
Immannual Mennonite Church, Pratum, Ore. .	122.26
San Marcos Menn. Church, Paso Robles, Cal.	42.66
Adult C. E. of Im. Ch., Los Angeles, Calif. ..	10.00
First Menn. Ch., Upland Calif.	49.65
First Menn. Ch., Reedley, Calif.	23.00
First. Menn. Ch, Aberdeen, Idaho	67.32
First Menn. S. S., Reedley, Calif.	12.51
Ladies' Aid, First M. Ch., Paso Robles, Cal.	10.00
Mr. & Mrs. L. M. Ledig, Upland, Calif.	30.25

FOR DALLAS CHURCH BUILDING

Mr. & Mrs. L. M. Ledig, Upland, Calif.	100.00
Grace Mennonite Church, Albany, Ore.	21.95
Miss Emma Ruth, Reedley, Calif.	5.00

FOR PORTLAND OREGON MISSION

S. S. Convention of Oregon, Dallas, Oregon ..	25.17
Jr. C. E. of Im. Menn. Ch., Los Angeles, Calif.	2.00
Mennonite Church, Newport, Wash., ...	13.75
Mr. & Mrs. P. P. Dirks, Ruff, Wash.	5.00
Menn. Inter. C. E. Society, Aberdeen, Idaho	11.00
Ladies' Aid of First M. Ch., Paso Robles, Cal.	5.00
Ladies' Aid of Menn. Ch., Newport, Wash.	15.00
Mr. & Mrs. L. M. Ledig, Upland, Calif.	20.00
Mennonite Church, Menno, Wash.	9.75
Winning Others Bible Class, Upland, Calif. ..	10.00
Intermediate C. E. Society, Reedley, Calif...	5.00

Gratefully Acknowledged,
Pacific District Conference,
J. C. Jantz, Treas.

Annual Report of the Busby, Mont., Mission
for 1936

Mission stations—Busby, Mont., Upper Rosebud Outstation.

Native Helpers: Oliver Eaglefeathers, Chas. Yellowrobe and Robert Littlewolf.

These three receive no pay and are used only now and then.

Number of members added during 1936	None
Number of members died	2
Number of members on record (including those away from here)	101
Members who attend quite faithfully	50
Members not living in district	27
Members not attending services	24
Average attendance per Sunday, of Indians, adults and children	44
Sunday School enrollment including Missionary's family	71
This includes some whites, but mostly Government School children. This group is almost totally different from those at Church services, as the children go back to the school after the S. S. session is over. The Sunday School attendance is irregular this year because the children mostly go home over week ends. Attendance about average of	40

Collections during year:

Sunday School	$44.50
Birthday Offerings	2.82
Total	$47.37

(Other collections are given on page with Account)

Budget for the year 1937, for general expenses $160.00

Estimated value of Mission Property at Busby:

Church	$1000.00
Dwelling House (frame)	1200.00
Log House	900.00
Barn, Garage, chicken-house	200.00
Windmill, fences, shed, tools, etc.	200.00
Out-station building	40.00
Total estimated value	$3540.00

The average attendance has been growing from year to year, and we see spiritual growth in those who faithfully attend the services. Some of the Christians have done better the past year while others have not done as well as other years. It hurts us and you, too, that we have no new members to report, and Mrs. tells me it is my own fault, because we have held some off who would have been willing to join. We do not like to take them too young, nor do we like to take them when we feel that they are poorly prepared, not showing consistent interest, and faithfulness. How happy we are for faithful ones, how pained we are with those who are unfaithful.

May God prepare their hearts and claim them as His own converting their souls and making His abode in their hearts!

« « JOTTINGS » »

—THE RETREAT FOR YOUNG PEOPLE OF THE WESTERN DISTRICT, which had its home on the Bethel College campus for a number of years, will be held at *Camp Wood near Elmdale, Kansas,* 55 miles northeast of Newton on National Highway 50S, August 3 to 8. The charges, including board and lodging, will be $7.00. The officers of the Retreat are: Rev. Arnold Funk, Rev. David Wedel, Harry Martens, August Schmidt, and Esther Ratzlaff; the teachers and leaders: Sister Lena Mae Smith, Rev. J. N. Smucker, Rev. P. P. Wedel, Dr. A. Warkentin, Rev. Henry Harder, Rev. Walter Goering, Rev. J. C. Kaufman, Rev. Henry Hege, and Glenn Stevenson. It is also suggested that each church send a sponsor with its group of young people. For further information those interested should address: *Rev. Arnold Funk, Hillsboro, Kansas.*

—*Mr. and Mrs. Herman J. Andres of Newton, Kansas,* are on a tour east, with Detroit, Michigan, as their final destination, where they will help celebrate the silver wedding of Mrs. Andres' parents, Rev. and Mrs. Gustav Enss. The Kansas friends of the family will be glad to hear, that Rev. Enss serves as pastor of a large Baptist church in that city. Mrs. Andres is the efficient editor of the Junior Department of the Y. P. section of *THE MENNONITE.*

—GOSHEN COLLEGE at its recent commencement had 81 young people who were condidates for degrees or diplomas, 29 were candidates for the degree of Bachelor of Arts, 13 for the degree of Bachelor of Science in Education, 46 for Elementary Teacher Training diploma, and 2 for the Two Year Bible diploma.

—*Rev. and Mrs. Albert L. Jantzen of Ransom, Kansas,* where Brother Jantzen is pastor of the Mennonite church, have accepted a call from our Board of Foreign Missions to go to our mission field in China, where more help is urgently needed, as two families of workers frem there are home on furlough. After visiting relatives and friends in Oklahoma, Kansas, and Nebraska, the Jantzens plan to wend their way west into California, the home of Rev. Jantzen, and along about the first of September they will embark on an ocean liner that will take them on their long journey to far away Chine. Both of the young people are graduates of Bethel College and children of ministers in our Conference. Brother Jantzen is the son of Rev. F. F. Jantzen, Paso Robles, California, and sister Jantzen the daughter of Rev. John Lichti, Medford, Oklahoma. What could be more fitting than that they should consecrate their lives to work in the mission field!

—THE BERNE (INDIANA) WITNESS lists thirty-seven reunions that are scheduled to be held in the Lehman Park there between June 13 and Sept. 12. Many of the gatherings are those of Swiss "clans" in that neighborhood: Wittwer, Reusser, Zuercher, Roth, Stucky, Lehman, Baumgartner, Bixler, Neuenschwander, Houser, Bury, Gerig, Lora, and others.

—*Missionaries Rev. and Mrs. F. J. Enns,* whose folks live near Inman, Kansas, have just recently arrived from the African Congo, where they are in the service of wining souls for Christ, under the auspices of the Central and Defenceless Conference Mennonites of America. They started on their homeward journey the last of February and arrived at Hutchinson, Kansas, April 16. The couple grew up in churches of our General Conference and we are glad that sister conferences find them to be faithful workers for the Lord.—From "Congo Missionary Mess."

—Rev. John Lichti, Medford, Okla., writes that his health is still improving and getting more and more normal. He asks his friends who have remembered him in prayer, to praise God with him for His wonderful help.

—THE LOS ANGELES MENNONITE CHURCH which is looking for a pastor to take the place of Rev. D. D. Eitzen resigned, through its council has drafted a questionnaire which they send out to a few ministers whom they look upon as possible candidates for their pastorate. Question I. *General*—Calls for personal data, and in addition asks: Who is your favorite preacher, what is your favorite book and verse in the Bible? II. *Doctrine*—Do you believe (a) in the inspired word of God? (b) the Blood atonement? (c) a regeneration experience? (d) the second coming of Jesus Christ? (e) the premillenial coming of our Lord? (f) prophecy and its fulfillment? III. *Education*—High school, college seminary, Bible school. IV..*Experiences*—1. A short history of your experience in the ministry. 2. Experience with young people. 3. Do you preach fluently in both the German and English languages?—Bulletin of the Immanuel Mennonite Church.

—This same church has just had a series of evangelistic meetings, with Rev. J. H. Janzen of Vancouver, B. C. as speaker. The themes were: *The Need of our Time, The God of My Salvation, God's Wonderful Way, The Blood of the Lamb, The Power of the Holy Spirit, Peace, and The Coming of our Lord.*

—THE NORTHERN BAPTIST CONVENTION at its recent meeting in Philadelphia passed two interesting resolutions: 1. One attacking compulsory military training in schools and criticizing particularly Ohio State University for ousting a freshman who conscientiously objected to it. 2. Another one calling for a constitutional amendment providing that *Congress shall no longer have the power to declare any wars until authorized by a vote of the people in national referendamus.*—Pathfinder.

—June 10 was *Baby Day* at Bethel Hospital, Mountain Lake, Minn. 54 little "hopefuls" with their mothers were entertained by the hospital sisters, and the youngsters were measured, weighed, ages and other statistics taken, for the hospital's archieves.—Mt. Lake Observer.

—At the *Chinese National Assembly,* held at Nanking recently, the widow of Sun Yat Sen, the man who founded the Chinese Republic twenty-six years ago, demanded that China enter into a covenant with Communism with the purpose (1) of putting into effect the communistic principles advocated by Sun Yat Sen, and (2) of making common cause with Russia as against Japan.—Rundschau.

—*Current History* has just published an article listing the anti-crime forces of the United States, and their cost for one year. It shows that Uncle Sam spent fifteen billion dollars for this work, i. e., about the same sum as the taxes paid into the United States for a year. There are employed 11,204 private police; 12,865 detectives; 148,115 guards and watchmen; 15,020 keepers; 9,350 marshals and constables; 15,338 sheriffs and deputies. Thus this crime-fighting force outnumbers the standing army of the United States, numbering 160,000, by 51,892.

—*E. Stanley Jones,* the great missionary to India, reports that the "untouchables", of whom there are 72,000,000 in that country, are turning to Christianity at the rate of 15,000 a month.—Herald of Holiness.

—*College choruses* making extensive trips is getting to be a sort of fashion among our Mennonite institutions. A few weeks ago *the Bluffton College a capella Choir* made a tour into the middle west, as far as Pretty Prairie, Kansas. After commencement *the Tabor College Choir* made a tour to California, from which they have just returned; singers from *Hesston College* likewise made a trip to the nearer west; *the Freeman Junior College Choir* gave an afternoon program of Christian music at the Northern District Conference, held at Bloomfield, Montata, June 5 to 8; *the Bethel College a capella Choir* will start on a tour east, as far as New York, the middle of July. Our colleges are doing a great service in improving the music among our people and churches.

—At the Board of Director's meeting of Bluffton College, O. F. Gilliom of Berne, Indiana, was elected chairman; Dr. B. F. Thutt, Elida, Ohio, vice-chairman; Rev. Jerry Souder, Grabill, Indiana, secretary, and P. W. Stauffer of Bluffton, treasurer.

—The biggest, richest, and most influential of all Christian churches is the Roman Catholic. Its world membership is 333,500,000, that of the Protestant church 207,000,000, while Asia's non-Christian Confucianist-Taoist sect has 350,600,000 believers.

—*Isvesta,* Moscow daily paper, recently stated, the influence of religion and of the churches on the wider masses of population is greater than ever. The latest census shows that the people answer the question whether they believe in God *with hesitation.* Many will not describe themselves as *unbelievers,* but go on record as *believers.* And Lenin's widow adds in the same paper, "The children who go to churches behave better than their elder associates who do not go to church. Let us pray that these good signs may be the beginning of a better day in that unfortunate land!

—*Rev. M. J. Galle,* who is celebrating the twenty-fifth anniversary of his induction into the ministry, has taken a month off, and with Mrs. Galle is visiting relatives, friends and acquaintances in Kansas and other places. He is secretary of the General Conference Board of Publication and serves two of our churches at Ruff and near Schrag, and a Congregational church at Odessa, Washington.

ANNOUNCING

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for

SCHOOLS AND CHURCHES

A new Song Book especially adapted for use in Homes, Schools, and Churches, compiled by the Committee on Schools and Education of the Western District Conference, assisted by the Faculty of the Department of Music of Bethel College and other lovers of Christian songs. An excellent selection of song favorites, which will evidently fill a large place in the educational program of Churches and Christian day schools.

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The Mennonite Book Concern

BERNE, INDIANA

I AM A PACIFIST

On my thirty-fifth birthday I sat down at my typewriter and wrote what I entitled, "Credo at Thirty-Five." I endeavored to search my mind and put down on paper what I really believe about Religion, Death, War, Politics, Success and Health. No doubt at forty-five my viewpoints on many of these subjects will have changed; perhaps on some of these subjects my opinions may be changed tomorrow. What I have written about War, however, I think shall ever remain the same.

This, then, is one man's opinion about war:

"When I think of the horror, suffering, terror and hell of modern warfare and then consider that so-called sane, thinking men and women even contemplate the possibility of repeating such utter folly, my faith in mankind experiences its darkest and most hopeless moment.

"Men who plot war seem to me to be wild animals with cunning brains; animals which possess in addition to claws and fangs—shrapnel, machine guns, tanks, airplanes, poison gas. The jungle would be a tame place compared to a modern battlefield.

"If war isn't insanity, what is it? What good can come of destroying a cathedral? What desired end is achieved by wholesale murder? What goal is reached by turning gold into cannons? Death, debt, destruction —what is glorious about this?

"Personally, I am a thorough pacifist. I am unalterably opposed to war!

"The supreme tragedy of human life, to me, is that man, with the inspiring qualities that enable him to paint, sing, carve, compose symphonies, write masterpieces, construct bridges, fly among the clouds, create radio and build a Utopia, will descend to the insanity of war.

"At seventeen, war seemed to me to be color, heroism, adventure, flying flags, bands, cheers. I wanted to go. At thirty-five my opinion has reversed itself. I do not want to go to war. I do not want anyone to go to war.

"The old men plot the wars. The young men fight them. The old men want power. The young men want glory. It is this combination that creates wars."

* * *

I believe that the first test of a truly great man is his humility. I do not mean by humility doubt of his own power. But really great men have a curious feeling that the greatness is not in them but through them. And they see something divine in every other man, and are endlessly, foolishly, incredibly merciful.
—John Ruskin

APT COMPARISONS

Harry Stanley, member of a prominent pioneer family, drew many apt comparisons at the old settlers' picnic Saturday at the Forum.

"It used to be we were scalped by the Indians and now we are skinned by congress," he said with a chuckle.

"Nowadays," he continued, "when we want a new car we trade in our old one. Back in the old days all we had to do was to raise another colt and we soon had a driving horse.—Wichita Eagle.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, JUNE 29, 1937 NO. 26

EDITORIALS

THE FIRST PEACEMAKER

Compared with his father Abraham, whose faith and devotion to God have become proverbial, and with his son Jacob, whose tenacity of will and of purpose are outstanding, *Isaac* appears to be a rather tame, colorless figure. Yet his life is, in many respects, unique, and presents some splendid lessons. He was the son of promise, born when his mother was ninety, a very unusual age for a mother to give birth to a child, so unusual that she laughed and inwardly flouted the promise. For that reason she named the child *Isaac* which means, he laughs. When his father is bidden to sacrifice him, Isaac yields without a murmur, even when being tied to the altar. He again submits, without a word, to his father's unique plan for getting him a wife. He meekly "took Rebecca, and she became his wife; and he loved her, and was comforted after his mother's death." After that Isaac's life ran on smoothly, except during the famine, when he risked his life by telling the Philistines that Sarah was his sister, and when his sons had their quarrel over the birthright. Yet, within that time something happened in Isaac's life which, if universally practiced, would enable dissenting nations and people to live side by side, and cherish one another. The Bible tells us, "the man (Isaac)....became very great....and the Philistines envied him," until their King Abimelech said, "Go from us, for thou art mightier than we." And Isaac passed on to the valley of Gerar and there he had his servants re-dig a well that father Abraham had built and the Philistines had stopped up. When they had a nice flow of water, their enemies claimed it and appropriated it. Isaac had a second well dug, and again the Philistines seized it. "And Isaac removed from thence, and digged another (third) well, and for that they (the Philistines) strove not." Then the king of the Philistines, Abimelech, called on Isaac, and Isaac said to him, "Why come ye to me, seeing ye hate me, and have sent me away from you?" To this the king and his men replied, "We saw certainly that the Lord is with thee; ....so let us make a covenant with thee....that thou wilt do us no hurt....thou who art the blessed of the Lord." Thus Isaac had won a victory over his enemies, through non-resistance. Would that all enemy nations, all quarreling people might see *the Light*, and emulate Isaac's example!

THE EDITOR HEARS VOICES

The editor has received a good many compliments, also a few well-meant suggestions for improving this paper. He is especially grateful for the latter and is receptive for more. Two voices suggest that THE MENONITE could or should be more spiritual. We admit that some issues have been lacking somewhat in that direction. We should be glad to have those who feel this need, contribute sound, helpful, spiritualized articles frequently. On the other hand we maintain that any item that tries to help discover truth, or to bring us a little nearer the truth, may be spiritual in its effect, although it may not be typically evangelistic, devotional, doctrinal, or the like. Jesus and the whole Bible give us many spiritual lessons drawn from nature, practical life, and the errors of men. Two other voices tell us that we are featuring the schools and education too much. In answer to this we wish to say that Missions, Relief, Schools with Education, and Publication form the major interests of our Conference, and we take it to be the duty of our papers to inform our people on the work, plans, needs, aims, and outlooks of these activities. The Board of Publication has granted the Mission Boards the use of up to a page per issue, and it would seem only fair that other boards and their activities should be allowed to utilize up to a column per issue. But thus far they have used much less. Another reason why we permit schools to be heard from rather frequently is, because so many members of our constituency know so little of them, or have erroneous notions about them which, with needed information, would likely give place to appreciation. Then, too, as long as there are those who favor other schools in preference to our own, and aid them, it seems only proper and just that our own papers should uphold our own institutions. *Who is next on this subject?*

No Issue of The Mennonite July 6, Week of July Fourth

FOREIGN MISSIONS
P. H. Richert

Evangelistic Committee Report

To the Twentieth Annual Workers Conference at K'ai Chow, China, November 18, 1936

H. J. Brown

Dear Coworkers:

Examining the year just finished we find great reason to be thankful for ourselves, our fellow missionaries and our Chinese coworkers. They have all not only been graciously kept but also greatly blessed in the service. Our work has continued with full force. Under the heavy loads some of us have almost faltered, but the Lord has given special strength to carry on. We feel, however, that this way of working cannot be made a permanent policy. Our nerves are getting on edge and relief has to come soon. So we are glad to welcome Miss Aganetha Fast and Dr. and Mrs. C. L. Pannebecker back to our China Mission. Especially the former is definitely to be engaged in evangelistic work. We also expect help from Miss Wilhelmena Kuyf in a year or two, but the need is far too great, that with their coming it should already be supplied. Furthermore, two of our evangelistic families are due to go on furlough next year. To say, "No, you better stay" is easily done; but will their nerves stand such a prolongation of service and will it remedy our troubles? Should we not rather plan a little further ahead, look into the future, and secure an additional evangelistic force from the home base? To us this seems the only adequate solution of the situation.

I. *Volunteer Workers*

We have had much larger evangelistic volunteer groups this year than formerly. The K'ai Chow East suburbs church had, during New Year's week of evangelism, daily morning prayermeetings, after which from 40 to 50 Christians went out into the villages, preaching and distributing literature. They divided into bands and visited villages in a radius of three miles. The bicycle contingent, however, went out much farther. Here in the city some twenty church members formed groups and preached on all the streets of K'ai Chow. In Tung Ming, too, the work was undertaken with great zeal. Similar campaigns were held in other places throughout the field. In Ch'ang Yuan 120 people volunteered to go out daily for one week. As a result many new people came to the regular church services after that. In the city of Tamingfu the big tent was pitched, and for three weeks big crowds daily heard the message of life. In the country churches, however, the groups were small and lacked leadership. The village Wen Chai was an exception. Here really good work was done. Even a Bible Study class met daily during the winter months. The K'ai Chow East suburbs church also opened its doors for Bible study classes during that week. Since the weather was rather chilly, the classes were held in the ladies' house. From 60 to 100 people attended daily.

The big fair at K'ai Chow again gave splendid opportunity to publish the good news of salvation. There were, as usual on these fairs, three preaching places, namely the West Street church, the San Miao Street tent, and the big evangelistic tent. We had more volunteers for preaching, singing and other service than could be advantageously used, so another group went out and preached to the crowds on the street. Our tents were much overcrowded for hours at the time. During that one week thousands and thousands of people were definitely faced with the Word of Life.

II. *Tent Work*

Besides during these special occasions the two evangelistic tents have been out in the villages, faithfully preaching the Gospel. The general idea is to visit smaller churches or their surroundings, so that inquirers and converts can later find a place for worship and further Bible instruction, after the big tent has left again. The K'ai Chow tent stayed west of the city for a whole season. For we found there large and fruitful openings.

During the third quarter of the calendar year, the Evangelists and Biblewomen did personal work, and house-visitation, or went back into regions where the tent had been. They were working in small groups doing followup work. In general, the work has been quite successful, but in a few places we had reverses and partial defeat. This was largely due to the tactlessness of some of the workers. The addition of a male nurse to the tent staff for holding clinics seems to be a step forward.

The reading classes for women have been kept up during the winter months on all main stations and some on the outstations and even in some villages. In the country the yare held only for short periods. Thus many learn to read better: and since literature used is either Christian or the Bible itself, they get more grounded in spiritual truths. In the Taningfu district a goodly number of women take a home study course instead of attending a regular class.

The Biblewomen help along at instruction classes, and teach in women groups throughout the field.

(To be concluded)

Schools and Education

A. S. Rosenberger

Advantages of the Small Colleges

Fifth Article

During the past four weeks we have presented some of the advantages of the small Christian college. Among these are greater opportunity for the promotion of the spirit of brotherhood and democracy, of extra-curricular activity as well as for better constructive oversight and discipline, and finally the promotion of inspirational contacts between the faculty and the student body.

Our Mennonite colleges will probably never be among the larger institutions. Our constituency is too small for this. What we should work for is to have small colleges that are the very best that they can possibly be. There are small colleges today that have an outstanding requtation for the type of work that they are doing.

But while we are speaking of small colleges, we must recognize the fact that our own institutions could and should have more students than they do. They should have from 100 to 200 more students in order that they might serve more satisfactorily and efficiently, and be of the greatest good to the greatest number. But even with such an increase in the number of students our colleges would still rank as among the small colleges.

For the work that we as Mennonites wish to do, our colleges, even with the increase that they should have, are of ideal size for the task our church should do in the educational field. We hope that some of the advantages that have been cited will bear out this point. What we need to do as a church is to get back of these schools and make them the best that they can be. With God's help we can do this.

PUBLICATION

THE CHURCH AND ITS PAPER

In the United Church of Canada a small element recently maintained that the organ of that denomination, *the New Outlook,* which is undoubtedly one of the best on this continent, is "a too expensive luxury for the church to keep going, and either its elimination or its publication in a much less expensive and, inevitably, much less effective form, has been demanded." One who was in the very best position to know the facts in the case made what sems to us the unanswerable reply that, "if the United Church of Canada cannot or will not publish and circulate, widely and effectively, a worthy weekly paper of independent thought, aggressive policy and vigorous life, it had better stop thinking of itself as a forward-looking institution that seeks to match itself to the needs and demands of its time."

To be sure, if we are not willing to concede that the church paper is one of the most important enterprises carried on by the denomination, and one "upon whose healthy and vigorous life and growth and dissemination a very great deal depends," then it doesn't matter much how cheap and unworthy the publication may be. It can then be regarded as an elective which pastors and people can take or leave alone as they may choose, and without any appreciable influence upon the future of the denominational work. But if, as expert judgment indicates, "what is happening to the Protestant church papers and what is being done in and through any specific organ of a denomination gives a rather fair and conclusive indication of the life and spirit and prospects of that denomination itself," then indeed it is of prime importance to keep up its standard and to make it increasingly expressive of what is best in the spirit and genius of the church it represents. *Need we add that, no matter how good its quality, it cannot do its God-given work successfully through the printed page, unless it goes into the homes and becomes a household companion of our Christian families who are the backbone of the Evangelical and Reformed Church. To accomplish that, pastors and church officers must lead by precept and example.*—The Messenger.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

Doctrinal --- Devotional

J. J. Balzer

THE MYSTERY OF THE CHURCH OF CHRIST

Eph. 1:3-14

It is the duty of every minister of the Gospel of God to understand and explain the mysteries which our Lord revealed to his apostle Paul. But, alas, so many cannot even name them, because they neglect the study of his thirteen Epistles, especially the "Prison Epistles": Ephesians, Philippians, and Colossians. Just let me mention three of the seven: 1) "The Mystery of Godliness—God manifested in the Flesh." 2) "The Mystery of Israel—the Everlasting Nation." 3) "The Mystery of the Church—His Body."

The above named passage, Eph. 1:3-14, is one of the most blessed portions of Scripture to me, because it reveals part of the Church Mystery as the "Heavenly blessings of the redeemed in Christ Jesus our Lord." They show to us the immeasurable riches of God's grace towards his believers.

The true Church—not the nominal organizations—is constituting the "members of the body of Christ," of which He is the head, directing by his Spirit the whole organization for service.

This mystery of the Church was not known to Prophets and Kings of the Old Testament Dispensation. Our Lord Jesus Christ revealed it partly to his disciples, by the seven parables in Matthew, chapter 13; but a full revelation was reserved for the apostle Paul, the Ambasador of the Gospel to and for the Gentile nations. O, how thankful should we be for the thirteen epistles written by this *Hero-Apostle!*

In these twelve verses he reveals unto us the *Position* and *Purpose* of God regarding this Body of Christ. He begins with a most wonderful expression of praise (v. 3). The believer is a heavenly man in his relationship to Christ, but a stranger and pilgrim on earth. Mark what God has done for him:

1) *He has chosen him since (before) the foundation of the world.* What is meant by foundation of the world? Does it refer to Creation? To me Rev. 13:8 was a mystery for some years: "The Lamb slain since the foundation of the world." Attending the Baptist Bible Conference in Minneapolis one year, we had a real Bible student for a speaker, Dr. Jelesnow, a Russian Theologian, who commanded nine languages. He gave us an exposition on the First Epistle of the apostle Peter, having his Greek Testament on the pulpit which he cited, verse by verse, translating it in the best of English and correcting the King James and Authorized versions. I gained so much confidence in this marvelous student that I approached him with this question, "What is meant by the foundation of the world in Rev. 13:8?" At once he gave the original Greek word and asked me what that meant. Having only a few crumbs of Greek, I did not know, but my friend standing near me quickly said, "Umwaelzung," "Revolution." "You could not give a better translation," he said, and then he asked me, "When did that revolution occur?" My answer was, "At the fall of Adam and Eve, when God's curse was pronounced over Creation," and he continued, "and since then every creature has slain the Lamb."

That was the time when God in Christ chose the members of the Church—you and me—for a most wonderful position and puropse of his Grace in times to come.

2) *"He has predestinated us unto the adoption of children"—rather sonship*—which becomes real at the *resurrection* and *translation* unto heavenly glorification in a spiritual body, the redemption of this earthly body.

3) *"To the praise of the glory of his grace He has made us acceptable in the Beloved Jesus Christ."* Such was God's affection shown us, when we were still enemies. If such rich favor is dealt out to enemies, what shall be the portion of his friends! O, that we may grasp these precious, these glorious distinctions.

4) *"In whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace."* How marvelous! By faith in the atoning blood of Christ we become *spotless* and *without wrinkle* in his sight. We were conciliated to God by the death of his Son. This speaks not of our weakness or our sins or anything of ourselves. It tells us of God's side of that wondrous transaction on Calvary.

5) *"Having made known unto us the mystery of his will, that in the Dispensation of the Fullness of Times He might gather together in One all things in Christ, both which are in heaven, and which are on earth; even in Him."*

Can you, dear reader, realize and comprehend this greatest of all changes? Today, what misunderstanding among the nations, what race and class hatred, what dreadful preparations for war, what lack of peace, friendship, and love. What differences even among Christian denominations, and our own church! And then: Listen! *"Gathered in One all Things in Christ!"* O, how I like the four *Unities* of the Bible, "One World," "One Gospel," "One Kingdom," "One Commission": "Go ye and preach this Gospel to all creation"!

6) *"In whom also we have obtained an inherit-*

ance.' At the first resurrection, I Thes. 4:13-18, to be translated from this earthly home heavenward, to meet our Lord in the air and be taken to the mansions He prepared for us in heaven, and our vile bodies changed, to be like unto his glorious body! What riches of Grace and Glory are waiting for us, if we have received Him by faith as our Saviour and Redeemer!

7) And lastly: *"Being sealed with the Holy Spirit of Promise until the redemption of the purchased possessions unto the praise of his glory."* This means that the transaction is complete. The Holy Spirit gives us the assurance that nothing can separate us from the love of God which is in Christ Jesus, and the apostle Peter assures us that our eternal inheritance is kept for us in heaven, and we are kept by the power of God through faith unto salvation, ready to be revealed in the last time (I Peter 1).

Are you sure to be one of those chosen ones? Have you complied with his call for service? May God grant that we may grow in grace and the knowledge of our Lord Jesus Christ, and understand the Mysteries of the Gospel of God.

General Conference Session in 1938

About a year from now several hundred conference delegates and visitors will be making plans for attending the 28th session of our General Conference to be held in Canada. It is not too early to heed Moses' words to Israel: *"Go unto the people and sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day; for the third day Jehovah will come down in the sight of all the people upon mount Sinai."* Exodus 19:10-11.

Our Conference is a group of churches joined together for missionary purposes. We are living in a time of great need, confusion and conflict. May I therefore humbly entreat all the members to admonish one another to earnest prayer in behalf of the boards, the missionaries, the ministers, the business committee, the officers and the churches in preparation for this triennial gathering. Let us intercede for the Canadian brethren that have invited us.

In 1935 at Upland the Lord granted His blessing upon the Diamond Jubilee of the Conference. What should be our motto for 1938? Who has suggestions? Send them to our Conference Secretary, Rev. C. E. Krehbiel, Newton, Kansas.

With greetings of love and faith,

P. R. Schroeder, Conf. Pres.
Freeman, S. Dak.

The Testimony of Chiang Kai-Shek

"I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred Book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a single copy of the Bible. In my solitude I had ample time for reading and meditation. The greatness and the love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

"Dr. Sun Yat-sen was a Christian, and the greatest thing he received from Christ was love—love for the emancipation of the weaker races, and for the welfare of the oppressed people. This spirit remains with us and reaches to the skies. I am an ardent follower of the Chinese revolution, and although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. . . . Today, I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith, and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his spirit can never be restrained. This is due to confidence brought about by faith."—Federal Council Bulletin.

HALF TRUTHS MAY BE MISLEADING

A Spanish Roman Catholic issued the following statement to his church: 'Oh, if you had preached a Christ the Friend of the poor, instead of a Christ the Friend of the wealthy; if you had preached a Christ the Friend of the lowly and suffering, instead of a Christ the Friend of the mighty and influential; a Christ the Friend of sinners and criminals and not a Christ the Friend of monarchs, aristocracy and exalted people, they would have accepted the true Christ of the Gospel. These are not days for justice, but for forgiveness."

This charge against the Catholic church is undoubtedly true, but it savors of class distinction. Christ came to help all men regardles of station in life or any other division. For He like his Father that sent Him is no respector of persons. True, he devoted much of his time and energy to those who were poor and sick, in body and soul, because they needed him most. Yet he befriended the rich as well as the poor, the high as well as the low. The only condition that people had to meet, to enlist his sympathy and help, was *to believe in Him and accept Him as their Saviour.* That requirement still pertains.

Sermon Sketch

Adolph Friesen

OVERCOMING INSURMOUNTABLE DIFFICULTIES

Heb. 11:30

Can a difficulty that is insurmountable be overcome? In the world of natural things that would be impossible, but when we take into consideration the working of the power of God in man that which is apparently impossible becomess possible. No one can predict the end of man's achievement when he is moved by the Spirit of God. Walls thicker and stronger than those of Jericho are overthrown as Christianity triumphantly marches forward.

As we consider the story of the taking of Jericho we discover some basic principles which also function today in the conquest of insurmountable difficulties.

Difficulties are overcome by men of vision. While Joshua was standing over against the task he was to undertake he had a vision. He knew then that he was not going forward alone and consequently that he would not fail in his undertaking. Unless we have had a clear vision of the Christ whom we serve we will not be successful in our ministry. The person who has had this vision is aware of a power beyond himself. He knows that he is a co-worker with God and therefore can not fail.

Difficulties are overcome by men of courage. Joshua's fear vanished when the Lord spoke to him this reassuring word: "Be strong and of good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Fear is one of the most common causes of failure. But there is no need of being afraid when we are doing the Lord's work, for he has given us the assurance that he is with us to strengthen us for the task to which we are called.

Difficulties are overcome by men of faith. "By faith the walls of Jericho fell down." What the men of Israel attempted to do must have seemed like a useless and hopeless undertaking to those who lacked faith. The work before which Christians stand often seems hopeless and impossible. The Christian is often oppressed by the apparent futility of his work. But by faith he continues to encompass the fortresses of sin until finally the power of God prevails.

Difficulties are overcome through cooperation. We see the men of Israel going about their task silently, patiently moving forward with a common purpose until their work is done. I am thrilled to think what a power the Christian Church will be when she will put forward a united front against the sins of our day. The united effort of sixty million like-minded men and women could outlaw war and other social wrongs that demoralize the civilized nations of the world today.

Life is filled with difficulties, but for the Christian these difficulties are turned into victory. "I can do all things through Christ which strengtheneth me."

Sunday School Lesson

A. S. Bechtel

July 11, 1937

GOD PROVIDES A LEADER

Exodus 2:1-3:12 Printed: Exodus 3:1-12

Introduction

Moses is the outstanding character of the entire Old Testament. He was providentially prepared for the task or tasks which no other among his people could perform. From earliest childhood divine Providence was directing his preparation.

The Schooling of Moses v. 1

God heard the cry of his people in Egypt and so led events that Moses, as the foster child of an Egyptian princess, was thoroughly instructed in all the wisdom of the Egyptians' high standard of civilization. Thus at the expense of the royal family, he was fitted intellectually for a later outstanding service.

His early training by his mother led to his close identification with the history and cause of his own people (Heb. 11:24, 25). His patriotic zeal led him to the rash act of slaying an Egyptian taskmaster (Ex. 2:12). He had to flee the country. It is not safe to be zealous, even in a righteous cause, without the direct leading of God.

Moses, so well schooled in Egyptian wisdom, must learn further lessons to complete his training. God led him to the Midian desert training-school, where during the many years in lowly and lonely service, he came into close contact with God and acquired a spirit of true meekness.

God Appears to Moses in the Burning Bush vs. 2 6.

Moses, now eighty years old, is summoned to his life-work. One day an amazing sight riveted his attention (v. 2). The bush was burning but not consumed. He must learn the meaning of this marvel. Thus he was led to learn God's purpose for his own people in Egypt. Then a voice spoke to him out of the bush (v. 4) and he realized that he was in God's presence. God wants our ear so He can speak to us.

This vision and the response of Moses was the turning point of his life. All before was but preparation. Now he is to become the deliverer, legislator and prophet for his people. God impressed upon him the sacredness of the place and hour (v. 5) He must learn the unapproachable majesty and holiness of Jehovah. Wherever God meets the soul, there is a holy place. To Moses the desert was a temple, the thorn-bush a shrine. God reveals Himself as the God of his fathers (v. 6). Moses is now prepared for the responsibility of leadership.

God speaking to, calling Moses vs. 7-12

God gives Moses three comforting assurances (v. 7). In every hour of hopeless trouble we may be sure "He knows" (Ps. 142:3). Moses is the chosen instrument to carry out God's will and purpose, but God himself is the deliverer. He came down, so He tells Moses, (v. 8) for a three-fold purpose, (1) to deliver his people, (2) to bring them out of Egypt and (3) to bring them *into* a good and large land. Israel's cry under oppression, not their merit, brought God down to deliver them (v. 9). God was waiting and ready. He brought the answer in the person of Moses. He definitely calls him to a great task (v. 10), "Come and I will send thee unto Pharaoh to bring forth my people." God sees that Moses is now ready for the great commission. God always uses men to save men. Moses realizes the greatness of the task, he feels his inability, he hesitates (v. 11) All truly great souls have similar experiences when facing momentous tasks. God does not censure him, but instead gives the definite assurance of His help and presence, *"Certainly I will be with thee."* That changes all for Moses. His preparation was completed after eighty years. We need not shrink from any task when God is with us.

Nuggets of Truth

There are many administrators today—Moses was a leader.

Leaders are seers who speak forth for God.

God gives people a definite call today and promises definite help. When He calls, our duty is plain.

When God has a great work to perform, He has some one ready to do it.

Intelligent curiosity is the forerunner of discovery.

When a man really wants to know, God finds a way to tell him.

Note to Sunday School Workers

Since THE MENNONITE is not published the week of July the Fourth, we publish the S. S. Lessons for Sunday July 18 in this issue, with the lesson for Sunday, July 11.—Editor.

July 18, 1937

GOD ENCOURAGES A LEADER

Exodus 3:13 to 6:1 Printed: 3:13-16; 4:10-16; 5:1

Introduction

Moses was commissioned to a stupendous task. God assured him of His help and continued presence. Moses has a very real appreciation of the difficulties ahead, so different from his attempt to be a deliverer forty years before. He asks God for very explicit directions, commands and promises before he is wholly ready to undertake the task.

Moses' Credentials 3:13-16

Moses is deeply concerned about convincing his people that he represents the true God (v. 13). "What shall I say unto them when they ask his name?" With the Hebrews, proper names indicated character. God tells him (v. 14), say to them, the eternal "I AM," Jehovah, the Infinite Being, the unchanging, self-existent One, has sent me. Say to them also (v. 15) that this Jehovah is the Lord God of their fathers, the covenant God, and that only as they trust in Him, can He work out His purpose for them, deliver them. He is authorized to furnish proof of his credentials from God, by performing miraculous signs, if needed, to convince the Hebrew people.

Moses' Excuses, God's Reply 4:10-12

Moses still feels himself unfitted for the great task. Jehovah had promised His help, assured him of success, outlined the plan of action for him, even told him what to say (3:16-22). Still Moses hesitated (v. 10). He feels that a fluent and persuasive tongue is essential for success. God knew all about that when He called him. Intense conviction and earnest feelnig are more effective and convincing than mere fluency of speech.

We find here the crux of the real reason for his hesitation. Moses was still looking too much at himself and did not yet see that he was merely to be the instrument in God's hand. He seemed to think that the success of the task depended upon his personal qualifications. How often those engaged in God's work have similar thoughts. God definitely promises to make up in whatever Moses may lack in power of speech (vs. 11-12).

Aaron Appointed Helper vs. 13-16

Even the tender response of God (v. 12) does not fully overcome Moses' reluctance. Verse 13 clearly seems to be a plea that God would send some one else on this difficult task. His attitude is greatly displeasing to God (14a). Moses had been preserved, trained, prepared for this one mission in life. Had he responded more readily it probably would have meant a greater development of his gift of speech.

God showed respect unto Moses' feelings and gave him further encouragement in appointing Aaron to be his helper, spokesman (vs. 14-16). God promised to be with both of them and teach them what they should do. He infused His spirit into them (vs. 15, 16). They were to work together, each to supply what the other lacked. This power in cooperative labor by fellow Christians in God's service, is a recognized principle today. All of Moses' reluctance was now removed and at once he made ready to go to Egypt (v. 18). First he and Aaron convinced their own people of their divine commission to deliver them, then as God's servants they stood before Pharaoh with God's message, "Let my people go."

Nuggets of Truth

When God calls to a task, He also empowers (2 Cor. 12:9) and it is ours to respond willingly. He has an answer for every doubt.

God's spirit has ever been a fire in the words of His genuine messengers.

Before a mass movement, there must be a small group thoroughly "sold on the idea."

God's promise to be with us is a guarantee to sufficient help to finish a task.

When God calls men, He equips them with an adequate message.

TRULY THE GREATEST LIVING MAN

A school master once asked his class of boys, "Who would you say is the greatest living man?" Some of the boys claimed that certain politicians were, others chose famous explorers or sportsmen, but one boy said, "Please, sir, the greatest living Man is Jesus Christ." "Oh, no," said the master, "I said *living* man." Not to be thwarted the little fellow replied, *"My mother told me that Jesus Christ rose from the dead, and is alive forever more."*—Frederick P. Wood, in *Thinking Youth.*

CORRESPONDENCE

Eden Church, near Moundridge, Kansas.

A reception was given our new pastor, Rev. Walter Gering and family, formerly of Freeman, South Dakota, on June 20. The morning service was in charge of the Rev. C. E. Krehbiel of Newton and Rev. P. H. Unruh of the Alexanderwohl Church near Goessel. Rev. Krehbiel spoke in German on the topic, "Was kann die Gemeinde von ihrem Prediger erwarten?" Rev. Unruh also spoke in German on , "Was kann der Prediger von seiner Gemeinde erwarten?" The evening meeting consisted of talks and special music by the various organizations of the church, followed by a few remarks from Rev. Gering.

On June 7, the Eden Sunday School had its annual Sunday School picnic. The morning was spent in listening to a program. In the afternoon the folks had recreation games. *The Unlighted Cross,* a play in one act, was given by the Eden Sunday School at the Sunday School Convention in Newton, on June 6.

Grace Mennonite Church, Dallas, Ore.

The S. S. and C. E. Convention was held on the 16th of May in the Presbyterian Church with the Pratum, Albany, Portland and Dallas Churches taking an active part. The topics, readings and songs were very well received as well as given. We had a very good turnout for which we are very thankful, although it rained the biggest part of the day. Brother S. S. Baumgartner of Monroe, Wash., Rev. S. C. Williams of Portland, and Bro. H. A. Fast, field secretary, were the principal speakers of the day and the messages were very inspiring.

Sunday, June 13, was a big day again. After the morning services we all partook of a basket dinner in the church. In the evening we had a short service in the church, after which we went to the river for a baptisimal service. There were eight who received the baptism through faith, and two were taken in as members. That evening, Rev. Widmer and family left for Elmira, Ore., where Mrs. Widmer's parents live. She will stay there while Brother Widmer goes on to Reedley, California, to attend the Pacific District Conference to be held from June 17th to 20. May the Lord be with them for a safe return home!—Mrs. Leonard Schmidt, Corr.

Ebenezer Mennonite Church, near Bluffton, Ohio

An impressive service was held here Sunday morning, May 16, when nine lovely babes were consecrated unto the Lord. Psa. 128:3, "Thy children shall be like olive plants round about Thy table." In the evening our church dismissed its service to attend the program at Bluffton for the consolidated grade schools of this community.

We are glad our Gospel team is leading some souls to Christ. A friend of fifty years testified at one of their meetings, "Now I shall heed my mother's prayer." Oh that many might be reached in this way. "How hard it would be to miss Heaven!"

May 30 we were favored with musical numbers by six talented students of the Moody Bible Institute. Among them were Mr. and Mrs. Harold Burkholder who preached his first sermon to the home church. We rejoice that these young people "Remember thy (their) Creator in the days of thy (their) youth." June 6 Rev. John Haas of Fort Myers, Florida, who as a young man, forty-five years ago, taught his first Sunday School class in the Ebenezer church, preached a powerful sermon on II Tim. 2:15.

Our pastor, Rev. P. A. Kliewer, urges all who like to sing to participate in the rehearsals of "The Holy City" which is being prepared for the joyous event ahead for the Fourth of July at Bluffton, celebrating the centenary of the founding of the Swiss Mennonite churches in this vicinity. YOU ARE INVITED!

Sunday evening, June 13, a nice church wedding took place when Miss Mabel Luginbuhl and Milo Lora, both active members in this church, were united in marriage by Rev. P. A. Kliewer. Our best wishes follow them.—June 14 the Bible School buses called at many homes to gather the children for instruction in the Lord's service at the Ebenezer school. "Whosoever will may come."—Sunday, June 13, a collection was taken to contribute to the Community Hospital at Bluffton, Ohio. They are now rendering service in their new building.—Tuesday, June 15, the Gospel team meets at the home of Clarence Jones for one and one-half hour of prayer and Bible study. Subject: "Do you love His work? Do you want to see souls saved?"

Upper Milford Menn. Ch., Zionsville, Pa.

The upper Milford Church is one of the old congregations in the Eastern District Conference.

The Young People's Society celebrated the twenty-fifth anniversary, Sunday, May 16. The church has had two Young People's Societies previous to the present society. The first society was started by the Rev. C. Van der Smissen, late in the eighties. Regular meetings were held about three years. The second society was started by the Rev. Anthony S. Shelly, early in the nineties. Meetings were held fairly regularly for several years. The third or present society was started by the Rev. Samuel P. Preheim, in 1912. This society has held regular meetings during the twenty-five years since its organization.

Greetings were read at the Anniversary Meeting from Rev. Van der Smissen, Rev. Preheim, and from the United Society of Christian Endeavor.

The society has thirty members at the present time. Two members have entered the ministry, the Rev. Wilmer S. Shelly, pastor of the Mennonite Church, Wadsworth, Ohio, and the Rev. William H. Stauffer, pastor of the Mennonite Church, Sugar Creek, Ohio.

The society has accomplished the ideals of Christian Endeavor, in that it has prepared young men and women to become active in Sunday School and Church work. It continues to be normally active at the present time. — Daniel A. Schultz, Corr.

The books of men have their day and grow obsolete. God's word is like Himself, "the same yesterday, today, and forever."—R. Payne Smith.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
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Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andres

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What a Real Christian Student Expects in a Real Christian College

Faculty:

Consecrated Christians, friendly counsellors, intelligent teachers, and useful citizens of the college community, of the nation, and of the world.

Students:

Intellectually honest and open-minded young people seeking Truth, Christian character, abundant life, and opportunities to serve others.

Studies:

A variety of courses with a prevailing attitude in each that all knowledge is sacred and that recognition of God is the beginning of wisdom.

Constituency:

A friendly, well-informed constituency which has sufficient faith in young people to be willing to make repeated sacrifices to improve youth's opportunities for Christian education.

Alumni:

A group of men and women who measure success in terms of Christian service rather than in dollars and cents; a group which stands as a bulwark against Communism, militarism, Fascism, and other enemies of Christian democracy; a group which is loyal to their alma mater and to the ideals for which she stands.

Buildings and Equipment:

Adequate to meet student needs; well-built and well-cared-for; friendly and unpretentious.

Social Life:

Numerous occasions for friendly relations between members of the college community and friends in other schools and communities. No discriminations because of race, creed, or station in life.

Physical Education:

Numerous opportunities for wholesome recreation, for normal physical development, and for the maintenance of good health.

Other Activities:

Frequent contacts with dynamic Christian leaders; conferences; retreats; chapel programs; deputation work; fine music, drama, and art.

Campus:

A retreat from unwholesome aspects of modern life; a center of Christian activity and influence felt around the world.

Ideals do count in this practical world and so the above statements may furnish a challenge to students and colleges which strive to be Christian.

JESUS, THE AVAILABLE FRIEND. John 15:12-16

Meditation:

M. John 15:16 and John 4:23b. Did you ever stop to think how much easier it is for two people to meet in a crowd if each is looking for the other? If God is looking for us isn't there much chance of our finding him?

T. No *man* ever had greater love for his friends than to lay down his *life* for them. But Christ laid down His life for enemies. Have not some Christians also attained to this?

W. " 'But I have chosen you,' knowing all your weaknesses and failings, foreseeing what tests you will be exposed to, and yet selecting you as followers who can be depended upon."

T. Jonathan and David, the classic example of true friendship. "Jonathan shines most in this friendship, because it was he who had least to gain and most to lose in connection with it."

F. "Where did Jonathan and David have their conversation? Out in the field, where there would be no spying and listening. Doubtless in some hidden nook where the two were wont to go." Where do we practice the presence of God or realize Jesus' friendship?

S. "There was one at the table reclining in Jesus' bosom, one of his disciples, whom Jesus loved."

Sun. *Topic: Jesus the Available Friend.* John 15:12-16.

Some Thoughts:

"Nigh beyond the limits of my seeing
And folded far within the inmost heart
And deep beneath the conscious being
Thy splendor shineth, there, oh God, Thou art.

I cannot lose Thee still in Thee abiding
The end is clear, how wide so e'er I roam
The law that holds the worlds, my step is guiding
And I must rest at last in Thee my home."

* * *

Jesus said unto them: You in me and I in you.

1. John 4:20 and 21. He is always available. What are a few present day applications of this scripture passage? Some one said, "I have a little postern gate where Jesus enters any time I open."
2. Jesus is an ever-ready friend. We are in need of counsel and guidance and love. Why do we so often not get together on this? Is it our lack of response? "Ask and it shall be given you." How?
3. Friends are the thing that make life worthwhile. Do you feel that to meet Jesus' requirements of friendship is an impediment to your life?. What is wrong if we give the impression that it is so?
4. Jesus' friends can not harshly, coldly criticize and gossip about each other. Discuss. What does it really mean: to understand all is to forgive all?
5. Have you ever thought whether it did, or what a difference it might make in your family relations, student-faculty relations, daily occupation of harvesting or feeding cattle if you and Jesus are friends? Is religion any good if it does not permeate the whole of life?
6. A beautiful song to sing in unison is: "In the Secret of His Presence."

"Remember at Wits-end Corner
The Bearer of burdens stands."

INTERMEDIATE DEPARTMENT

BE THE BEST

If you can't be a pine on the top of a hill
Be a scrub in the valley,
But the best little scrub by the side of the hill.
Be a bush if you can't be a tree,
If you can't be a bush, be a bit of the grass,
And some highway happier make.
If you can't be a muskie, then just be a bass,
But the liveliest bass in the lake.
We can't all be captains, some have to be crew,
There's something for all of us here.
There's work to be done, and we've all got to do
Our part in a way that's sincere.
If you can't be a highway, then just be a trail,
If you can't be a sun, be a star,
It isn't by size that we win or we lose,
Be the best of whatever you are.

—Author Unknown

* * *

DON'TS FOR LEADERS

Don't be scared to death
Don't get cold feet
Don't squeak, whisper, or stutter, TALK
Don't forget to smile
Don't be listless, BE ALERT
Don't let anyone monopolize the meeting
Don't let the meeting drag
Don't let the meeting run away
Don't forget to ask the Holy Spirit to pilot you
Don't be late.

By an Endeavorer

* * *

WHAT ONE SOCIETY HAS DONE

Ethel Richert
Bethel College, Kansas

Our Intermediate Christian Endeavor has as its main project, sending flowers and plants to all the sick members in our church. We have found this to be a very successful project. Many of our older members who got sick were very grateful to think that the younger folks thought of them. At Christmas we fix up food for poor families.

Our society has given a number of plays that were very worth while. We gave a Christmas play at Christmas time and a Mother's Day play for our mothers. We are planning a picnic to be given with our fathers. We have had a chance to mingle with our friends' parents, which is very worth while.

JUNIOR DEPARTMENT

FOR THE SUMMER

On a recent page of a magazine I saw the heading "Summer Menus to Tease the Appetite." I noticed the words "crisp" and "fresh" predominating throughout the article. I noticed ,too, the menus were carefully planned so that, though lighter, they still retained the food values necessary. Our endeavor work, too, if carried on through the summer months, must be crisp and fresh. How can we make it so, keeping it rich in food value for the soul?

A NEW MENU

For July 11, 1937

I would take the children out to some nearby spot for a sunset meeting. Perhaps one of the group has a secluded back yard where you could meet. Ask them to bring a simple lunch in a paper bag. Create a definite seat for each child by placing newspapers in circle outline. When the group is seated

1. Open with singing first two verses of "My Jesus I Love Thee"
2. Lead children in learning two verses of "There's Sunshine in My Soul Today." When they know these, let them rise, hold hands, and sing the words as they walk in a circle to the rythm of the music
3. Remain standing for prayer by leader
4. Before partaking of the lunch, remind the children of the feeding of the 5,000 and the part the boy's lunch had in it. Lead the children to give a part of their lunch. Decide with them to whom their "offering" shall be brought. Gather the bits in a basket prepared for this purpose
5. Ask blessing upon the children's remaining lunch and upon the filled basket
6. After eating, let the empty sacks be gathered up and let each junior answer roll call with a Bible verse on giving. Have a few ready to hand to those who did not remember to learn one.
7. Sing a medley of evening hymns
8. Heart-talks: Isaiah 58:7-9. Let the group read these verses in unison and allow them to take part in the discussion of this passage. Lead them to see that the unselfish life is the rich life. Point them to the One who changes our hearts to obey His commandments and to find joy in doing so
9. Special music: Two verses of "Jesus I Come"
10. Closing prayer by leader
11. Take the juniors in a group to the person for whom the basket was designated. Let your president hand it over
12. Ask those in the home to join in the singing of a hymn of their own choice

CAN YOU DO THIS?

Can you fill in the missing words? If you do not know it, sit down and read this passage aloud three times, then try to fill in what is missing here.

"Let not your .... be ....:
Ye believe in God, believe also in ....
In my Father's .... are many ....:
if it were not so, I would have told you.
I go to .... a place for ...., I will .... and receive you unto myself, that where I am, there .... may be also.
And wither I go ye know, and the ...... ye know.
Thomas saith unto him, Lord, we know not whither thou goest: and how can we know ....?
Jesus saith unto him, I am the ......, the ......, and the ......: no man cometh unto the ...... but by ...." (John 14:1-6)

Junior Corner

TO THE LEADER

"Open the door for the children,
Tenderly gather them in,
In from the highways and hedges,
In from the places of sin.

Some are so young and so helpless;
Some are so hungry and cold;
Open the door for the children
Gather them into the fold."

Some of you will be leaning back in relaxation, basking in the summer's sun. Some of you will still be leafing, trying to find material for your summer endeavor work. They tell us it is good to "cut" lose, to forget, to rest. Why not let this summer find us enjoying Point Look Out or Inspiration Point? In other words, would it not be helpful to our endeavor work if each leader, whether in active work or not, be on the look out for endeavor material? Our ears, our eyes, our hearts will still be open whether we are resting or not. Thoughts *will* come to us. Why not "clip" these and enter them in a scrap book? It may come to you in the form of a poem, or through a message heard; it may be a project you saw worked out, or something worth while that you, yourself, thought of quite unexpectedly. It may come to you in the quiet hours with God. Why not keep a scrap book and send us a leaf from it now and then that we might print it here?

What a wonderful experience it is to stand on Inspiration Point along the Yellowstone Canyon. It is as though it were a receiving station for thoughts deep and sacred and challenging. My prayer is that, during the summer months, this page might be to you an inspiration point. Why not share your experiences of the past winter with us and your "harvest" in the summer months?

"MY CUP RUNNETH OVER"

Why not share with us?

The Great Teacher--His Method of Approach

Paper read by Rev. David Wedel before the Kansas Mennonite S. S. Convention

It is my privilege to open the discussion on the topic of the day—THE GREAT TEACHER. We have gathered here as Sunday School teachers and workers and those greatly interested in the work of the Sunday School. As such our relation to the GREAT TEACHER is a unique relation. Our work was Jesus' work. While in other work we may as completely do his will as in teaching, here our work is identical with his. Jesus, too, was a teacher even though this did not describe and define his work and mission. Teachers then, in a very real sense, are followers in his footsteps. His work is our work. He is our Ideal. He was the MASTER TEACHER. He took a dozen unlearned men and so taught them that He could leave his work in their hands. It is most esential that we should at this Sunday School convention look to the GREAT TEACHER for guidance in our endeavor to teach. Perhaps our failures in teaching are due to the fact that we are not sufficiently acquainted with the Great Teacher.

Our education has come to the place where there is no direct method of communicating the values of the Christian religion except by means of the Sunday School. While we may deplore this situation, it is perhaps much more profitable that we stop to consider what we are actually accomplishing in our Sunday Schools.

Our fruits in the endeavor of Christian education in the Sunday School are too meager; so much so that it has been spoken of in these words, "It (the Sunday School) can be estimated by its fruits and by its obvious limitations. No one will claim that its fruits are satisfactory. The Sunday School is little more than a gesture, a futile tribute to a kind of ghostly ideal which still haunts the church's conscience. To say this is no reflection upon the faithful teachers and officers who serve the Sunday School. What could they be expected to do within the limitations of a half hour per week of casual instruction, under conditions without discipline or dignity? Such a system cannot be expected to produce churchmen and churchwomen, and no one should be surprised that the recruiting of church members from the church's own sons and daughters has to be accomplished by artificial methods of evangelism and the appeal to secondary motives." That analysis is quite severe and yet is there not a great deal of truth in it?

With that much too lengthy introduction let me turn to the subject assigned to me—HIS METHOD OF APPROACH. We are dealing here with a twofold subject. We are interested in the pupil and also in the teacher, looking at both from the point of view of the teacher. By method of approach we shall understand everything involved in the process of attracting attention to the gaining of the desired end in teaching. That is to say, we include everything in Jesus' dealing with people from the time Jesus meets people, to the stage where he presents to them the particular truth needed by the individual. This paper will include nothing of the attempt to adapt Jesus method to a modern Sunday School, or suggestion for classroom adaptation. Neither will there be included a discussion of the practicability of Jesus' method for modern teaching. While these are exceedingly important, I shall confine myself to my subject and leave all application and adaptations out of consideration.

While the message with which Jesus began his ministry was identical with that of John the Baptist, it lacked nothing of that which attracts the attention of the people. The Kingdom of heaven is about to break in upon you, he said. Unless you leave your present life you will not be a part of that Kingdom. You must turn about completely. Your present way of living is keeping you out of the Kingdom. To people who were trusting in their ritual and the religious obesrvance of the fathers, this was startling. This message was different. It arrested and held their attention.

I submit to you the statement that Jesus approach was a fine use of those things which gain and hold attention. Our discussion will therefore first of all be centered upon those things which gained and attracted the attention of the people.

1. *Jesus gained attention by the use of striking illustration.* Rather than to speak in a short sentence, he often employed word pictures. When he spoke of using life in different ways and for different purposes he said, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven." To those who were spending their energy in a great deal of worry he did not say, stop worrying. He said, "Behold the fowls of the air . . . . Consider the lillies of the field. . . ."

2. *Again he gained attention by his story-telling.* His stories were short, simple, full of action. They had point. Read the story of the lost coin, how the woman lights the lamp to look for it, or the story of the prodigal son. Jesus could make splendid use of parables. As we read them we can see the exact picture he portrays. We see the sower broadcasting seed, some falling on good ground and some on unproductive ground. Or again we see the sower sowing good seed and by night the enemy comes to sow tares among the wheat.

3. *Another way in which Jesus gained the attention of the people was by statements of the new in contrast with the old.* "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." The new way is to let others strike on both cheeks; not only to go one miles but to go two miles. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy." The new way is to "love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you."

4. *Again Jesus uses startling statements which attract attention.* After his interview with the rich young ruler he makes this statement. "How hardly shall they that have riches enter into the kingdom of God." Or when he speaks of things that offend he says, "And if thy hand offend thee cut it off; for it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched. . . . And if thy foot offend thee cut it off. .

..And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the midst of the sea."

(To be concluded)

Report of Kansas Sunday School Convention

Held at Bethel College, June 6, 1937

Convention theme: "The Great Teacher." (Jesus)

The *afternoon session* was opened with singing led by Walter Graber. Rev. J. N. Smucker conducted the devotionals, based on Matthew 16:13. Special music was rendered by the First Mennonite Church choir of Newton, Kansas.

Rev. David Wedel spoke on *"His Method of Approach."* He said that because teachers are followers in His footsteps, we should look to Him for guidance. The speaker cited three methods of approach which Christ used: (1) Gaining and attracting of attention, (2) finding means of contact, and (3) preparing each pupil for the question He wished to present.

The Wichita Sunday School next rendered a choir number.

Miss Laurine Quiring of Hutchinson gave her version on *"Life as a High School Girl Sees It."* She said that life is the only important thing for each individual, hence we must do everything we can to make it worthwhile. Death is life's only obstacle. This was followed by a general song.

Rev. Albert Gaeddert discussed the topic *"His Message and Inspiration."* He related that Christ both spoke and lived his message. Jesus' message and inspiration challenge us all to study ourselves approved of God, workmen that need not be ashamed.

A ten minute open discussion on the topics of the afternoon brought out that Jesus is not only the Master Teacher but also the teachers' master.

Next followed the business meeting. The following officers were elected: Chairman—Alvin Reimer; Vice chairman—Hans Regier; Secretary-Treasurer—Elma Flaming; Retreat Committee member—Rev. Arnold Funk. The Resolutions Commitee presented the usual tokens of gratitude to God for His kindnesses, to Bethel College, to the officers, to the speakers and singers, with the following as being of special importance:

6) In view of the challenge presented to us by the fine themes: Be it resolved that we as Sunday School workers reconsecrate ourselves to Christ and His cause in a real way; and bring to our pupils the need of a definite experience with Christ.

7) In view of the present state of unrest in the world: Be it resolved that we as Sunday School workers make a more determined effort to stand fast in times of persecution and affliction.

8) Resolved, that we as a Sunday School Convention cooperate with other conferences and conventions in observing July 4 as a day of prayer for our country and the leaders of our nation, that they might lead us in a right and Christian way.

A duet from the Pawnee Rock Sunday School rendered a very appropriate closing selection, after which Rev. T. A. van der Smissen led in the closing prayer.

The *evening session* opened with a trombone solo by Leslie Sperling. Rev. Arnold Funk led the devotionals.

A children's chorus from the Brudertal Sunday School sang "Ich liebe meinen Heiland," followed by a quartet from the Alexanderwohl Sunday School and a men's chorus from the Emmanuel Sunday School.

A play, "The Unlighted Cross," directed by Mrs. Herbert Flickner, was presented by the young people of the Eden Church.

The convention was closed with the benediction.

Substitute secretary,
Elma Flaming

FAMILY CHRONICLE

MARRIAGES

Goering - Wedel. On Wednesday, June 2, 1937, Ellis Goering and Miss Esther Wedel, sister of Rev. P. A. Wedel.

Juhnke - Goering. On Friday, June 4, William Juhnke and Miss Meta Goering. Both are former Bethel students; Mr. Juhnke, a graduate, is a member of the Moundridge, Kansas, high school faculty.

Schrag - Krehbiel. On Sunday, June 6, Richard Schrag and Miss Lizzie Krehbiel. Mr. Schrag is employed in McPherson.

Flickinger - Goering. On Wednesday, June 9, Richard Flickinger and Miss Verna Goering. The bride was formerly cook at Bethel College dining hall.

Stucky - Goering. On Thursday, June 10, Milo Stucky and Miss Mabel Goering, in a home wedding. They are now attending summer school in Colorado.

With the exception of the last the above five wedding were all solemnized in the Eden Mennonite Church, near Moundridge, Kansas, and the young people are members of that large church.

* * *

Kaufman-Preheim—On May 19, 1937, at the North Churche near Freeman, S. D. by Rev. Albert Claassen, Sollie Kaufman and Nellie Preheim.

Kaufman-Lorenz—On June 15, 1937, at Rochester, New York, Ralph Kaufman, member of the South Church, Freeman, S. D. and Marian Lorenz. Reception at home of groom's parents, Chas J. Kaufman, near Freeman, S. D., June 21.

Preheim-Dick—On June 18, 1937, in the South Church, Freeman, S. D., by Rev. P. R. Schroeder, Clifford Preheim and Dorothy Dick of Dolton, S. D.

Preheim-Kaufman.—On June 24, 1937, at the North Church near Freeman, S. D., by Rev. Albert Claassen, Harry Preheim and Ada Kaufman.

* * *

Hiebert-Penner—On Thursday, June 17, 1937, at Bethel College, Newton, Kansas, by Rev. J. N. Smucker, Wallace Hiebert and Elizabeth Penner.

CENTENARY CELEBRATION OF THE COMING OF THE SWISS MENNONITES TO OHIO, July 4. *See program in Mennonite of June 15, Number 24.*

CORRESPONDENCE

Bethel Church, Mountain Lake, Minn.

We have had a most wonderful spring this year. There has been an abundance of moisture and enough warm weather to bring forth luxurious growth. At some places they have felt there was almost an over supply of moisture. Everything is lovely to look at and we feel that the drouth has taught us to appreciate some blessings that we have always taken for granted until we experienced the lack of them. We value these blessings very highly, but still more our spiritual blessings.

In January we were privileged to hear Rev. Rosenberg, a Christian Jew. He is a missionary among his own people. There we had an opportunity of seeing the Jew through the eyes of a Jew, and we learned to understand the Jew much better, and also learned to look at him with more sympathy and less criticism.

Easter morning, Rev. Arnold Schultz of Chicago spoke to an overfilled church. He emphasized especially the proofs that we have of a risen Savior. He also spoke every night the week following. The last night he showed us pictures that he had taken while studying in Palestine the past year. We noticed with great interest that there time seems to be at a stand still in contrast to our own, where nothing stands still but moves on with leaps and bounds.

For the last week of April the different churches got together and observed the D. L. Moody Centenary by having union services, with Dr. Henry Ostrum of Chicago, speaking. Each night a different church was in charge of the meeting and also of the music. These meetings were held in the High School Auditorium, for no church was large enough to seat the large audiences.

While Rev. Bartel was gone to the Northern District Conference, Rev. J. J. Balzer, our retired minister, occupied the pulpit. It is a great blessing to hear a retired minister speak and feel the deep understanding that he has of God's Word. Rev. Balzer will always remain a student of the Bible and spur the rest of us on to more study and a desire for a better knowledge of the Scriptures.

At our annual meeting last winter it was decided to have the morning services on two Sundays each month in the English language instead of only on one as heretofore. The need of a new church building was also discussed. Do we not have every reason to thank God, when we know that the number attending church services have outgrown the size of the building? At Pentecost 14 new members were added to our numbers, after they had been baptized on the confession of their faith in Christ Jesus their living Savior.

Death, the grim reaper, has been taking a heavy toll this spring. Neither old nor young were spared. One could not help but feel the uncertainty of life, even for the next day, as one heard of death entering one home after another, and several times without any warning whatsoever. It teaches us to live our lives each day as though it were our last day.—Correspondent.

REPORT OF THE GENERAL TREASURY OF THE GENERAL CONFERENCE

From Nov. 16, 1936 to May 3, 1937

Balance, Nov. 16, 1936		$1,400.92
Receipts for General Treasury:		
Hamburg-Ame. S. S. Co. Rebate	$ 6.00	
Salem Zion Ch. Marion, S. Dak.	10.00	
Saron Menn. Ch., Orienta, Okla.	13.10	
First M. Ch., Aberdeen S. Dak.	18.00	
Sum. Menn. Ch. Summerfield, Ill.	2.00	
First Menn. Ch., Philadelphia, Pa.	3.62	
Bergfelder, Ch., Mt. Lake, Minn.	3.75	
First Menn. Ch., Philadelphia, Pa.	1.94	
Hoffnungsau Ch., Inman, Kans.	4.25	
Eden Menn. Ch., Mdge, Kans.	51.86	
Inman Menn. Ch., Inman, Kans.	4.89	
First Menn. Ch., Philadelphia, Pa.,	5.60	
		125.01
Receipts for General Conference Minutes:		
North Star M. Ch., Drake, Sask.	$ 9.00	
		9.00
Receipts for General Conf. Field Secretary:		
Board of Foreign Mission	$200.00	
Young Peoples Committee	50.00	
Board of Foreign Mission	200.00	
Mennonites at Warroad, Minn.	8.35	
		458.35
		$1,993.28
Paid Out:		
Order No. 211	$ 22.50	
Order No. 213	5.25	
Order No. 215	24.40	
		$ 52.15
Paid to H. A. Fast Field Secretary for Salary, as per		
Order No. 212	$141.42	
Order No. 214	142.06	
Order No. 216	122.78	
Order No. 217	126.48	
Order No. 218	124.26	
Order No. 219	25.00	
Order No. 220	123.16	
		$ 805.16
		$ 857.31
Balance in hands of Treasurer, May 3, 1937		$1,135.97

Respectfully submitted,

K. A. Richert, Treasurer.

Secretary's Note: There was an error of 25c made in reporting a gift from The First Mennonite Church, Philadelphia, Pa., in last report. The gift was reported as $2.50 and should have been $2.25.

IMPARTIAL CHILD FEEDING IN SPAIN NOW POSSIBLE THROUGH QUAKERS

Hosts of Americans have longed to "do something" for the innocent victims of Spain's civil war, and particularly for the children. Hot sympathy has led 1,700 American youths, so it is reported, to enlist on one side alone. In ten months more than 500 of these volunteers are said to have died for the cause in which they believed. Is it not incumbent upon those of us who support the policy of isolating this war and preventing it from spreading to manifest somewhat of the same sacrificial spirit on the humanitarian side? Until recently non-partisan relief in Spain was out of the question. Now the Quakers are promising it through the American Friends Service Committee, with the support of the Federal Council of Churches, THE MENNONITES, the Church of the Brethren and other religious, peace and social organizations. Immunity from seizure is guaranteed under agreements with both the Loyalists and the Insurgent forces. A minimum of $10,000 a month is required at once. Contributors should address the Committee on Spain of the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania, making checks payable to the American Friends Service Committee.—*Peace Action.*

Note.—Rev. P. H. Unruh, Goessel, Kansas, treasurer of the General Conference Relief Committee, is ready to receive our contributions and make remittance to headquarters. During the Great War we did much to help feed and clothe German children. Can we refuse to do our bit with the starving Spanish children?—T.

« « JOTTINGS » »

—*News from Halstead Church*—Six boys and one girl were recently baptized and received into the church. Rev. H. T. Unruh and family paid the Halstead church a visit, when they came west from Bluffton, Ohio, to see their son Earl graduate from Bethel College, and to celebrate their silver wedding among their kin. Rev. Unruh preached at the morning service, May 30. The Protestant churches of Halstead are holding union evening services in their respective churches during the summer season, the three ministers taking turns in conducting the meetings, so also the choirs in rendering special music. This is a fine plan to fraternize and to build out the Kingdom of God.

—In a *Peace Meeting* at Dalton, Ohio, Rev. Carl Landes and Prof. Lantz of Bluffton College "gave very interesting and stirring accounts of present trends toward war, and how a conscientious objector fared during the World War."

—*The Midwest Farm Service Bulletin,* sent to us regularly, strongly advises that farmers should hold their wheat, for *"it seems that the farmer is certain to get higher prices for wheat this year than the present level. This is bound to be the fact unless, by rushing his wheat to market, the farmer spoils his own market.* The demand for the farmer's wheat this year will be greater than for many years, for these reasons: 1) The U. S. carry-over of wheat is the smallest since the War; it is only 90 million bushels as against 320 million bushels in 1934. 2) The Canadian carry-over this year is only 39 million bushels as against 129 million bushels last year, and 286 million bushels in 1934. 3) The European carry-over is only 485 million bushels this year, as against 1,158 million bushels in 1934. 4) Their yield this year will be 75 to 100 million bushels less than last year."

—*Get-together of Iowa churches*—The four General Conference Mennonite Churches in Iowa: the Emanuel Church at Noble, the Church at Wayland, the Zion Church at Donnellson, and the Church at Pulaski, had a get-together at Fairground stadium at Donnellson on June 20. In the forenoon they joined in a union Sunday School session. This was followed by a preaching service, with Rev. W. W. Miller giving the sermon. The exercises were interspersed with special music. At noon they had a common basket dinner at Art Hall, and the afternon was given over to social intercourse and recreation.

—*Rev. Adolph Friesen,* pastor of the Zion Mennonite Church, Donnellson, Iowa, has sent us a bulletin and a program, from which we gather that the town had a Daily Vacation Bible School this spring, in which the different churches participated, and which closed with a splendid program by the children.

—*The Mennonite Messenger,* Sugar Creek, Ohio, also reports a community Daily Vacation Bible School in that place, with eight teachers and assistants. Of the pastors of the cooperating churches. Rev. William H. Stauffer of the Mennonite Church teaches, Rev. Howell is in charge of the worship period, and Rev. Zechiel is superintendent of the school.

—BETHANY CHURCH, Quakertown, Pa.—*Rev. George S. Stoneback,* who was ordained as minister by A. J. Neuenschwander in the Bethany Church, Sunday, June 20, with Rev. Freeman Swartz, chairman of the Eastern Conference, delivering the charge to the candidate, will serve the Mission Church at Altoona this summer. In September he will take charge of the Eighth Street Mennonite Church, Goshen, Indiana, for nine months, and then complete his studies at Hartford Seminary.

—*Rev. William H. Stauffer,* pastor of the church at Sugar Creek, Ohio, will be a counsellor at Camp Kamsatahe, near Altona, Pennsylvania, June 25 to July 4. He may also spend three weeks in July at the Tunesassa Indian School in Quaker Bridge, New York, as a representative of the Mennonites at the Quaker-Brethren-Mennonite Work Camp, to help foster the interests of peace.—Mennonite Messenger.

—*The Soviet Union* is preparing a third five-year plan that is intended to catch up with and overtake the United States. — Der Bote.

—*The Institute of International Relations* held at Bethel College, June 8 to 18, was attended by 158 regularly enrolled students, while scores of others listened to the forenoon lectures, and several hundreds attended the popular meetings held in the spacious Newton City auditorium each evening. The recitals of the tangled up conditions in the world, with plans and suggestions for improvement, may not have left a very pleasing impression on some individuals who attended only a lecture or two, but those who stayed throughout and took it all in, with an unbiased mind, will admit that on the whole the Institute was worthwhile and should prove productive of a great deal of good. Some felt, however, that more of a religious woof should have been worked into the lectures and it may be well for the local sponsors to give heed to this feeling in making their recommendations to Friends' headquarters.

—The *Freeman Courier,* Freeman South Dakota, reporting from the territory where the people have experienced the seven proverbial lean years, reports "Another week has passed and prospects for a harvest are still good. We had two rains the past week." The report adds that in some places they had too much rain.

—"*Rev. Walter Gering* and family departed for their new home in Moundridge, Kansas, where he will serve a large congregation. His friendly face will be greatly missed in church and on the street . . . Rev. Gering is a born minister. . . . He is very strong with the young people, and with the old as well, as the Bethany congregation knows it . . . . It would be very hard to find one member who had anything against him."—Freeman Courier.

—*Mrs. D. O. Rupp* of Moundridge, Kansas, faithful editor of the English section of the Kinderbote — Junior Messenger, took rather suddenly ill and was confined about three weeks at the Bethel Hospital, Newton, Kansas. She is now again at her home, and is recovering satisfactorily. God be praised!

—*Der Bote,* Rosthern, Sask., reports that Manitoba has been receiving good general rains and Alberta in parts, but no such reports came in from Saskatchewan. May God graciously give the good people in those provinces the rains that will produce good crops which they so badly need to ease their burdens!

—The child of distinguished parents is, no doubt, entitled to a distinguishing name. So Mr. and Mrs. Charles Lindberg of aviation fame have named their second son, recently born, Land Morrow Lindberg, Land being the maiden surname of his maternal grandmother and Morrow that of his maternal grandfather.

—Representative Clare Hoffman, R., Michigan, rising on the House floor recently threatened to lead a well-armed army and reliable band of citizenry to the relief of Monroe, Michigan, to take care of the C. I. O. strikers, and then asked the question, "Is President Roosevelt or Lewis boss? Who does give the orders? Where do they originate?"

—The *Duke of Windsor* has now been assured a yearly pension of $250,000.

ANNOUNCING

TREASURE SONGS
for
SCHOOLS AND CHURCHES

A new Song Book especially adapted for use in Homes, Schools, and Churches, compiled by the Committee on Schools and Education of the Western District Conference, assisted by the Faculty of the Department of Music of Bethel College and other lovers of Christian songs. An excellent selection of song favorites, which will evidently fill a large place in the educational program of Churches and Christian day schools.

A collection of 291 songs and hymns, many of which have been extensively used in our Mennonite Churches, including some thirty translations of favorite German hymns and songs. Twenty-four carefully selected Responsive Readings.

This book has already sold well in the Western District Conference and deserves a place in the congregations of other district conferences.

Sample copies will gladly be sent on approval to leaders of Sunday Schools, Churches, and Christian Endeavor Societies.

This book is printed on heavy white paper and artistically bound in blue-gray fabrikoid binding. Complete Topical Index and Index to First Lines for convenience of selection.

Prices: Single copy, 95c; $9.00 per Dozen; 50 to 99 books 2½% Discount from the Dozen price; 100 books and more, 5% Discount from the Dozen price.

Orders and requests for samples may be sent to:

The Mennonite Book Concern
BERNE, INDIANA

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, JULY 13, 1937 NO. 27

EDITORIALS

IS DEMOCRATIC AMERICA SLIPPING?

Are we drifting toward a revolution, a dictatorship by the forces of labor? We already have had what the papers call "Labor Wars" in seven industrial states. Whole cities have been living in terror, soldiers have been pressed into service, bombs have exploded, bloody encounters between strikers and officers have taken place. Strange, isn't it! Tens of thousands of workmen resisting or fighting their bread givers, with armies of pickets organizing for regular battle, while national guards and police officers were concentrating for counter attacks, and all this in democratic America, under a government of the people, by the people, for the people! Strange, that appeals like the following by C. I. O. leaders have to be sent to the President: "Once again we appeal to you in these critical days. Five thousand national guards, 1,000 deputy sheriffs, and 500 police are mobilized to break our strike. Within the next twelve hours all these forces will be used in a concentrated attack on strikers. . . . in preparation for a massacre."—From a representative of those who want work and peace, not strike nor violence, we have this confession: "Work among the men in the automobile factory is becoming fierce . . . . I have not joined the C. I. O., but it looks like they will soon kick me out where I have been employed fourteen years. The C. I. O. called a strike here a 'labor holiday.' It was a disgrace to our State and Nation. The men drove their cars down town, placed them cross ways on the streets, halted all traffic, kept the newspapers from being printed, and ordered business places to close up. *Of course all stores closed for the men had clubs, baseball bats, pieces of pipes, etc.* We could not purchase a bottle of milk. And not a policeman could be found on the street. They all went home . . . . If we follow them (the C. I. O. in the direction they are going, we will soon find our country without a flag or a constitution . . . I saw men in the parade here giving the communist salute, i. e., the hands clenched and fists raised, in defiance of God. . . Are we at the point of dictatorship?" The following solemn words of warning were recently uttered in the United States Senate by Senator Hiram Johnson of California, "The most ominous thing in our national life of today is the sit-down strike. It is bad for the government and in the long run will be worse for labor."—T.

* * *

DO WE NEED THE CHURCH?

"I CAN'T AFFORD to belong to church" is the way some people put it. They have a family to support, their income is meager, they are afraid of the poorhouse. Then church seems to them an added expense they cannot shoulder. They hope some day to be better off financially, but in the meantime they will get along without the church. Now look at the other side of the argument. The church is here to help you; not to be ministered unto but to minister. Its work is to teach the Bible, to preach the good news of Christ, to help you on your pilgrimage from earth to heaven. The church is very important to you and your family. Its message means everything in your life. Christ is the pearl of great price; without Him, other possessions have no true value. If you are poor, if you are afraid of the future, if you are discouraged, if you are tormented by fears—then you need the church. Its worship, its fellowship, its ministry should help you over the rough places. It should give direction and meaning to your life. It should inspire you to be a good soldier of Jesus Christ, in season and out of season. The church needs financial support; but it never asks for something which you have not got or cannot afford. Its first concern is not yours, but *you*. If you are poorer than the woman who had only one mite, you need the church and the church welcomes you.—Lester Hostettler, in "The Herald."

FAITH AND HEALTH are closely related. It is difficult for a dyspeptic to maintain in his life the joy and radiance, the hope and love that shines out of the Gospel pages. It is, on the other hand, difficult to keep your body at its best without the moral restraint, the peace, and the confidence, which comes from religious faith. We give much attention to our physical health. And this is right. But our spiritual health is still more important, the elder, John, prayed that Gaius may "prosper and be in health, *even as thy* soul prospereth." 3 John 2.—L. H.

FOREIGN MISSIONS

P. H. Richert

Announcement and Request

Dear Mission Friends:

The Lord has answered our prayers for new workers in China. D. V., Brother and Sister Albert Jantzen, who have served the Ransom church for some years, are willing to go to China this fall.

The installation and ordination service is to be held on Sunday, July 18, 1937, in the home church of sister Jantzen, Medford, Oklahoma. Brother Jantzen comes from Paso Robles, Calif.

In the forenoon there will be a mission service, and in the afternoon the installation service. In the evening the farewell service is to take place. All mission friends are invited to take part by intercession and personal presence.

For forenoon and the evening the local church will make the program.

The program for the afternon is as follows:

Song

Scripture reading, prayer and opening address—John Lichti

Song

Mission sermon—P. H. Richert

Mission sermon and officiation—P. P. Wedel

Remarks—Brother and Sister Jantzen

Collection

Close

These new workers are scheduled to sail on September 11th from Seattle on the Jefferson and we are glad to report that with them will go another new worker from Lansdale, Pa., Sister Etta R. Davis, and also sister Elizabeth Goertz, who returns from her furlough.

On Oct. 6th, three workers are to return to India on the S. S. Queen Mary from New York, namely Brother and Sister W. F. Unruh, and sister Helen E. Nickel. With them a new sister is going, Eva Pauls, a nurse who is much needed there. Sister Pauls is from the Bethel church, Inman. The workers in India sent a special plea for a new nurse.

This makes 8 workers to be sent this fall, which will be a heavy load for our treasury. But in view of the good harvest this year, the Board felt that the mission friends would be able and willing to carry the load. We wish to make a special appeal herewith for traveling money above the regular contributions for salaries, etc. One good mission sermon every month in every church would no doubt be a sufficient reminder for all these needs.

With thankful hearts for the past, and with hopeful prayers for the future,

In the name of the Board,

P. H. Richert, Sec.

* * *

EVANGELISTIC COMMITTEE REPORT

to the Worker's Conference at Kai Chow, China, Nov. 1936 (Concluded)

Women's Work

The Biblewomen help along at instruction classes, and teach in women's groups throughout the field. Some are stationed at certain places while others again are shifted from place to place, as the local need of help arises. Some visitors have been struck by the fact and have been amazed, that so many of our Christian women use their Bibles and song books in the services. This is a direct fruit of this faithful and persistent work of teaching them to read and use their Bibles.

4. The Churches

The larger churches have continued on the former principles and ways of working. There have been changes in the pulpits of most of them. In no case, however, has the change resulted in retarding the progress, but rather they have strengthened the work. The smaller churches in the country are going ahead very slowly. Even the last year's offer of part support, if they provide a suitable meeting place and engage an evangelist, has so far not yet been accepted in all the churches. Not that they are unwilling to engage a worker, but in the last few years the crops have been rather poor and the struggle for existence is very real. Some have not the buildings ready, but are working ahead with plans and are using the time to raise funds. In most churches catechism classes have been held twice during the year, and some even had a week of revival meetings. All the churches register definite spiritual growth, for which we praise the Lord.

5. Instruction Classes and Baptisms

As before catechism and Bible instruction classes were held in all churches twice this year. The total number of inquirers was 760 and the number of baptisms was 139. So the Christian constituency is steadily growing. In a number of places where we have no church so far, we have opened Bible classes and thus helped them along in acquiring Bible knowledge.

6. Revival Meetings

Rev. Wang Hun Ch'en of Ts'ae Chow Fu last fall held a series of meetings in the K'ai Chow City church. Chao Te Li from Peiping held meetings throughout our field. This summer Wang Hun Ch'en again with Liu Mung Shun as song leader held meetings in Tung

Ming, Ta Sang Shu, Ch'ang Yuan, Chin Ch'i, Uang Ts'un, Tsing Feng, Nan Loa and Tamingfu. Rev. Wang P'ei Ch'ien of K'ai Feng has of late joined the band for two or three weeks campaigns. From all places come good reports of new converts and believers revived. The most outstanding meetings were those in connection with the twenty-fifth anniversary of our mission. Mr. Wang Ming Tao of Peiping is a well known evangelist. We thank God for the earnest messages of the Gospel that he brought on that occasion. May the Word of God continue to be powerful in our midsts!

7. Vacation Bible Schools

In the line of vacation Bible schools we have not been able to increase very much above the last year's figures. The report shows, that for about a month, 734 pupils regularly attended, and that over forty teachers, largely volunteers, taught. Besides these schools some efforts were made in several country places to teach classes. However, because they did not follow a regular course, they have not been included in these figures.

This report is only a short synopsis of the work done. There is also much evangelistic work done through the Bible school and hospital, of which other departments can report. May it all be richly blessed from above!

The Great Teacher--His Method of Approach

Paper read by Rev. David Wedel at the Kansas Mennonite S. S. Convention

(Concluded)

There are other ways of gaining attention which Jesus uses, but we must let these suffice for the present. We will turn rather to the matter of finding a point of contact with his pupils. Jesus always dealt with people where he found them. His experiences were those of the people. He used illustrations from nature and from common life of the people. His stories were events of everyday life. His teachings grew out of his immediate situations. When he saw fishermen at their work he said to them, "I will make you fishers of men." To the people who tried to make him their King because he had fed them, he uses this event as a point of contact to tell them of the "bread of life." His lesson on forgiveness grows out of the situation when Peter questioned his Master about how many times he should forgive his brother. Jesus uses this as a point of contact to say that forgiveness is a matter of "seventy times seven." Always Jesus finds some means of contact which is present in the situation in which the pupil finds himself.

Another bit of technique which Jesus employs is that of using the question in preparing the pupil for the lesson which he wishes to impress. He was an excellent questioner. He prepared his pupil by questions and by conversation. He believed that teacher and pupil must work together in discovering a truth. When a man came to Jesus with a question, he usually asked one in return. "What shall I do to inherit eternal life?" "What is written in the law? how readest thou?" When on one occasion Simon was worried over the presence of a sinful woman, Jesus told the story of the man who forgave two debtors, to one he gave a large sum, to the other a small sum, and then he asked, "Tell me, therefore which of them will love him most?" "He, I suppose, to whom he forgave the most." In every situation Jesus knew how to prepare the pupil by conversation and by question for the truth that he wished to impart.

Two other things that helped to make Jesus an accepted teacher must be mentioned. He was himself the embodiment of that which he taught. Consequently he was himself the Ideal which he held up before his pupils. Again Jesus knowledge was adequate for the task. He knew the truth and he knew the pupils. He was quick to discern the needs of the doubting, sinful, self-righteous or perverse individual.

In concluding this paper I wish to show Jesus in one actual teaching situation, where he deals with a difficult pupil. I am using the account of the Samaritan woman at the well. You are familiar with the story, so I will not read the account. Jesus was seated at the well when the Samaritan woman came to draw water. In all probability she had no intention of speaking to Jesus. But Jesus begins a conversation with a very ordinary request, one which was perfectly common and appropriate. "Give me to drink." That is the point of contact with this pupil. This ordinary request might have the effect of lessening emotional tension of having a perfect stranger speak. In this case it did relieve the tension in spite of the woman's reference that she was a Samaritan. This reference to her status gave her an outlet to her pent up feeling when a Jew spoke to her, who she feared did not know that she was a Samaritan. His frank and simple request may have inspired confidence, since it was not conditioned by any other remark. Jesus uses her remark for a clue to what he wants to say to her. "If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." "If thou knewest," that phrase is used to arouse her curiosity to the extent that she forgets self and all that has kept them at a distance. She is ready to receive more information, herself asking the question that bothered her about this conversation. "Sir thou hast nothing to draw with, and the well is deep, from whence then hast thou that living water?" Now is the time to make her want this living water still more, so Jesus says, "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst." This statement of Jesus serves further as a connecting link between the physical satisfaction (the level on which this woman lived) and the higher truth he wanted her to attain. Now she is willing to learn of his water but Jesus does not think that she is ready. He begins to talk about her family situation. She tries to meet his question about her husband with evasion. Jesus recognizes her answer as such and turns it into a frank admission, which she must affirm. He not only meets her evasion but states the truth about her family situation which was not pleasant to her. He breaks down the resistance that she has maintained toward him up to this point. He makes difficult admission on her part unnecessary.

Now that she is face to face with her life situation, her attitude changes. She now desires help from Jesus. She is bothered with a religious question, one about the place of worship. Now all inhibitions have been removed. Everything that stood in the way to the presentation of a truth is gone. Jesus can now present the truth he wishes her to know. In the words of the topic we would say, here ends the approach of Jesus. Everything up to this point belongs to it. Now the truth can be presented.

Let me summarize the approach of Jesus in this situation. He helps the pupil through the following stages in preparation for the lesson to be taught: 1. Intense emotion being addressed by a stranger, a Jew. 2. Gaining of confidence in the teacher, 3. The change of attitude from evasion to a desire for help.

Jesus method of approach, as I see it, may be summarized as follows:

1. Gaining the attention of those to be taught
2. Finding a point of contact
3. Preparing each pupil for the particular lesson to be taught.

Schools and Education

D. J. Unruh

THE EFFECTIVE SUNDAY SCHOOL

The Importance of the Sunday School

America has become the most lawless nation in the civilized world. This is the testimony of the American Bar Association. Police commissioners and jurists declare that 80 to 90 per cent of our criminals today are under 25 years of age. Alongside of this alarming condition there is another more appalling condition; the woeful neglect of religious education, to say nothing of the lack of Bible teaching. Too much of our modern religious education occupies itself with remote problems of social reform and internationalism, and neglects the weightier matters of personal salvation from sin's guilt and dominion.

In the field of religious education there is not an institution that reaches as many lives as the Sunday School. It may be said that it is the church's most effective agency. It ministers to its constituency and reaches out as a recruiting agency to the unsaved. Whether in the rural areas, the small town, or in the city, invariably the Sunday School attendance is far greater than the attendance at any other service. This places the Sunday School in a strategic position to teach the Word of God, to transform and mold lives after the image of Christ. The importance of this ministry can hardly be over-estimated. An outstanding military man recently said, "The army cannot save the nation. The Navy cannot save the nation. Nothing but multiplying Sunday Schools, until they are as thick as school houses, can save the nation." It is important that these Sunday Schools teach and inspire faith in and obedience to the Word of God, that they exalt the Lord Jesus Christ as the only Saviour from sin and that boys and girls, men and women be led to accept Him as Saviour and Lord.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

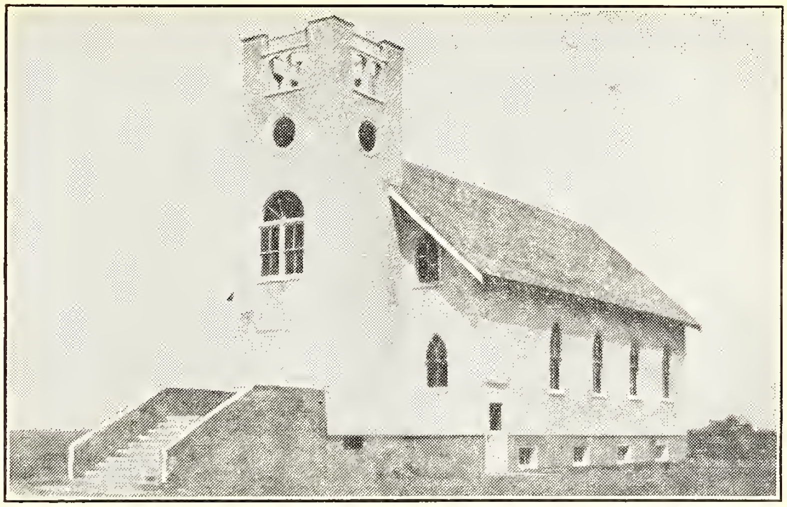
Here is a need that is felt in every community. The Sunday School offers the best facilities to meet that need and our love for our Lord should stir us to Christian action. Read Matthew 9:36-38.

The hope of the nation and of Christendom, and of the lands called heathen, alike is to be found in the indoctrination of little children in the knowledge of God's truth; for the missionaries will tell you that the adult heathen population of today are to die heathen; the minister will tell you that the adult, virtually heathen population of Christian lands today are to die in that condition, unless God showers down altogether unprecedented grace—with only such occasional exceptions as confirm this general and terrible law. If this is so, the hope of Christianity is in childhood. Towards children must be directed the work of the sappers and miners of the church. Here is the weak point of the enemy's fortress. Here let the breach be made, and his topmost turret shall be laid low.

—C. D. Foss.

Bethel Mennonite Church

Wolf Point, Montana



This church was dedicated Sunday, June 13, with appropriate ceremonies. Much credit for its erection belongs to the building committee, Ferd Zerbe, N. F. Toavs and Frank Toavs. The church stands as a monument to the faith of the people in God and this country. Many sacrifices were made in securing the church building, which cost a little more than $2,200 and is debt free. The lumber was purchased from the Farmers Lumber Co., and Mr. Nason has taken a great interest in the promotion and proper erection of the building.

The Mennonite people settled on the Ft. Peck reservation in 1917. Their first gathering was held on May 5th, 1917, and was called together by Missionary Schrag from China. As a result of this meeting a Sunday school was organized the following day at the home of J. S. Schmidt. Until 1929, meetings were held in homes and schoolhouses. That year the basement of the present church was built and served as a meting place until the completion of the present church.

On July 27, 1924, the people joined together and formed a local assembly with 18 charter members. This number has increased until now there are 66 members of the Bethel Mennonite congregation.

From time to time men have been sent by the Northern District Conference to serve as pastors. Among those sent to this field were Rev. D. D. Eitzen of Los Angeles, Rev. J. C. Kaufman of Moundridge, Kansas, Rev. Clyde Dirks, Hutchinson, Kansas, who was the first pastor. Rev. Albert Schultz, the present pastor, has served three years.

Resolution by Northern District Conference

Resolved, in reply to the proposed plan of organization of a Mennonite Seminary under consideration by the General Conference Board of Education:

1. That the Northern District Conference is interested in the establishment of such an institution, only on the foundation of the Scriptures and under the control of various interested branches of the Mennonite church, without any official Board representation other than by election of conferences.

2. That we commit ourselves to the seeking of a solution to this problem by prayer.

3. That we hereby authorize Rev. J. F. Epp, president of the N. D. Conference, Rev. P. R. Schroeder, Pres. of the General Conference, and Rev. H. A. Klassen, during our next conference year to represent the Northern District Conference in communicating with the General Conference Board of Education on the Seminary question.

P. A. Regier, Sec.

The word of God is solid; it will stand a thousand readings; and the man who has gone over it most frequently and the most carefully is the surest of finding new wonders there.—James Hamilton.

PUBLICATION

The Annual Report of our Book Concern has just been placed in the hands of the Board of Publications. It is quite encouraging as far as the sale of books and periodicals is concerned, with the exception of THE MENNONITE. This old sinner is true to form. For nearly fifty years this paper has been the *Sorgenkind* of the Concern and the Board of Publication, with an average annual deficit in excess of $1,000.00. This year it is in *the red* to the extent of $637.60, with $1,232.75 due the Concern on arrears, figured only on the January 1937 basis. The full amount of dues would probably be close to $2,000.00. *One wonders if it might not be possible for the English speaking churches with their ministers and readers to get busy and by concerted action stop these deficits. All that is needed is (1) to get three or four hundred more subscribers; (2) and then see to it that the subscriptions are kept up and paid.* The German speaking constituency of the Conference somehow manage not only to keep der Bundesbote out of debt, but a little ahead. Why shouldn't the Mennonite fare just as well?

Sunday School Lesson

• *A. S. Bechtel*

July 25, 1937

GOD PREPARES A PEOPLE

Exodus 11:4 to 12:36 *Printed 12:21-28*

Introduction

Moses and Aaron went to Pharoah with God's demand that he let His people go into the wilderness (5:1) to hold a feast. Pharoah rejected the plea of Moses. "Who is Jehovah that I should hearken to him and let Israel go?" He greatly increased the oppressive burdens and bade his taskmasters to treat them more harshly (5:1-14). God sent Moses unto Pharaoh repeatedly to plead for Israel. There followed the long struggle during which Egypt suffered fearfully from the ten plagues divinely sent, so that the Egyptians might know that Jehovah is the true God. Moses, strong in the justice of his cause and Pharaoh, the very incarnation of the power and might, were the opponents in this contest. Moses was the representative of God, Pharaoh resisted God himself.

God Institutes the Passover vs. 21-23

In God's wisdom the hour for deliverance had come. Before the last, most fearful of the plagues was sent, God gave to Moses definite directions for their departure and the institution of the Passover (12:1-20). Israel was now under the direct government of Jehovah with Moses as leader and guide. Success now depended on their implicit faith in Jehovah and full obedience to His commands. This must needs be burned into their consciousness and they must by a solemn act, as a united people, avow their readiness to obey. God provided this in the Passover feast.

A lamb was to be slain, without blemish—the best they had—an offering to God. He deserves the best we can bring to Him. Very specific were the directions by which the families of the Israelites could be saved from the angel of death (vs. 22, 23). Those sheltered behind the blood of the sacrificial lamb, were safe. Obedience to the directions of God was purely voluntary. The blood sign on the door was proof of their faith in Him and respect for His authority. With this united pledged obedience, Israel was now ready to leave Egypt, to carry out God's great purpose for them.

A Perpetual Memorial vs. 24-28

God gave directions for the yearly observance of the miraculous deliverance in Egypt, a great national memorial, so that their children would be reminded of God's love and mercy (v27). The Passover would always remind them of God's care for them. It would be a testimonial to the truth of their religion. The emphasis is upon the sacrifice which is the very soul of the Passover.

Israel celebrated God's grace in their deliverance from Egypt. We celebrate it in our redemption through Christ, our Passover (1 Cor. 5:7). He, the spotless Lamb, became our Sacrifice. The Israelites were safe when the blood was sprinkled on their door-posts. We are safe when Christ's blood is sprinkled on the lintels of our hearts.

Nuggets of Truth

The designs of evil men can not wreck God's plans.

Memorials are necessary to fasten events and their significance in the memory.

God wanted Israel to now that He would redeem them.

The Passover was to Israel the time of new beginnings. We enter into new life through Christ.

Our safety lies in the blood of Christ.

God prepares a people in so far as the people make preparation for Him.

Sermon Sketch

TWO KINDS OF PEACE AND WARFARE

(Sermon outline on Peace by request of the Peace Committee of the Western District)

P. H. Richert

Text: "The God of Peace shall bruise Satan under your feet shortly." Rom. 16:20.

Introduction: *This text shows clearly that there are two kinds of peace, one of which is a godly peace, because God is a "God of peace," and the other is a devilish peace, because it would be a peace with Satan, instead of "bruising him under our feet."*

I. What is godly peace?

1. *It is, first of all, our peace with God in Christ,* who is "our peace," as Paul says.

2. *It is our peace with God's children,* not only with the best of them, but also with the worst of them. All those who have peace with God through Christ are my brethren, and I must not hate them nor fight against them either by word or sword, even if I have to fight against their errors and sins by the sword of the spirit.

3. *Godly peace is also this, as Paul puts it: "If possible, as much as lieth in you, live peaceably with ALL men."*

Four things are expressed or implied in this passage:

a. It is not always possible to live in peace with all men.

b. Some men will hate and fight even the best and most peaceful people, as they did even the Prince of Peace.

c. All we can do scripturally in such a case, is to try to overcome evil with good, pray for them, preach Christ to them, and if necessary suffer, rather than injure them.

d. But we should never make peace with their sins and errors.

II. What is devilish peace?

1. *It is that peace, which prevents us from cooperating with God* as our text expresses it. God wants to use "our feet" to bruise Satan, and we should permit him to use them, and readily cooperate with God, no matter what it costs. It cost Christ his life, and the same has been true of thousands of his followers.

2. *All pace with Satan, sin, and worldliness is sin.* Such peace leads to open war with the sword very often. Senator Sloan told me in Washington shortly

after Congress had voted for the last war: "We senators knew that it was wrong to vote for this war, but we did it anyway, because we were cowards." They did not want to take up the spiritual fight with the press and the war makers, because they might lose their reputation and their office.

2. *It is also that peace, which some preach today for the heart, which promises forgiveness without Christ,* just because God is love.

3. *It is also that toleration that for the sake of peace permits false teachings to come into the church.* We should never hate heretics nor fight them personally, but rather hate and fight their heresies.

4. Dr. Richards from England who spoke in Bethel College this summer during the I.I.R., even went so far as to call England's peace with Mussolini wrong, not because Richards believes in war (he is as nonresistant as any Mennonite), but *because he claims England kept peace with Mussolini because of selfish ease etc., and not because England thought war was wrong.* He said that any one who believes in war, should fight with the sword against sin and evil in this world.

Conclusion.—All this shows us, how necessary it is for us to keep our eyes open and look closely at all peace movements today, and join up only with those that pursue a godly peace, and a spiritual warfare against evil, by the grace of God.—Amen.

CORRESPONDENCE

Brudertal Church, near Hillsboro, Kansas

Baptism was held in our church on Penticost. Seven young people were admitted into our fellowship. Two Sundays later Communion was observed.

Mother's day an impressive service was held. Five young babes were consecrated to the Lord. May the Lord bless the little ones as well as the parents.

Our yearly vacation Bible School held five weeks came to a close June 4th. In connection with this close, consisting of a well rendered program given in the forenoon, our Sunday School had our all day picnic.

Several of our Mary Martha Circle members and Rev. Arnold Funk attended the Institute of International Relations held at Bethel College.

We are looking forward to the time when Elizabeth Goertz will spend a few days with the home church, before she returns to the mission field in China, in September.

Our church is joining in on the Union meetings held in July and August in town, on the First Mennonite Church grounds.

Mrs. Jacob E. Rempel, Corr.

Mennonite Church, Alsen, N. Dak., June 25

Dead Editor:

Prospects for a good crop are good here. If the Lord will grant his blessings upon it, we should get a good harvest. We had a very good rain the 23rd, but it is reported that they had hail in places. In our church we are still trying to foster and promote the spiritual life, though it seems to go hard at times. On Mother's Day, May 9, we had a good program, and June 17 we had the County Sunday School Convention at our church, with representatives from all churches. It was very good, and we hope that all that was said and done added to the honor and glory of God.

May 3 our minister, Rev. Duerksen, and Mrs. Duerksen went visiting in South Dakota. We are glad they are home again. Sister Steile (?) had an operation on May 21 at the hospital in Greenforest. She is now almost well again, God be praised!

On May 31 we had the pleasant privilege to have the Senners from South Dakota with us. This proved to be a blessing for us. Come again!

Mrs. J. Kunkel, Corr.

Salem Mennonite Church, Dalton, Ohio

Miss Inda Sprunger of Berne, Ind., Young People's secretary of the Middle District, spoke to the Women's Missionary Sewing Society during their session on May 8th, to the Juniors at the church the next morning, addressed the general assembly of the Sunday School session, led devotionals for the morning services and gave a message in the evening at the session of the C. E. Society. Her messages were concise and inspirational, adapted to our special need in renewing the interest in Christian work. The same evening a young Japanese couple, Mr. and Mrs. Theodore Chinnen from Auburn, N. Y., also spoke to the assembled. They stopped with friends here on their way to Hawaii, their former home, where Mr. Chinnen will have charge of a church.

Sunday, April 25, a delegation of our Christian Endeavorers attended the county C. E. convention at Burbank.

A Peace Conference convening at our church on Sunday afternoon and evening of May 23, attracted over eighty visitors from a distance. Speakers were Rev. Carl Landis of Cardale, Pa., Prof. Russel Lantz and Rollin Moser of Bluffton College. And in the evening Prof. Holtcamp of Bluffton favored the audience with a recital of organ music.

Miss Helen Nickel, missionary on furlough from India, spoke interestingly and impressively to the Women's Missionary Sewing Society during its monthly meeting on June 5 and gave impressive messages at our church on Sunday morning and evening of June 6. Miss Inna Schnick of Pandora, missionary on furlough from Jimma, Ethiopia, brought us a gospel message on June 20 and gave us a picture of conditions at their station in the interior of the Dark Continent. On the same Sunday we had children's services in the forenoon and in the evening, with a good program by the children. On Sunday, June 27, Rev. Vernon Sprunger, missionary on furlough from the Congo Belge, Africa, in a message at our church, answered the challenge of whether missions pay, by observations and personal experiences, and gave convincing evidence of the immediate need of active interest in this cause.

The pastor, with wife and son made a visit to the home of his parents at Milford Square, Pa., the middle of June. On the Sunday of his absence Stanley Tschantz spoke to the congregation.—Mrs. L. E. Amstutz, Corr.

West Swamp Church, Quakertown, Pa.

What blessings the Swamp charge has this spring! The effect will undoubtedly show in the growth of missionary interest.

Several weeks ago we had the unusual privilege of having missionaries from three different countries in our church for the same meeting. We had most inspirational messages from Miss Helen Nickel of India and Miss Mary Schirmer from Arizona. The latter giving us the added pleasure of seeing her Indian boy, Paul Andrew. In the audience also were the Missionary Boehrs of China. Christ's commission to go into all the world should mean more than ever. Miss Nickel spoke at the Junior, Intermediate and Senior C. E. Conventions.

One June 11 and 16 we had another treat when Miss Elizabeth Goertz was in our charge.

Surely a greater knowledge of the joys and problems of our missionaries will yield results which cannot all be estimated. Our prayer is that we may do all we can both materially and spiritually. Let all give their fullest support to this greatest work of harvesting precious souls. Correspondent

Bethel Church, Wolf Point, Montana

Dear Editor and Readers:

I'll give a brief summary of the happenings in our congregation the past church year.

I'll first mention the visiting ministers, missionaries and their wives that visited us the past year: Rev. David Schultz, Avon, South Dakota, preached; Rev. D. S. Wipf talked on Freeman College; Peter Voth, missionary from India, spoke on his field; Rev. and Mrs. J. A. Tieszen served us, Mrs. Tieszen sang several solos; Rev. and Mrs. Duerksen, missionaries from China, held services in our church.

On Sunday, September 13, seven girls and Robert Heinricks were baptized. The same evening those that had been baptized and Mrs. Robert Heinricks were taken into the church membership, and on Good Friday we had the Lord's Supper.

Our choir broadcast a Christmas and an Easter program over our local station KGCX.

On May 2, 1937, the church gave a reception in honor of Mr. and Mrs. Arnold Goerz. Mr. Goerz is a member of our church. On June 3 the Ladies' Aid served lunch in the church basement for the Freeman College choir.

June 10, 1937, Rev. P. P. Wedel of Moundridge, Kansas, preached for us, and June 14 Rev. and Mrs. August Ewert, missionaries from China told of the habits, customs, and superstitions of the Chinese people. June 15, 1937 we had our annual church meeting. Plans and arrangements for the coming year were made. Several changes in the Sunday School classes were made. A. F. Toavs was elected deacon of the church. Rev. Albert Schultz will serve us another year.

The past year has been a very busy one. We have completed our church building and our church is debt free. That is something to be very thankful for in these hard times. June 13, 1937 was a big day, the dedication of our church. About one hundred cars were there and over four hundred people attended the dedication services.

Western District C. E. Convention

To be held at the
First Mennonite Church, Newton
July 25, 1937

CONVENTION THEME: "TURNING THE OTHER CHEEK"

Afternoon Session—2:30

Devotional—Rev. Walter Dyck, Chairman
Music—Tabor C. E. Society
Talk—"What Does it Mean?"—Dorothea Franzen
Music—Young People's Choir, Newton First Mennonite Church
Talk—"It it Practical?"—Maria Wiebe
Music—Hutchinson C. E. Society
Talk—"Does it Pay?"—Herbert Miller
Music—Emmaus Ladies' Chorus
Talk—"What the Retreat has Meant to Me"—Hilda Wiebe
Closing Song and Prayer

Delegate Luncheon—4:30

Music by Lehigh, Garden Township, and Swiss Churches

The Business meeting will be held immediately after the luncheon. This meeting is open to all who are interested.

Evening Session—7:30

Song Service—Congregation
Music—Harmony Four Male Quartette
Scripture and Prayer—Leader
Music—Hoffnungsau Male Chorus
Xylo-Marimba Music—Mrs. David Kasper
Music—Harmony Four Male Quartette
Address—Rev. Walter Gering
Music—Hoffnungsau Male Chorus
Closing Prayer and Benediction

As in previous years, each C. E. Society in the district is to be represented at the business session by delegates chosen on the basis of one delegate for each twenty members or fraction thereof. There is a twenty-five cent registration fee for each delegate. Names of the delegates and their registration fees should be in the hands of the secretary by July 15th.

If you have not sent your donation toward sending a missionary to the foreign field, please do so before the convention if possible.

Amelia Mueller, Sec.-Treas.

CHRISTIANITY bears all the marks of a divine original; it came down from heaven, and its gracious purpose is to carry us up thither. Its author is God; it was foretold from the beginning, by prophecies, which grew clearer and brighter as they approached the period of their accomplishment. It was confirmed by miracles, which continued until the religion they illustrated was established. It was ratified by the blood of its author; its doctrines are pure, sublime, consistent; its precepts just and holy; its worship is spiritual; its service reasonable and rendered practicable by the offers of divine aid to human weakness. It is sanctioned by the promise of eternal happiness to the faithful, and the threat of everlasting misery to the disobedient.—Hannah More.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andres

Sponsored by
the Young People's
Committee of the
General Conference

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THIS FREEDOM WE TALK OF

The swing of events as we read them in our daily newspapers makes any thoughtful reader examine critically our concept of democracy. The movement of great masses of underprivileged people for a something which is called Freedom, which they feel they do not posssess, and which they feel it is their natural right to possess. We do not need to speak of a revolution not bounded by social strata nor national boundaries, but a movement of the mind of mankind, breaking through old established patterns like "new wine in old wineskins."

Just what do they mean? What do they want? What are they after? Will they be satisfied when they get it? Will they know what to do with it when they have it? I do not recall reading a finer bit of philosophy on the question anywhere which so incisively cuts down to the very rock of it, as a little passage from Bogoslovsky's THE IDEAL SCHOOL:

"To me, personally, the nature of freedom is best crystalized in terms of a mental picture; I see myself driving a car; before me are many roads radiating in different directions, but every road is blocked either by a red light or a gate. I can't go ahead, my freedom is nil; as any motorist knows, the situation is most irritating and uncomforatable. Gradually, however, one after another the red lights change into green ones. The more green lights appear, the more my freedom increases. When there are no more red lights in sight, my freedom is complete. I can go anywhere I wish. But where do I wish to go? Which road shall I take? This is the main question, in the solution of which the green lights of freedom are of no help whatever. Everything depends on my purpose, on what I want. If I want rest, a hike, the beauty of nature, or the glory of solitude, I take the road to the mountains or the ocean. If I wish to study, read, work, investigate, I go to some dull but respectable university town. If I like noise, mobs, excitement, and vulgarity, I drive to some Coney Island. If I am handy with my 'rod,' versed in racketeering, fond of the lazy and 'swell' life, and do not worrry about 'being taken for a ride,' I turn to Chicago. All these escapes are made *possible* by freedom, but not *led* by it. The main and most difficult problems always arise when freedom, has already been gained. All revolutions show that."*

Bogolovsky then goes on to quote Walter Lipmann's *Preface to Morals,* thus:

"We have come to see that Huxley was right when he said that 'a man's worst difficulties begin when he is able to do as he likes.' The evidences of these greater difficulties lie all about us: in the brave and brilliant atheists who have defied . . . God, and have become verry nervous; in the women who have emancipateed themselves from the tyranny of fathers, husbands, and homes, and who, with the intermittent but expensive help of a psychoanalyst, are now enduring liberty as interior decorators; in the young men and women who are world-weary at twenty-two; in the multitudes who drug themselves with pleasure; in the crowds, enfranchised by the blood of heroes, who cannot be persuaded to take an interest in their destiny; in the millions at last free to think without fear of priest or policeman, who have made the moving pictures and popular newspapers what they are."†

Thus we see man being thrown back upon something or someone Higher than himself, for an interpretation and guidance in the use of that freedom. Happy is that young Christian who finds this Higher Source, and who has revealed to him what the mind of man, yea, even the philosopher himself, cannot reveal—the eternal and abiding things worth going after. The sense of values is not generated; it is revealed.

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*B. B. Bogoslovsky, *The Ideal School* (New York: Macmillan Company, 1936), pp. 64-65.

†Walter Lippman, *A Preface to Morals* (New York: The Macmillan Company, 1929), p. 6.

* * *

THE UNIVERSE GOD MADE

Topic for August 1, 1937

Gen. 1:1-8, 31; Ps. 8:3-4; Ps. 19:1-2

(Consecration Meeting)

Meditation

M. July 26

"This is my Father's world,
He shines in all that's fair,

In the rustling grass I hear Him pass,
He speaks to me everywhere."

T. July 27

"I need not shout my faith
Thrice elequent
Are quiet trees and the green glistening sod,
Hushed are the stars whose power is never spent;
The hills are mute—yet how they speak of God!"

W. July 28

"Give me Thy harmony, O Lord, that I
May understand the beauty of the sky,
The rythm of the soft winds lullaby
The sun and shadow of the wood in spring
And Thy great love that dwells in everything."

T. July 29

Ps. 8:3-9. Which is the more marvelous: God's wonderful works of creation in our universe or Man's God-given ability to comprehend it, be it in very small measure.

F. July 30

Job. 40 and 41. Job searches for evidence of God's authorship of the universe.

S. July 31

Ps. 42:6-8. The deep of man calls unto the Deep of God."

"But chief of all Thy wondrous works
Supreme of all Thy plan,
Thou hast put the upward reach
In the heart of man."

Sun. Aug. 1.

The Universe God Made. Gen. 1:1-8, 31; Ps. 8:3,4; Ps. 19:1-2.

Program Suggestions:

1. Why or what is it that eternally in the heart of man there is the worship of some god, regardless of having heard the Christian gospel? Ps. 42:1-2; Acts 17:23; Rom. 2:12-15. Discuss and name some specific points.

2. God's creation is as broad as our imagination can picture and infinitely much beyond. Think of some most earnest desires of mankind. Are they creations of God? Has God in His creation something to satisfy them?

3. The "Universe" must include more than merely the visible things. "That which we see passes away." Thus, is not the spiritual realm more real than the physical? Courage, kindness, human sympathy are some qualities of the spiritual universe. What others can you think of? A suggestion is given in Job 38:36b.

4. We often speak of finding God's will. What is natural law? Discuss some practical applications of showing how it is God's will. What other than God's will are the laws of human relationships?

5. Have several members tell what to them in our universe is most revealing of God, and the how and why of their choice.

6. Gen. 1:27-28; Gen. 2:20. Marriage is one of God's most sacred creations. His method of providing for more personalities, more souls to develop to perfection.

7. Discuss the absolute regularity concerning the solar system, return of the seasons, of mathematical law and of "like begets like" in flowers, animals and fruit.

8. Think of ways God has provided for defense of various animals and plants. Horses, cattle, deer, snakes, lizards, cactus, thistles, and so forth.

"My garden is a lovesome thing—
God wot!
Rose plot
Fringed pool,
Fern grot
The veriest school
Of peace; and yet the fool
Contends that God is not—
Not God in gardens! when the sun is cool?
Nay, but I have a sign!
'Tis very sure God walks in mine!
—Thomas Edward Browne

* * *

What blessedness it is to dwell amidst this transparent air, which the eye can pierce without limit, amidst these floods of pure, soft, cheering light, under this immeasurable arch of heaven, and in the sight of these countless stars! An infinite universe is each moment opened to our view. And this universe is the sign and symbol of Infinite Power, Intelligence, Purity, Bliss, and Love.—W. E. Channing.

INTERMEDIATE DEPARTMENT

MAKING LEISURE TIME COUNT

Topic for August 1, 1937

What the Bible Teaches

July 26. The shortness of time. Jas. 4:13-17
July 27. Give time to God. Eccl. 12:1-7
July 28. Give time to study. Luke 2:41-52
July 29. Give time to charity. Acts 9:36-43
July 30. Give time to help suffering. Acts 3:1-11
July 31. Give time to higher living. Ps. 119:9-16
Aug. 1. Topic—Kill time? Put it to good use. Eph 5:15-21

Hymns of Praise

"In His Keeping"; "What If It Were Today"; "To The Work"

Worship Service

Piano prelude: "Take Time to Be Holy"

Leader: "To every thing there is a season and a time to every purpose under the heaven"

Sing: "Take Time to Be Holy"

Scripture reading: Eph. 5:15-21 (by a member)

Silent directed prayer (The leader should suggest the thoughts for prayer, then pray silently with the group after each suggestion)

Thank God for your ability to learn to do things;

Thank Him for homes and schools to teach you;

Ask Him to give you an interest in the really worthwhile things in life.

Ask Him to be present in this meeting to bless and use what is said.

Closing prayer song: "Spirit of the Living God"

Special number and offering

Discussing the Topic

1. For the leader. If you discussed the topic of "Hobbies" last Sunday, you will probably want to discuss standards by which they can determine, what hobbies are most worthwhile to pursue. Your discussion should also help them to know how to find time for the hobbies which interest them.

2. What the Bible suggests for our leisure time. Use as many of the topics given above for short talks as you can.

3. Practical demonstrations. Let several young people sing, play some instrument, or give a reading. Before they do this ask them to tell why they have chosen to spend their time in this way, and how they have found time for it.

4. General participation.

(1) What do you think of budgeting out time? Suggest a budget of the time for one day and put it on the blackboard for discussion.

(2) How much time should we take daily for personal devotions? Why? Can we leave it to chance or should it be a part of the daily schedule? Why?

(3) Some one has said that it is possible to judge a person's whole life by what he does during his leisure hours. Do you agree with this statement? Give examples of the use of leisure time that indicate types of persons?

(4) How can you use your spare time to discover and cultivate your talents?

(5) "I never count time wasted when I use it to make a friend", said a college student. How can you use leisure time to make friends?

(6) How can our church and C. E. society help young people to use their leisure time wisely?

(7) Someone has said, "You always find time to do the things you want most to do?" Is this true? How can we help people to want to do worthwhile things in their leisure time?

Closing Moments

Song: "Give of your best to the Master"

Closing thought:

"I have only just a minute,
Just sixty seconds in it;
Forced upon me—can't refuse it,
I must suffer if I lose it,
Give account if I abuse it;
Just a tiny little minute
But eternity is in it."

Closing prayer by sponsor and the benediction Ps. 19:14

JUNIOR CORNER

TO THE LEADER

"A builder builded a temple,
He wrought it with grace and skill;
Pillars and grains and arches,
All fashioned to work his will
Men said as they saw its beauty,
'It shall never know decay,
Great is Thy skill, O builder!
Thy fame shall endure for aye.'

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul."

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Jesus.

* * *

ANOTHER SUMMER "MENU"

Program for July 25, 1937

Let this again be an outdoor meeting with the theme: "An Hour With Our Missionaries." Such an hour should be full of interest and blessing.

1. Call to quietness:
    a. The leader: repeat as prayer the lines:
      "Above the trembling elements,
      Above lifes restless sea,
      O Jesus, lift our spirits up,
      O lift us up to Thee."
    b. The group: sing in unison "The Lord is in His holy temple"
2. Introductory remarks by chairman
3. The call
    a. Sing in unison "Send the Light" and "From Greenland's Icy Mountains"
    b. Solo: "Hark, 'Tis the Shepherds Voice I Hear"
    c. Prayer for readiness to answer. Knit the prayer to the thought that follows
4. The answer:
    a. Sing in unison "I'll go where you want me to go, dear Lord" and verse one and four of "Where He leads me, I will follow"
    b. Prayer spoken by a junior using the words of the hymn: "Something for Thee."
    c. Sing in unison "I will sing the wondrous Story"
5. Scripture: each child contributing a verse with the thought of missions
6. Sing in unison: "Bringing in the Sheaves"
7. "Harvest"—Reports from our stations by several juniors
8. "Pray Ye Therefore"—heart-talk by leader showing the need on our fields and awakening longing and willingness to become co-workers of Christ. Show how a junior can be a co-worker now. Give a few definite objectives for prayer and let the children chose one of these as the object of prayer in this week
9. Remembering now. Have names of mission workers and mission worker's juniors ready for distribution. Read these and allow the children to choose the one whom they wish to remember with a short letter. With the name give also a sheet of paper and a pencil so that, each junior receiving his supplies, can begin his letter immediately. Tell them that a reply must not be asked for since our missionaries are so busy
10. Two wonderful verses: by a junior reading Prov. 11:30 and Daniel 12:3
11. Special music: "Will there be any Stars in my Crown?"
12. Closing song: "I need Thee Every Hour"
13. Prayer: asking blessing upon the letters and asking that we might be made co-workers of Christ.

TO THE JUNIOR

"A call for loyal soldiers comes to one and all;
Soldiers for the conflict, will you heed the call!
Will you answer quickly with a ready cheer,
Will you be enlisted as a volunteer?

Yes, Jesus calls for soldiers who are filled with power,
Soldiers who will serve Him every day and hour;
He will not forsake you, He is ever near;
Will you be enlisted as a volunteer?

He calls you for He loves you with a heart most kind,
He whose heart was broken, broken for mankind;
Now, just now He calls you, calls in accents clear,
Will you be enlisted as a volunteer?

A volunteer for Jesus,
A soldier true!
Others have enlisted,
Why not you?
Jesus is the captain, we will never fear;
Will you be enlisted as a volunteer?"

NON-RESISTANCE—IN THE OLD AND NEW TESTAMENT

The longer treatise on this subject, *"Should a Christian Take Part in War?", which I promised for publication* some weeks ago, is now ready. It is written by our son, Theodore, Meno, Okla.—This is his graduation thesis, on completing his course for the *Th. M.* in a seminary where they do not teach non-resistance.

The almost *new* thought in this treatise is that *non-resistance is taught in the Old Testament as well as in the New.* Usually we hear it said, "In the O. T. war was not only permitted but was even commanded, and that not only to the nations of the world, but also to God's own people of Israel"; and also "the God of the O. T. was a God of war. Only when Jesus, the Son of that O. T. God, came, He taught, saying, 'But I say unto you . . .' " Jesus is thus correcting his Father's teaching, or else contradicting it. No, no! How can God change His view? Jesus being God as well as the Father. Or how can the Father have his teaching corrected by His Son Jesus? Unthinkable! Confusing! No, the O. T. God was not a God of war in the sense in which we usually take that word. His warriers were not soldiers, but *heavenly hosts.* God's Word is consistent throughout. The N. T. does not teach things different from the O. T.; but enlarges upon them, explains them or shows their fulfilment.

Our people will be interested in this treatise, especially since it is written by a young Mennonite. We hope it is a worthy contribution to a better understanding of this very vital subject in our Christian life.
—J. B. Epp.

Nobody ever outgrows Scripture; the book widens and deepens with our years.—Spurgeon.

FAMILY CHRONICLE

MARRIAGES

Amstutz-Camp.—On May 23, at the home of the bride's parents, Mr. and Mrs. Ray Camp at Dalton, their daughter, Miss Lela Camp, was united in marriage with Adrian H. Amstutz, son of Mr. and Mrs. L. E. Amstutz of Kideon, by Rev. A. R. Keiser.

Amstutz-Mackey.—On May 29, Miss Evelyn Mackey of North Lawrence, daughter of Mr. and Mrs. Harry Mackey, and Clarence Amstutz, son of Mr. and Mrs. Dan B. Amstutz, were united in marriage by Rev. W. W. Moody at his home at Alliance.

* * *

DEATHS

DANIEL HAURY

Daniel Haury, was born October 5, 1845 in Ingolstadt, Bavaria, Germany, the eldest child of John and Maria Haury.

When Daniel was eleven years old, the family came to America and settled at Summerfield, Ill., where the boy received his education and became a member of the Mennonite church.

In 1871 he was united in marriage to Miss Anna Strohm and four years later they came to Kansas, where they founded a new home on a farm four miles north of Halstead. This was in the pioneer days when it took courage and determination to see a future in these treeless plains. With an indomitable will and a steadfast faith in God these early settlers succeeded in converting the vast plains of Kansas into the garden spot of our nation.

In 1884 Mr. Haury lost his faithful helpmate through death and a year later he married Miss Elizabeth Dester who became a loving mother to his seven young children. To this second union six children were born of whom two died in infancy. Mrs. Haury passed away in 1913 and two adult sons, Edwin J. and Samuel also preceded their father in death.

The children who remain to mourn the passing of their greatly beloved and revered father are: Misses Bertha, Laura and Irma Haury of the home, Mrs. Otto Rupp of Moundridge, Mrs. Samuel Langenwalter of Gulfport, Miss., Albert Haury of Hutchinson, Carl Haury of Halstead, Dr. Paul Haury of Lewiston, Ida., and Dr. Richard Haury of Newton.

Besides these there are two sons-in-law, five daughters-in-law, five grandchildren and five great grandchildren.

Mr. Haury was the last charter member of the First Mennonite church of Halstead and throughout the years he was always a faithful and enthusiastic supporter of the church, of missions and of the cause of Christian education. He was a lover of people and was ever interested in the welfare of the sick and unfortunate.

On April 30 he suffered a stroke of paralysis as a result of which he passed to his heavenly reward on June 2, having reached the age of 91 years, 7 months and 27 days.

"Blessed are the dead which die in the Lord."

Funeral services were held at the Halstead Mennonite Church, June 5, in charge of the pastor, Rev. David Wedel, who also delivered the message. Near relatives served with special music.

MRS. JACOB P. VOGT

Mrs. Jacob P. Vogt, the daughter of Rev. and Mrs. Valentine Krehbiel, was born at Summerfield, Illinois, December 30, 1863. The family moved to Kansas in 1875 and lived there for many years.

The deceased accepted Christ in her early womanhood. She became a member of the Mennonite Church, in which she served faithfully until her declining years, when illness prevented her from being as active as she had formerly ben. However, her influence as a consistent Christian was very wholesome and deeply appreciated.

She was married to Jacob P. Vogt, February 17, 1884. This union was blessed with three sons and three daughters. Two of the latter have preceded her in death. In 1912 the Vogt family moved to California and have lived here ever since that time.

The deceased reached the age of 73 years, five months and 28 days. She leaves a step-mother in Oklahoma, 3 sons, Edward of San Francisco, Dr. Ray H. of Reedley, Dr. Gerhard O. of Corcoran and one daughter, Mrs. J. J. Eyman of Reedley; 8 grandchildren and 5 brothers and 5 sisters. Beyond the immediate family circle there is a large number of friends who hold her character in grateful remembrance.

Funeral services were held June 29, at the Reedley Church, Rev. J. H. Langenwalter speaking on the text Gen. 33:27 and Rev. H. J. Krehbiel on Mark 14:5.

PETER PREHEIM

Peter Preheim, son of Carl and Kathryn Preheim, was born March 12, 1868, in Southwestern Russia, and departed this life at Zenda, Kans., June 4, 1937, at the age of 69 years, 2 months and 24 days.

When six years of age he came with his parents to this country and they established their home near Yankton, S. D. Soon after arrival there, he suffered the loss of his mother and one sister, through a prairie fire, and endured all the trials attendant to this tragedy, as well as the other hardships of pioneer life.

He joined the Salem Zion Mennonite church in his early youth, later becoming a charter member of the Pretty Prairie Mennonite church, and was loyal to this faith until his death. He was married October 6, 1888, to Anna Saner. They moved to Kansas and made their home near Pretty Prairie, where they lived until February 19, 1929, when his wife preceded him in death. Of the eleven children born to this union, two passed away in early childhood.

He was a kind and thoughtful husband and father, and was held in high esteem by all his neighbors and friends. His congenial disposition and his tolerance and broadmindedness won him friends wherever he went. The loss of his wife was a blow from which he never fully recovered.

Mr. Preheim is survived by six sons: John and Rudolph of Hutchinson; Jacob of Reedly, Calif.; Benjamin of Spivey; Edward of Monroe, Wash., and

Walter of Junction City, and three daughters, Mrs. Elizabeth McClure of Hutchinson; Mrs. Ida Walker of Bluff City, and Mrs. Marie Wager of Kingman. Thirty-four grandchildren, one great grandchild, three brothers, three sisters, his eldest sister, Mary Stucky, surviving him only a few hours, and a great many other relatives and friends who are saddened by his sudden passing.

Funeral services were held at the Pretty Prairie Mennonite Church, Monday afternoon, June 7, conducted by Rev. J. W. Lorenz of Hutchinson, and Sol. Mouttet from Oklahoma. Interment in the church cemetery.

PETER D. GRABER

Peter D. Graber, son of Daniel and Marie Graber, was born April 9, 1858, in Waldheim, Russia, and departed this life, June 13, 1937, at the age of 79 years, 2 months, 4 days.

He joined the church through the holy rite of Baptism in 1873. In the year of 1874, he immigrated with his parents to America.

In the years of 1884, he united in holy wedlock with Marie Krehbiel and shared with her joy and sorrow eleven years. This union was blessed with six children, one of whom, a daughter, preceded him in death. In 1895, it pleased the Lord to take his companion home to him. In 1897, he was married the second time, to Fanny Krehbiel, with whom he shared the joys and sorrows of this life twenty-eight years. This union was blessed with seven children. In 1925 it pleased the Lord again to take his beloved wife from him. The remaining twelve years of his life he lived with his children.

Then he too answered the call of the Master and went to be at rest with Him. He leaves to mourn his departure twelve children, twenty-seven grand children, four great grand children, two sisters, one half brother, two half sisters, and many relatives and friends. Interment was made at Pretty Prairie Church cemetery. Rev. George Kopper and Rev. J. W. Lorenz were in charge of the burial services.

MARIAN NEISWANDER

Marian (Gratz) Neiswander, daughter of Christian and Catherine (Steiner) Gratz, was born at Bluffton, Ohio, March 1, 1864, and died at her late home in Pandora, Ohio, in the early morning hours of June 26, 1937. She was one of a family of fifteen children of whom three survive her. On Dec. 10, 1885, she was united in marriage with Benjamin Neiswander, with whom she lived in happy wedlock for nearly forty years, when the union was broken by the death of Mr. Neiswander, twelve years ago. She is survived by three children—Malinda, Mrs. J. A. Watt and Alvin of Dayton, Ohio. When she was sixteen she became a Christian and was baptized and received into the Swiss Mennonite Church by the Reverend John Moser. Later she transferred her membership to the Grace Mennonite Church, Pandora, Ohio. She lived a good Christian life. After much suffering she went home to be with her Lord. Funeral services werer conducted at the Grace Church, June 28, by her pastor, Rev. Paul E. Whitmer.

MRS. AUGUSTA GOEBEL LOHRENTZ

Mrs. Augusta Goebel Lohrentz, daughter of Jacob Goebel and Lydia Reusser Goebel, and wife of Henry Lohrentz, was born near Moundridge, Kansas, on September 15, 1892 and passed away at the Halstead Hospital, Halstead, Kansas, on Sunday, June 27, 1937, at the age of 44 years, 9 months, and 12 days.

On July 26, 1908 she was baptized and united with the First Mennonite Church of Christian, at Moundridge, Kansas. Here she remained a faithful member until her departure through death. She loved the Church and was very regular in her attendance at its services, if it was at all possible for her to attend.

She was married to Henry Lohrentz on June 17, 1918. To this union five children were born, four of which died in infancy.

The deceased was failing in health for a number of years, but was patient and resigned in her suffering. A few weeks before her death her condition became worse, and she did not seem to respond to medical treatment. She felt that her end was near, and desired to set her house in order. To her loved ones and to her pastor she expressed her assurance that death would be a means to eternal blessed life through the grace of Christ. In this faith she tarried until her Spirit took flight to be with Christ. She leaves to mourn her departure her husband, Henry Lohrentz, her eight year old son, Robert Lee, her mother, five sisters, four brothers, many other relatives and a large circle of friends.

Funeral services were conducted on June 30 from the First Mennonite Church of Christian, with the pastor, Rev. P. P. Wedel in charge. He used as a text 2 Kings 20:1, the words that the deceased kept so definitely in mind in the last days of her life.

CHARLES M. GEORGE

Charles M. George, son of Charles Y. and Lydia Moyer George, was born January 15th, 1863, in Richland Township.

On August 7th, 1886, he was united in marriage with Lizzie S. Shelly, with whom he shared the joys and tasks of life for more than 50 years.

Eight children were born into this union. Two died in their infancy. Those surviving their father are: Wilmer S. of Slatington, Harrison, Mrs. Elsie Martin, Mrs. Nellie Maugle and Alfred in this community, and Oliver in Lancaster. Sixteen grandchildren and six great-grandchildren survive besides two brothers, David of Quakertown and Zecheriah of Richlandtown. Mrs. Lizzie S. George outlived her husband. For many years Mr. George was a regular and faithful member of Bethany Mennonite Church and Sunday School.

After a brief sickness the end came on the evening of June 28th, thus bringing his age to 74 years, 5 months and 13 days.

Text used by his pastor, Rev. A. J. Neuenschwander, was Isaiah 35:10. Rev. H. W. Hartman, Pastor, Grace Church, Mennonite Brethren in Christ, assisted.

— Since 1933, *Germany* has built more than a million new residences and settlements. And the building program for the next few years provides for the erection of 300,000 more homes and dwellings annually.

REPORT OF HOME MISSION BOARD FOR JUNE, 1937

INCOME:

Sent direct to Rev. David Toews, Rosthern, Sask., our Canadian Treasurer:

Jac. I. Friesen, Lena, Manitoba	$ 1.05

Special Causes

Saskatoon, Saskatchewan Ch., to wipe out debt	
Menn. Mission Society, Aberdeen, Idaho	5.00
Ex. Committee Mission Societies	25.00
To help build churches near Vancouver, B. C.	
Eastern District Sunday School Union	50.00
	$80.00

General Treasury

Bethany, Freeman, S. Dak.	76.00
Aleta and Mattie Krehbiel, Tonawanda, N. Y.	40.00
Immanuel, Los Angeles, California	27.00
Interest, Home Mission Trust Fund	23.09
Salem, Dalton, Ohio	20.70
First, Bluffton, Ohio	25.00
S. S. Johannestal, Hillsboro, Kansas	21.64
S. S. Bethel Hydro, Oklahoma	3.55
First, Paso Robles, California	13.58
First, Berne, Indiana	133.89
San Marcos, Paso Robles, California	24.42
Bethlehem, Bloomfield, Montana	29.79
West Swamp, Quakertown, Pa.	50.00
Eden, Moundridge, Kansas	330.00
Ex. Committee, Mission Societies	23.50
	$842.16

DISBURSEMENTS:

Salaries, parcel of ground, rent, etc.	$1379.33

We are glad to acknowledge these gifts for the Lord's work and thank all givers.

Sincerely,
A. J. Neuenschwander, Treas.,
Quakertown, Pa.

HOME MISSIONS OF THE WESTERN DISTRICT CONFERENCE

June Receipts

Sichar, H. S. Ratzlaff	$ 4.85
Daniel Bergdolt	1.00
Pleasant Valley, D. H. Koehn	20.78
Hebron, D. B. Neufeld	17.70
Montezuma, H. J. D. Friesen	3.60
First Mennonite-Beatrice, H. Reimer	151.71
Kidron, F. W. Koehn	4.00
Greenfeld, Isaac Base	28.85
Ransom, Elmer Huxman	80.00

Respectfully submitted,
H. J. Dyck, Treas.
Elbing, Kans.

—The Pretty Prairie, Kansas, Mennonite Church gave its new pastor, Rev. P. P. Tschetter, and family a reception on Sunday, June 20, which was largely attended.

« « JOTTINGS » »

—*Rev. S. M. Musselman,* who for several years served the Mennonite Church at Pretty Prairie, Kan., as its pastor, and then temporarily took charge of the Lorraine Avenue Mennonite Church, Wichita, Kansas, has now accepted a call from the Johannestal Mennonite Church near Hillsboro, Kansas.

—*Rev. Sam Goering,* returned missionary from China, who devotedly served Bethel College as its business manager for one year, has been ordered by the doctor to quit work for needed rest and recuperation. The family left the campus last Friday for 1818 Cheyenne Boulevard, Colorado Springs, Colorado, their own residence, for an indefinite stay. Bethel is sorry to lose these good people and sincerely wishes Brother Goering an early recovery to normal health.

—*Prof. E. L. Harshbarger of Bethel College,* who has been engaged by the Ponoco Study Tour of New York to conduct a group of Americans on a trip through Europe, for the study of international relations, sailed from New York with his party late in June. They arrived safely at Cherbourg, France, July 6. Going from there to Geneva by way of Paris, they will then meet at Oetz in the Tyrol for a week's study of *Present Day Europe,* at the American People's College. Then they will visit Vienna, Budapest, Prague, Dresden, Berlin, Copenhagen, going as far north as Helsingfors, Finland. Returning to London they will attend the International Peace Conference, to be held there Aug. 16-19, where among other items the *International Aspect for Adult Education* will receive much attention. The party expect to return the latter part of August.

—*Dr. Abr. Warkentin of the Bethel College faculty* served the Bethel Church, Mountain Lake, Minn., as guest speaker at their missionary festival, Sunday, July 4, and then conducted a series of evangelistic meetings during the week.

—An item sent us by the Wheaton College News Bureau, reads in part as follows: "Among the recipients of honorary degrees conferred by Wheaton College at the institution's seventy-eighth annual commencent was Peter Reuben Schroeder, president of the General Conference of the Mennonite Church of North America . . . . The degree was conferred upon him because of his distinguished service in his particular field of Christian work. He was awarded Doctor of Divinity." It is hoped that, having been so signally honored for his Christian service by Wheaton College, Dr. Schroeder will now see his way clear to give his undivided support toward making our own colleges the best Christian colleges in the land.

—Prof. Russel A. Lantz, is again directing union choirs in four central points in the Eastern District Conference, preparatory for the Second Annual Mennonite Music Festival, to be held Sunday, August 8th in Perkasie Park. The Oratorio, "The Holy City" by Gaul is being prepared for the concert. A large number of singers are busy rehearsing each week for the musical and spiritual treat.

— *Rev. H. J. Krehbiel* writes, "The Pacific District Conference, held at Reedley, Calif., June 17-20, has been exceptionally good and inspiring, favored by cool weather which the 65 delegates and visitors enjoyed. The outside visitors were Rev. J. H. Janzen, Vancouver, B. C., and Rev. J. M. Regier, Bethel College. The latter presented Bethel College: Its Needs and Possibilities. The former presented the Mission Work in W. Canada."

— From *The Herald* of the Upland Mennonite Church, L. Hostetler, Editor, we glean the following about the same Conference, "Reedley hospitality was first class in every respect. It was of the good old-fashioned Mennonite variety, which provides every comfort for the visitors and adds much to the fine spirit of the delegates. . . The Conference sessions were efficiently directed by the President, Rev. D. D. Eitzen. Certain items of business pertaining to the new constitution and to certain committee reports called forth vigorous debates at times. But a conference without some debates would, in reality, not be a conference. . . The Evangelistic Committee reported a new settlement of Mennonites, 30 or more families, at Bellingham, Wash., and stands ready to render any assistance needed to care for their spiritual welfare. . . New officers were elected as follows: President, P. A. Wedel, Aberdeen, Ida.; Vice-Pres., Herbert Widmer, Dallas, Oregon; Secretary, M. J. Galle, Odessa, Wash.; Treasurer, J. C. Jantz, Odessa, Wash.; Business Committee, Lester Hostetler, Homer Leisy, and P. A. Wedel; Evangelization, Harley King, J. M. Franz, J. H. Langenwalter, S. S. Baumgartner; Candidates for Board of Directors, Bethel College, L. J. Horsch, P. A. Wedel. The 1938 session of the Conference will be held at Monroe, Wash. . . M. M. Lehman is the pastor of the Monroe Church. . . Conspicuous for their absence were Rev. P. R. Aeschliman, father and organizer of the Pacific Conference and M. J. Galle, etc."

— *The Galle families*, children and grandchildren of the early settlers, William, Jacob, and Peter Galle, and other relatives in the neighborhood of Moundridge, Kansas, held their reunion in the park there, June 22. An interesting feature was a family history of the Galle clan, prepared and presented by Rev. M. J. Galle, Odessa, Washington, which dated back to 1685 in Germany. And it was at the West Zion Church, Moundridge, Kansas, with his father, Rev. Wm. Galle, as its pastor, where Rev. M. J. Galle preached his first sermon just twenty-five years ago.

— *The Missionary P. J. Wiens family* are now located at 319 East Fourth Street, Newton, Kansas.

— A beautiful new parsonage in cottage style is being erected by the Bethel College Congregation for their pastor, Rev. J. N. Smucker and family, in one of the best locations on the College campus. Rev. Smucker is serving the congregation so well that they are anxious to do all they can for him and his family.

— At the annual meeting of the Bethel Hospital at Mt. Lake, Minn., it was reported that the Institution cared for 463 patients during the year, in a total of 4,156 nursing days, with 199 operations.

— *Mr. and Mrs. F. J. Wiens* who have moved to Newton, have been fortunate in being able to move into the furnished home of Mr. and Mrs. Ted Claassen, 400 East Fourth Street, Newton, while the Claassens have moved into the residence of their parents, Mr. and Mrs. C. F. Claassen, who are spending the hot summer season at Manitou, Colorado.

— *From tne Bulletin of the Souderton, Pa. Mennonite Church,* which Rev. E. J. Bohn, pastor, sends us regularly, we glean the following: The church has a fine enrollment and attendance in its Vacation Bible School, 76 pupils and six teachers.—Rev. Grover T. Soldner, formerly pastor of this church, now field worker for Bluffton College, is working in that community in the interests of the College.—John C. Wenger, student at the University of Zuerich, Switzerland, has written a book on the history of the Mennonites, also one on the schism in 1847 which brought into existence the Eastern District Conference. The books can be procured at 82 Hamlin Street, Tedford, at $2.25.

— *Unitied Menn. Church, Leanington, Ont.*—On June 20, four Mennonite mixed choirs and the mail choir of our church gave a program of songs, three songs being presented by each choir and two by the whole ensemble. Like last year, the festival was well attended.—Corr.

— *Rev. P. P. Wedel of Moundridge,* Chairman of the Board of Foreign Missions, writes: "It is a little more than two weeks since my return from Montana where I spent three weeks on our Mission Field, at the Northern District Conference, and in visiting our three Montana churches. I had a blessed time, and hope that others were blessed through me. Where possible, I tried to speak a good word for our General Conference Publications, also for "THE MENNONITE." Wishing you the Lord's blessing in your work and in your home, I remain—P. P. Wedel."

— We thank *Rev. P. E. Whitmer,* Pandora, Ohio, for sending us a copy of a Findley, Ohio, daily with a splendidly written and illustrated account of the 100th Anniversary celebration of the coming of the Swiss Mennonites to Ohio, which was to take place at Bluffton, Ohio., July 1, and which is now history. We hope to be able to bring snatches of the many interesting things.

— *The Berne Witness,* Berne, Ind., has been elected to membership of *Indiana Greater Weeklies*, an organization of *outstanding* weekly, semi- and tri-weekly papers in the state.—*Witness.* We congratulate the Witness and its live editor, Edward Liechty, in particular, to this recognition and honor.

— Rev. Van der Smissen preached the German sermon at the Berne, Ind., Mennonite Church, Sunday, June 27.

— This neighborhood had over two inches of rain Friday, and vegetation and population have undergone quite a change. It was a general rain, and at many places it rained as much as four inches. The yield of small grain will be increased, and you ought to see the pep in rural communities.—Freeman Courier, July 1.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, JULY 20, 1937 NO. 28

EDITORIALS

IN PARTNERSHIP WITH GOD.—"Ye meant evil against me, but God meant it for good." This is what the prime minister of Egypt, Joseph, said to his frightened brothers, when he had it in his power to take revenge on them for once plotting to destroy him. There he was, the most exalted man in Egypt, the savior of millions, while they were groveling before him in conscience-stricken abjection, and his dream of the sheaves had found its fulfillment. What a wonderful man, this Joseph! Why? Because he was thinking the thoughts of God after Him. Genuinely pure and upright at heart, how could he condone and hide from his father the evil deeds of his brothers? Occupied with thinking the thoughts of God, as he was, is it any wonder that in his dreams he had glimpses of the great things that God had in store for him? And in his sufferings, what a prototype of Jesus! When seized, stripped of his garments, and thrown into the pit, no resistance on his part, for an inner voice whispered to him, "Fear not, it will all be well!"When serving as a slave, when thrown into prison for resisting temptation, there is no report of even a murmur. He endured it bravely, because of an inner assurance, "Take courage, God will turn this to good!" In spite of tribulations and humiliations of all sorts, this Hebrew youth kept on growing in favor with God and man, until he stood before Pharaoh interpreting his dreams, as a result of which he came to be revealed as *the co-worker with God*. How true, "All things work for good to them that love the Lord." What a challenge to young people, to live a life in partnership with God!

* * *

HAS THE CHRISTIAN CHURCH FAILED?—Christ's coming has brought to this world a glorious message and a great commission: "Peace on earth and good will among men," and "Go ye into all the world and preach the Gospel to every creature." *With His departure the Savior left the task of spreading peace among men and preaching the gospel of salvation to the church which he had founded.* Now after nearly two thousand years this church has brought the gospel message to only about a third of the people on earth and has ignominiously failed to make a definite start at propagating peace. Not only that, but it has for centuries aided Christian nations in warring with each other. Even worse! It has helped to teach the heathen the art of modern warfare. Is it any wonder that leaders of nominally Christian countries are so little impressed with its small success in its influence upon the lives of men that they are casting about for a religion that is to be more invigorating, more dynamic? Is it any wonder that a great many serious minded Christians live in fear and trembling as to what may become of Christianity in case of another world war, which is apt to be so terrible that one shudders in horror in trying to picture the results? But we should not despair, for did not the Savior say that his church would be so solidly founded "that the gates of hell shall not prevail against it"? God is still in the heavens and He will have his way yet.

* * *

LODGE, SOCIAL GOSPEL, GOD.—The lodge is an institution planted on Christian soil. It is actuated by fraternal motives and charity toward brother lodgemen. But it is weak in so far as it does not satisfy the innermost longings of the heart for true peace. And membership in it is apt to make its devotees indifferent to the church and the real means of salvation. The social gospel tries to create better living conditions, more wholesome surroundings, a purer moral atmosphere to live in, and certainly makes valuable contributions toward cleaner and happier community life. But it is failing for want of a real vital appeal to the human heart. It is as James Colville, President of the National Free Church Council of London, recently indicated in *The Christian* magazine:

"The church's most urgent task is the restoration of belief, the recovery for our people of the conviction that there is a living God, a God who acts, a God who speaks, a God who seeks the salvation of mankind and has made provision for it. It is the absence of this belief which is the source of the greater part of the world's confusion." Yes, the church and the Christian world are in need of a mass return to God and an all-round regeneration of the hearts of men.

A TASK FOR MOTHERS

From a Mothers' Day Sermon by J. N. Smucker
Pastor of the Bethel College Church

Many ministers have discovered that real mothers are not at all enthusiastic about the usual Mothers' Day Services. Some mothers have a feeling that they would almost rather not attend Church Services that day than to go and hear so much sentimental praise about themselves. In general it may be said, that mothers who deserve such praise most, desire it the least; while those deserving it least, desire it most. Good mothers do not care to hear people speak of the great sacrifices they have made; they have felt many times repaid by the compensating joys of motherphood. To be sure, those of us who are not mothers, as well as all of us, could show a deeper appreciation for all that our mothers have done for us. But our finest and deepest appreciation is not shown by boxes of candy, flowers and greeting cards, but by living such worthy lives as fills a mother's heart with real and abiding joy.

But there is a possibility of turning Mothers' Day to a great force for good which gives mothers everywhere a real challenge to service rather than mere praise and flattery; a change which will no doubt be welcomed by mothers in general: MAKE MOTHERS' DAY A MOTHERS-FOR-PEACE DAY. Mothers are really more interested in peace than in praise; more interested in abolishing the curse of war than in receiving honor and glory for themselves. The curse of war flows on from one generation to another and can be effectively abolished only if it is made to die a natural death. May not the mothers have a large part in striking this death blow?

The question may well be asked, Why place this burden on the already over-burdened mothers of the world? At least four reasons may be given:

In the first place mothers are the heaviest sufferers in any war. Men make wars and women suffer. They see their sons and husbands killed and their daughters ravished by war fiends. Men scheme and plot and plan to make profits and satisfy their greed, and women pay in agonizing tears and broken hearts. As one mother has put it:

"It is we who lie and listen in the trenches
When the shells burst like thunder overhead;
It is we who turn the piteous faces over
In the search for the living and the dead;
It is we who stand and hear the sentries calling,
As they pace in the wind and the rain;
We who hear the broken roll-call and the silence
For the names that will never come again."

Since wars are made by men and suffered by mothers they have a right to speak in reference to this matter.

In the second place, it is time that mothers take a hand in abolishing war for men seem unable to do so! They have failed all through the centuries in spite of their claiming to be Christian. So that

"After two thousand years of saying Mass,
They have come as far as poison gas."

Men's thinking is sadly warped on this subject. They talk peace but think war. They talk of the beauties of peace but all the while are frantically getting ready for war. They are desperately inconsistent and seem unable to free themselves from the old fallacies of war-mindedness. Let the mothers have a chance at this problem! They are more stable in their thinking, less flighty and less gullible then men. While men delude themselves with high-sounding phrases about "giving one's life for a great cause," women know soldiers are being sent out to kill all they can. "The aroused conscience of the womanhood of the world must speak if this tragedy (war) is to be averted. Men will never kill war by themselves. We have waited too long for that. The deciding vote is in the hands of the women. When they choose to use it, war will end."

In the third place, this is a task for mothers because they are more familiar with the roots of peace. The roots of peace are not alliances and intrigues and armaments and diplomacies as men seem to think, but love and sacrifice and unselfishness. In these qualities mothers are in their native element; in these things they are specialists. Thy understand their power. They can better understand the principles of Jesus in His teaching of sacrificial love. Their faith is more simple and direct. They take the teachings of Jesus more literally instead of thinning them down, diluting and twisting them to selfish ends. Therefore they understand more about the roots of abiding peace than men for in the realm of unselfish love they are experts.

In the fourth place, we believe mothers must take up the task of peace because they can do it! The burden of establishing Peace is a heavy load but women are equal to it. When the motherhood of the world is fully aroused, mankind can no more wage war. Many soldiers declare they would never go out to fight, if the women did not encourage them to do so by calling them heroes and telling them how proud they would be of them. Generals would be helpless if women emphatically declared that they would never give themselves to a man that turned into a murderer. The so-called glamor and glory of war would quickly fade if women declared it hideous and murderous and would give no expression to false hero talk.

But women can bring peace in more permanent and lasting ways. Joseph Fort-Newton has said: "What we need is more light, more love, more understanding; and here lies the divine opportunity of women. Indeed, a great thinker, now recently dead, held that the women of the world, in one generation can so alter the spirit of the race as to make war undreamed of. Let me make appeal to the flower of American womanhood, with all the passion of my heart, to their organized power, to their forward-looking intelligence, to their spiritual insight and practical sagacity, to help the world disarm its mind and purify its power that war may be abolished from the earth. It can be done; it must be done; it is written in the book of the will of God that it shall be done." (quoted in H. P. Krehbiel's new book, "War, Peace, Amity")

But granted that the responsibility of Peace rests largely on the mothers, just what can they do to discharge that responsibility? But they need scarcely be told by men how to accomplish this hard task. Once the mothers of the world fervently "seek peace and pursue it" they will find abundant means of bringing it to pass. They will probably decide that peace can be effectively built with Childhood and that their own life and character will have a tremendous influence.

Consider what might be done in this matter through childhood. The world could be rebuilt with childhood and war could be abolished with this same great weapon,—childhood. "We who desire peace must write it in the hearts of children." The mothers of the world are in the best position to rightly use this power of childhood; it is their particular field. Through childhood the roots of war could be destroyed in the coming generation and also children could be immunized against the dread disease of war; for war is a great social disease with definite causes, symptoms and curses.

Notice what could be done in destroying the roots of war in children. By thoroughly inculcating into the hearts and lives of all children the Christian principles of love, sacrifice, respect for all personality, and by carefully guarding against the evil roots of hate, pride, selfishness, greed, thus are the foundations of peace permanently built. Nursery rhymes and children's stories should be carefully selected. Hero stories should have as the heroes the great men and women who have made constructive contributions to the world, not those engaged in war's destruction of all that is fine. Children could be taught the love for children of all races and classes by studying children of other nations and by writing to such children. Instead of developing in the child a mere national mind let them be brought to see the "mind of Christ."

We are coming to realize that the toys of children have a powerful influence upon molding their characters. If we put into their hands toys suggesting war we are definitely teaching war to their receptive minds. One is shocked at the great increase in recent years in the display and sale of military toys; soldiers, guns, machine-guns, pistols, tanks, all in glitering colors to attract children. How we plant the seeds of war in young minds and then are later horrified to see these seeds produce fruit! How strange that we who wish to build for peace should flaunt all these war toys before our children, give them toy pistols and guns and fireworks, and then smile as they stake their mock wars. But all these war toys are unnecessary! In some towns the mothers have become aroused have taken action and successfully insisted that merchants put away all military toys,—and the merchants have done so. In those towns children are just as happy and no war toys are temptingly displayed before them.

But the most powerful way of planting the ideals of peace in the hearts of the children is by the example of the mother herself! When her godly character so accurately reflects the Christ life that children have before them a living example of the Prince of Peace, —an atmosphere is created in which war ideas simply sicken and die. Thousands of years ago, we are told, there were great monstrous animals on the earth known as Dinosauria, the largest known land animals. They were so huge and terrible with their great horny slates that other animals seemed helpless before them. What has become of these monsters? Science tells us the atmosphere changed and they died. "A woman's sphere is an atmosphere." Mothers can so decidedly change the atmosphere of the world that the great war dragon cannot live! The monster must be slain by a changed atmosphere rather than allowed to live but confined by treaties and alliances. He is too strong for such feeble restrictions. He will again break loose. Mothers of the world,—change the atmosphere!

Yes, mothers have a great opportunity in turning a sentimental Mothers' Day into a sacrificial Mothers-for-Peace Day at which time they give definite thought, prayer and action on the great question of Peace. "Who knows but what you are come to the kingdom for such a time as this." A nation of Peace Mothers will produce a Nation of Peace, for when mothers really "seek peace and pursue it," nothing in the world can stop them. God is on their side. Let all come to the support of the mothers in this great task and strengthen their hands in the home, the church and the community and thus preserve all that is dearest to the hearts of mothers.

One good mother is worth a hundred schoolmasters.

THE MENNONITE

A religious weekly journal. English organ of the General Conference of the Mennonite Church of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Tuesday by the Mennonite Book Concern.

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

FOREIGN MISSIONS

P. H. Richert

LETTER FROM KAI CHOW, HOPEI, CHINA

Just a year ago, April 26th to May 3rd, there was held at Kai Chow a week of services commemorating the 25th Anniversary of the China Mission. 1100 Christians, of whom 850 were church members from our own field, gathered day after day, taxing to capacity the large church in the East Suburb for every service, including the 6:00 o'clock morning prayermeeting. Now after considerable delay a little publication is being gotten out in Chinese, recording the stirring reports and heart searching messages given during those days. The following is taken from the introduction to the pamphlet:

"With our 25th year past and the Celebration well behind us, the results might be summarized under three points:

First, the inspiration to higher living that came from eight conseecutive days devoted to consideration of spiritual things. Some who had left the Christian pathway were recalled to new life, many others were led to take definite forward steps and everyone during those days lived on a higher plane. We believe the inspiration so received continues to operate in the life of the church even yet.

"*Secondly, there was the feeling of stability that comes with maturity, or perhaps better with the experience, for twenty-five years hardly enables a church to mature.* It does however give much experienece and provides that members increasingly come from a Christian background. The 25th Anniversary Celebration brought this clearly into mind by gathering together talented and trained Christian Chinese leaders and by displaying a healthy and growing young church.

"*The last and by no means least, is the sense of unity that comes from gathering at on time, in one place and for one purpose a great proportion of the Christians of our field.* Here were Christians separated by hundreds of 'li' meeting together and finding that we worship and love *one Lord* and find communion in *one church.* This getting acquainted and living together for one week in fellowship with each other and the same Lord and the resulting sense of unity was probably the greatest contribution of the 25th Anniversary Celebration.

"It is with the idea of keeping fresh these memories and conserving these values that this record of the occasion is put out . . . Looking forward to the future we see by faith a church which shall increasingly be thoroughly Christian and truly indigenous. Under God's leading we desire to bend every effort to this end."

Continue to remember this young and growing church in our China Mission Field.

Very sincerely yours,
S. F. Pannabecker.

Tentative Itinerary of the Bethel College A Cappella Choir--1937

Bethel College	July 15
Beatrice, Nebraska	16
Washington, Illinois	18
Meadows, Illinois	18
Peoria, Illinois	19
Tiskilwa, Illinois	19
Chicago, Illinois	20-21
Goshen, Indiana	22
Berne, Indiana	23
Pandora, Ohio	25
Bluffton, Ohio	25
Dalton, Ohio	26
Sugar Creeek, Ohio	27
Washington, D. C.	29-30
New York City	31
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Summerfield, Illinois	4
Fortuna, Missouri	5
Bethel College	6

Broadcasts: Chicago—National Farm and Home Hour, July 20; N. Y. City, N. B. C. (Blue Network) 11:15 to 11:30 a. m., E. D. S. T.—July 31.

The song in its mighty pinions
Took every living soul, and lifted it gently to heaven.
—Longfellow.

WHAT CONSTITUTES PASTORAL AND PAROCHIAL SUCCESS

Paper read by Rev. H. J. Krehbiel at the Pacific District Conference, Reedley, California, June 17-20

In order that we may have an intelligent understanding of the question which we are to discuss, it will be necessary to define the three terms: *Pastor, Parochial* and *Success. Pastor* is the Latin and French word for shepherd and is used in the English language to designate one who shepherds and cares for souls. The word *parochial* is derived from the Greek word *Pariokia,* meaning sojourning, going from house to house, or *Paroikos, par* meaning beside or near, and *oikos,* the home or house. Consequently the one who lives near or besides *the neighbor.*

In England, with a state church, a parish is an ecclesiastical unit, a village and the surrounding territory, presided over by a rector, vicar or priest. But here in America we will have to define our second term as community, and the question would then read, *Pastoral success in the community in which the pastor's church is located.* It remains, then, to define the word *success,* and Webster tells us it is the favorable termination of anything attempted, the attainment of a proposed or desired objective.

In the light of these definitions, what is pastoral and parochial success? That would depend upon what we consider the proposed or desired objectives of the pastor. About twenty years ago the magazines of America published many articles on successful business men. Invariably they ran about as follows: The man had been born in some obscure village or country home; he went to work at an early age, because his family was poor. He began in a lowly position, at a meager salary, and by patience and persistence worked his way up until today he is president of some great railway system, or the head of some great industry which employs thousands of men. He is a millionaire and lives in a palace in the suburb of some great city. He has his private railroad car, perhaps a yacht, and a retinue of servants. That this was not a proper criterion of success was realized by Andrew Carnegie, himself one of these successful men, when he said, "The time will come when it will be a disgrace to die a millionaire."

Years ago in Ohio there rode with me in my buggy from Collinsville to Trenton, a distance of ten miles, a grammar school teacher. In the conversation he lamented the fact that he would never make a success in life. He would keep on teaching and making a living for his family, and that was about all. I comforted him with the assurance that if through his teaching and by his example he would instill in the soul of his pupils high ideals, noble purposes, a due regard for honesty, charity and morality, his life would be a greater success than that of any millionaire.

Like the writers of these articles, perhaps we have had an equally erroneous and perverse conception of what constitutes pastoral success, of what ought to be the proposed or desired objectives of a pastor. Some thought it should be, to come to a church and community, be a hale fellow, well met with the glad hand, create a great excitement and attract the crowd to his church by sensational stunts and sermons; raise the budget, build a new church and then explode in a blaze of glory like some sky rocket, and go to some new field, there to repeat the process, leaving the church and community in which he staged his success poorer financially and spiritually than they were when he came. That is success on the Billy Sunday order which is of a very low quality and of rather doubtful value.

I should like to consider as pastoral and parochial success such work as was done by Joseph Parker in London, A. J. Gordon in Boston, and Dr. Cyler in Brooklyn, men who stood for a generation in the same pulpit in the same community, as prophets of God, declaring his will; a tower of strength, a source of consolation; not only to the members of their church, but a blessing to the whole community—until it was said of Dr. A. J. Gordon, "He is the best loved man in New England."

Pastoral and parochial success includes, according to my estimation, the following items: First, on the part of the minister such a deep consecration to the person and teaching of Jesus Christ that he can say with Paul, the apostle, "Christ liveth in me," and such love and sympathy with his fellowmen that he can say, "The love of God constraineth me." He should have such fidelity to the revelation of God as given in the Bible that he can present it to his people as the will of God, for their good, for their highest attainment and greatest enjoyment in life. He ought to build up in his people, in the membership of his church such a high degree of moral and ethical standards that his church will be the salt of the earth and the light of the world, to the community in which it is located. These things constitute real pastoral success, measured by the standard of eternity, and they will also be duly appreciated by men, as evidenced by the testimony of a poor man in a small town in Illinois, where I had conducted the funeral of a faithful pastor who had lived in that community the greater part of his life. I met this poor man, who was not a member of that pastor's church, in the evening after the funeral, and he said to me with tears in his eyes, "Today we buried the best man in town." That is pastoral success.

Sunday School Lesson

A. S. Bechtel

August 1, 1937

GOD LEADS A PEOPLE

Exodus 13:17 to 15:21 Printed: 13:17-22; 14:10-15

Introduction

Our lesson of about two chapters, contains the account of God leading His people out of Egypt and across the Red Sea, the most stirring and impressive event in Old Testament history. After the last plague, Pharaoh hastily summoned Moses and Aaron in the night and urged them to leave at once with all their possessions (Ex. 12:31-34).

God Leads in Longer Way vs. 17-22

The Israelites, a large undisciplined throng of two millions or more, were entirely unprepared for the inevitable conflict with the fierce Philistine which the direct route into Canaan would have led them into. God saw this clearly (v. 17). In later years they "repented" rather easily of their leaving Egypt when difficulties arose. They readily complained about slight discomforts.

God led them (v. 18) by a longer route, because before they were ready for the Promised Land, they must undergo a long course of disciplinary training and teaching. The people, even Moses possibly, must have wondered. We too prefer short cuts to the desired goal and readily seek them.

God knew then, knows now, what He is doing. He wanted above all, a people who were strong in faith and character. The wilderness training was needed. God Himself went before them to show the way (vs. 21, 22). The pillar, a cloud by day and a fire by night, was the visible guarantee of His presence in their midst, the visible embodiment of His glory. God is always with His own.

A Perilous Situation vs. 10-12

Pharaoh quickly regretted the loss of his profitable slaves. He hastily pursues them with a large army (v. 9) and overtakes them encamped on the west side of the Red Sea. The Israelites were desperately alarmed (v. 10), the waters before them, mountains on both sides of them and the Egyptian army behind them, seemingly no escape was possible. They were sized by a panic of fear. They blamed Moses (vs 11, 12) for bringing them into this danger. In reality they were in no danger at all. God who had led them there also had a way for their escape from the enemy. He never brings His children into danger without preparing a way out. Moses had a difficult task on his hands.

A Way Through the Sea vs. 13-15

Moses reassured the fearfully-trembling people (v. 13). They did not have his great faith. They saw only the enemy. He saw God. They must "stand still," firmly, without fear and await "the salvation of the Lord." Israel was now in a place where God alone could save them.

Moses assures them that "God will fight for them." They must trust Him and cease murmuring. The time for action had come, they must go forward (v. 15), go as far as they could on God's promises.

God who led Israel of old and protected them, is able and ready to lead people and nations today. Leaders need to look humbly to Him for guidance. Wars would soon cease.

Nuggets of Truth

The way God leads is the only safe way.

The shortest way is not always the best way. Israel needed the wilderness discipline.

It is easy to blame leaders—in church and state—for disagreeable situations.

God can help nations today in so far as they are willing to follow His plans for them.

Sermon Sketch

Howard G. Nyce

"THE END OF DESIRE."

Text—"O that I knew."—Job 23:3.

Everybody at one time or another has uttered the words, "If I only knew." Thus the human heart cries out for enlightment.

From the depths of despair, Job cried out the words of our text, "O that I knew where I might find him." The reason for this question can be noted in 13:6 where he says, "Surely I would speak to the Almighty, and I desire to reason with God."

Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Immediately we hear some one say, "What things?" Says one, "If I only knew that I would fare better then I would seek after Him." Others, trying to probe into the future cry out, "If I only knew what it would be like, I would fashion my life accordingly." Still others, "If I only were sure that there might be no hereafter, then I would satisfy all my desires."

In the business world, we find the same thing. "If I only knew, I would purchase that stock, or I would go into partnership, or I would make this deal or that." Others regretfully say, "Had I only known."

People do the same concerning the physical body, especially in time of illness. "If I only knew that this or that would help me, I would gladly submit." Others, later, "Had I only known."

Scientists tell us that life is a continual adjustment of the internal relations to external relations. How true! Some people have never risen above the animal desires and for that reason they claim that no one else has either. We are no longer conformed to this world but transformed by the renewing of our mind, by the new life within. The desires of pleasing self then disappear, and a new desire, that of pleasing Christ will possess us.

There is no promise of mere future life in the Bible; the promise is of life eternal, the life of love for which we do wait until we die. Eternal life begins here—now, as soon as we apply the law of Christ to our daily life. It means more than professing Christ; it means living Christ.

So many people search for the thing that they think will minister to their pleasure, and surround themselves with the materials for a full and satisfying life, so that those desires become a part of their own construction. Often-times when we seek happiness, we do not find it, when we cease to seek for it, we find it right at our very door. When we realize that we are a part of the Infinite, we are no longer dependent upon circumstances for happiness. As we grow, in spiritual things, by the grace of God, we shall have all we want. This is God's promise to His followers.

To enjoy all things and all persons and yet be dependent upon none, to be enslaved by nothing; to live our lives to the fullest extent, as Christ would have us live—should be the end of desire.

A Tribute to Freeman College

During our participation in the recent commencement festivities of Freeman Junior College, we were so deeply and favorably impressed with what we observed and visioned that we feel constrained to write this article. At the turn of this century some men of vision among the Mennonites of south-eastern South Dakota decided they needed an institution of learning, where their sons and daughters might obtain a Christian education, for service in the public school, Sunday school, church, and life generally. The result was the founding of *South Dakota Mennonite College*, later named *Freeman Junior College* at Freeman, South Dakota, with departments and courses of college rank as the ultimate objective. A simple but suitable frame school building was erected during the summer of 1903 with two teachers, and the school was opened in the fall of that year.

We who were then teaching at Bethel College, cast our lot with the new school in the summer of 1904 and stayed with it until 1908, when we went abroad for further study. The work was pioneering in the real sense. For a good many years the school was merely an academy, when only high school and even common school subjects were taught. Many of the students were inadequately prepared and a lot of individual teaching beside the class work was necessary. With no dormitory at first, the students were lodging in private homes, which hampered supervision, and the town had several saloons. So, plenty and hard work was the lot of the teachers then. But the interest in the school manifested by the constituency, the splendid type of youths represented in the student body, and their eagerness to learn, gave hope and encouragement. Although perhaps the busiest four years in our teaching career of more than forty years, we thoroughly enjoyed the work.

As an illustration of what manner of material the students were made of and still are, we cite this: Fourteen students where graduated from the school while we were there, four young women and ten young men. Of these two are ministers, two are physicians, two are lawyers who have held the position of state's attorney and county judge, one is a banker, seven have been and two are still teaching. Of the teachers, two have held positions of county superintendents and two of town superintendents of schools, and there is plenty of evidence that later graduates as well as ex-students have given an equally good account of themselves. Thus scores of young people, eager to serve their fellowmen in many capacities, have gone out from this school and have proved a blessing wherever their lot cast them. In the churches, in the homes, in business, everywhere, one can see traces of the beneficent influence that has been disseminated by the school. One finds culture, the appreciation of the better and nobler things in life, well informed minds with whom it is a pleasure to contact, and genuine Christian living.

How well has the prophecy of the chief founder of Bethel College, Rev. David Goerz, come true! When we were about to leave for Freeman in 1904, he said in substance this: *Of the several acadamies found among our Mennonite people, the school at Freeman is the only one likely to have permanency and the prospects to develop into a college.* Yes, Freeman College has, during the thirty-four years of its existence, done so well and has been so signally blessed of God, that its constituency would not, could not get along without it any more. It is there to stay.

Like other schools, it has had its struggles. Just as growing children outgrow their clothing, it had to have larger and better housing and more adequate equipment, all at considerable cost. And, due to the fact that there are three other colleges within a radius of forty to fifty miles of Freeman, all hustling for students, considerable competition had to be faced, and tuition rates kept moderate; hence the rather meagre income had to be replenished through voluntary help. And as the school doesn't have wealthy people among its supporters, the administration has had its share of financial problems to solve.

However, things went pretty well until the advent of the seven years of unprecedented drouth and crop failures, from 1930-36, which almost paralleled the seven lean years of Bible lore. Just how the school, the farmers and everybody else in that part of the country managed to pull through that long drawn out crisis, is almost a miracle. Faith in God, with sacrifices to the utmost must have done it. The people stood by the school loyally, and did what they could. But if it had not been for the faithful, consecrated Christian teachers that the school had, who stuck to their posts with heroic fortitude, living on starvation wages, the school could not have remained open. To them more than anybody else belongs the prize for saving the cause and the school. It is to be hoped that with the return of better times and better crops, the people will show their appreciation of that self-sacrificing service in a tangible way.

The enrollment of the school has been around 150. But strenous efforts are to be made to raise it to 200. And there is no reason why Freeman College should not draw students and loyal support from the different churches of the Northern District Conference, which is its natural territory, if it earnestly endeavors to serve them as a church school, with an eye single to the preparation and training of workers for these churches, teachers for their schools, and the spread of God's kingdom generally.

The College is fortunate in having as its head Professor J. D. Unruh. In the prime of life, possessed of a pleasing personality, easy of approach, of good adddress, industrious, level headed, conscious of the needs of the school and the people whom it serves, and above all a child of God, he appears to be the right man in the right place. With him and his lovely wife at the head, supported by the present loyal faculty, by a united constituency, and with God ready to bless all honest efforts made in His name and for His cause, Freeman College seems destined to become an increasingly strong force for good within its sphere of influence. May God richly bless the School, the President, the Teachers, the Board, and all its supporters.

OUR FOREIGN MISSION TREASURY

Dear Mission Friends:

You will be glad to have read last week in our papers that at least eight workers are to be sent out this fall, four to China and four to India, four new ones and four returning.

This is especially god news in view of the fact that no new workers could be sent out the last 5 or 6 years, except one sister last year to China. No wonder that the workers on the field get tired, and worried about it. They will take new courage now.

This joy, of course, brings with it the responsibility to pay for their sending. But gratitude for the good crops, both in our mission fields during the last year, with an increase of 345 souls, and on our farms, with millions of bushels of grain, will no doubt make us willing for the sacrifice in tithing, and going even beyond that.

It has been a precious experience of the writer during the more than 25 years he served on this Board, that *whenever the needs were clearly and squarely placed before our churches and mission friends, they always met the needs.*

Yesterday an old mother who has not any too much of earthly goods, gave me $100.00, as a special thank offering for the Lord's answering her prayers against insects that threatened to destroy all her wheat.

If the Lord hears prayers for our earthly harvest, how much more willing will he be, and has he been, to hear prayers for the harvest of souls. Let us continue to pray, praise, and give, and do it better than ever. We need it.

In the name of the Board, P. H. Richert, Sec.

Rev. Abraham Albrecht, who conducted the Mennonite Bible Academy at Hillsboro, Kansas, for a number of years, until it was discontinued, and has since been doing work for the Missionary committee of the Western District, has been engaged to take charge of the Mennonite church at Ransom, and is now moving there with his family. This church has been served by Rev. A. L. Jantzen for about three years, who with his wife, Wilma Lichti Jantzen, were ordained as missionaries to China at the Medford, Oklahoma church, Sunday, July 18.

CORRESPONDENCE

Colfax, Washington, July 7, 1937

Rev. Harrley King and family have safely returned from the Pacific Conference at Reedley, California. On Pentecost six young people were baptized on confession of faith in Christ and received into the church, and two others by letter of recommendation and hand of fellowship.

Dr. H. A. Fast, Bethel College, Kansas, Field Secretary of the General Conference, was with us June 2-4 and presented the many fields of activity of our Conference and the growth of the work since its beginning. The present open door in the mission field should challenge us to our best endeavor.

From June 5-7 we had the privilege of entertaining the Sunday School-Christian Endeavor Convention of this statee. The theme for the convention was "*Others for Christ.*" The addresses were truly inspiring. On Saturday afternoon and Sunday morning they centered around this theme. Rev. M. M. Lehman, of Monroe, Washington, and Rev. H. A. Fast were the speakers. Sunday afternoon and Monday morning were given *over to topics, music, and addresses by Miss Gertrude* Apel of Seattle and Rev. H. A. Fast. Miss Apel pictured how the Sunday School reports of the United States indicate a decline in actual results and the need for a united effort to bring young people to a saving knowledge of Christ. The address by Dr. Fast centered in "*The Practical Aspect of Living the Christian Life vs. a Mere Profession.*" A practical talk by Rev. Earl Shonp on Sunday afternoon was very timely. On Monday afternoon Rev. P. R. Aeschliman gave a short sermon on "*The Vine and the Branches.*"

The general feeling was that this was one of the best conventions yet. We trust it shall bring fruit for time and eternity.—Correspondent.

Menn. Church, Hillsboro, Kansas, July 8, 1937

Sunday, June 20, nine young girls were united with the church through baptism. The Rev. A. J. Dyck assisted Rev. J. H. Epp in the services. The following Sunday communion services were observed.

We are glad to report that our union services started off beautifully last Sunday night. We had lovely weather, a fine crowd and most of all a very fitting and inspiring sermon, which was delivered by the Rev. P. K. Regier of Moundridge.

We are glad for these series of meetings, for we know the committee has worked hard to work out a program suited to the needs of the community. They secure very good ministers, among them also the Rev. J. E. Hartzler. The "blessings" will be there. Will we be there to receive them?—Mrs. Jno. Bartel, Corr.

The effects of opposition are wonderful. There are men who rise refreshed on hearing of a threat; men to whom a crisis which intimidates and paralyzes the majority—demanding, not the faculties of prudence and thrift, but comprehension, immovableness, the readiness of sacrifice, comes graceful and beloved as a bride.—Emerson.

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF

Senior Department	B. Bargen
Intermediate Department	Emma Ruth
Junior Department	Mrs. H. J. Andres

Sponsored by
the Young People's
Committee of the
General Conference

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Los Angeles, Calif.

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Sanger, Calif.

Convention E.D.C. Young People's Union

At the First Mennonite Church, Allentown, Pa.

The morning session opened with an organ prelude, followed by devotions by Mr. Merrill Achey, president of the Allentown Society, who also welcomed the audience.

Mrs. Homer Clemens, of Schwenksville, gave an instrumental number on the violin.

The business session followed with the chairlady, Miss Huldah Myers, president, presiding.

As a project for the year, 1937-38 the convention pledged itself to raise $400.00 as a contribution toward the sending of Miss Etta Davis, one of our own members, to our Mission Field in China. Miss Davis has just recently been accepted by our Foreign Mission Board as a worker in China. She is a member of the Grace Church at Lansdale, Pa.

New Officers elected to serve for the coming year were: President, Mr. Norman Geisinger, Upper Milford Church; Vice-Pres., Miss Huldah Myers, West Swamp Church; Corresponding Sec'y., Mary Kerr, Schwenksville Church; Recording Rec'y., Margaret Stover, Second Church, Philadelphia; Mission Sec'y., Marie Gerhart, East Swamp Church; Treasurer, Mr. DeWitt Temple, Germantown, Philadelphia; Junior Sup't., Mrs. Clarence Kooker, Flatland; Intermediate Sup't, Mrs. Emma Rappold, Souderton.

It was reported that one project for the past year had been completed. $400 was donated toward a worker's home at Napier, Pa., and $150 toward the work at Saskatoon, Canada.

A piano and organ duet by the Souderton Society and a hymn brought the morning session to a close.

The afternoon devotions were conducted by Mr. Earnest Leitzel, of Richfield, followed by the hymn "Am I A Soldier Of The Cross," and a girl's trio from East Swamp, composed of the Misses Mildred and Lillian Landis and Lucy Auckland, who sang "The Lord Is My Shepherd."

The Attendance Banner was awarded to the Group representing the Richfield Society; this was the first time that a Church so far distant from the center of activity carried the banner away.

Gambling, a Racket

Ex. 2:15; Matt. 27:35

Young People Topic for Aug. 8, 1937

Meditation:

Mon. Aug. 2

Ex. 21:16—Is not this, so to speak, exactly the occupation of pool hall owners? Has not many a husband and brother been taken captive in that way?

Tues., Aug. 3

Lev. 19:11. What is there in gambling that is contrary to this command?

Wed., August 4

Gambling: to hazard something on a chance. In a sense, is not God doing this with the success of His Cause? How can we help Him win His wager?

Thurs., Aug. 5

In Bible times lots were cast in many instances. Why is it not more commonly observed today? They said God cast the lots, (Prov. 16:33) as they were supposed to fall; then, did God help cast lots when the garment of His Son was at stake under the cross? Matt. 27:35.

Fri., Aug. 6

Have you ever thought out just what to you was wrong in gambling, or did you take it on the word of others? If the latter is true, think of reasons now.

Sat., Aug. 7

Our pursuit in life is ultimate happiness and peace. What place can there be in it for gambling? Can you think of any advantages derived from engagement in it?

Sun., Aug. 8

Topic: Gambling, A Racket. Ex. 20:15; Matt. 27:35.

Program Thoughts:

1. What is so alluring about gambling? What is it that forces people to try again and again, though they lose? What bearing has "following the line of least resistance" on gambling? What about desire for adventure? How may the latter be directed into wholesome lines of expression? What comparison is there between life as such and gambling?

2. Discuss fast and reckless driving as a method of gambling, as to lives, property and loved ones involved. Not only the driver's side of it but that of the victim hit.

3. For the present let us define gambling as giving or getting money in underhanded or otherwise dishonorable ways. Think of the following in this connection as examples:

a. Chain letters (especially common a year or so ago.)
b. Forging names
c. High-pressure salesmanship
d. Betting on horse races or other kinds
e. Incorrect advertising
f. Selling poor quality at exhorbitant prices

4. Supposing a group of men decide to play for money. Each one is fully responsible, no one was forced into it. And all are aware of the fact that they may lose, yet they decide to try it. What objections would you raise? Is not each his own boss? Is probably not one or the other in need of money to buy supplies for the family? What effect is seen on character through getting money without working for it.

5. What would you answer a pool hall owner, if he says he does not take anyone's money, he is merely answering a demand for human expression in form of play; he can not help it if they do it by dishonest ways and means.

6. Many people cannot see through the tricks and turns gamblers employ and their ignorance is taken advantage of. How do you think education can help people to see straight in these matters? What about being trained in clear logical thinking? Knowing how emotional strain often prevents right thought and action?

7. What do you think of these things as gambling or taking chances against God.

a. Casting lots instead of developing your God-given power of choice. (Although some psychololists say we can not choose we will assume for the present that we do.)
b. Letting your Bible fall open and placing your finger somewhere on the page without looking and saying to yourself "Where my finger rests that is the answer of my prayer, a message or God's special direction to me for the day."
c. Coming to your Sunday School class or pulpit without any preparation on your part, saying that the Holy Spirit will inspire as you rise to give your presentation.

8. Two young men in the same city have decided on the work they will take up. A is interested in social service work and the particular country where he is going has brought death to many another. Friends discourage him, pleading to place his talents in some "safe" place where he may accomplish much and rise fast. But he is undismayed.

B is going into bootlegging with a gang that has been found by the police but once. It is easy money, he says. He hopes his work or location will not be found out.

Are these young men gambling with their lives? How? Are the possible chances worth the effort? If so, what are various gains to be hoped for?

INTERMEDIATE DEPARTMENT

What Members Should Bring To the Meeting

1. Bible
2. A friend
3. Sympathy
4. Attention
5. Ideas on the topic
6. Cheerful face
7. Desire to worship
8. Desire to learn

Meetings cannot be a success without the cooperation of the members. First of all, *be there,* and *on time.* If you are appointed as a leader, accept the responsibility and plan a good meeting. If you have a topic, be there to give what you can, regardless of your feeling of inability to do as well as someone else you know. Your society will be what you make it. Your society will help you to grow if you let it.

Everyone working together for a definite cause will soon make a society of which you can be proud. Your friends will like to come back to enjoyable meetings.

* * *

Some Worthwhile Things Our Society Has Done In the Past Year

By Dennis A. Lehman
Berne, Indiana

We had a dedicatory service the first meeting in 1937. At this meeting we dedicated our newly enlarged and remodeled Christian Endeavor room. We now have adequate room for our 200 Intermediate members.

Our society has not undertaken any definite project this year, although we are keenly interested in the return of our missionaries to the foreign field. For this reason the proposal to give a large proportion of our funds to that cause met with immediate approval by the Intermediates. In this way we helped two missionaries who have now gone back to the Tibetan border.

To add interest to the C. E. meetings we began a Bible reading contest. The object is to read the Bible through by the end of this year. The society is divided into two teams, thus the team which has the greatest number reading the Bible through wins the contest. This in itself is interesting, but to add even wore interest to the contest and to the programs we leave five or ten minutes from time to time, in which any members give testimonies as to how far they have read and what great blessing they receive from reading the Bible. It is indeed surprising what a large per cent is reading or has already read the Bible through.

* * *

"You are writing a gospel,
  A chapter each day,
By the deeds that you do
  And the words that you say,
Men read what you write,
  Whether faithless or true,
Say! What is the gospel
  According to you?"

JUNIOR CORNER

TO THE LEADER

A Leader's Prayer

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The stain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way."

"Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise."

A leader's prayer. The life we live would reach with greedy hands to take from us the hour of quietness. "Enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." How rich the leader's recompense when, in a quiet hour, he has said, "Here am I, use even me."

* * *

Something for August

We have not had a Bible verse contest. Why not have one now? A very interesting method is that of Bible Baseball. The meetings should then be out of doors. August has five Sundays. I would run the contest through these five Sundays, thus giving time for competitive interest. This would close the summer quarter and afford splendid opportunity for a social at which the winning team could be guest of the losers. Make out a list of forty Bible verses Juniors should know. This may seem too much memory work but do not hesitate, for Juniors love to memorize and do it quickly. The method of this contest is as follows: (simplified) Two teams with a pitcher and three basemen each. The pitcher calls the scripture reference to first batter. If he can quote the verse, he may go to first base: if he cannot, first base man is allowed to quote it. If he is able to do this, he has put the first batter out and made a score for his team. The second batter is then given a reference. Should he know it, he passes to first base. Should the next batter also know his reference, he walks to first base and first base batter to second base. Should the new batter fail, then first baseman is given the reference, should he also fail, second baseman receives it, and if he can quote it, the batter at his base is out, making another score for the field team. Should he, however, fail, a new batter takes the reference. When three "outs" have been made, the teams exchange positions.

Other Suggestions for August 1, 1937

A Bible-baseball contest might be a drawing "card" for some children who have not attended your group meetings. Why not let your juniors canvass the territory and bring all outsiders who will come. They will want to be fair and stay the five weeks for the sake of the team. It may be that in these five weeks you may have the joy of being a fisher of "little men" and "little women."

Opening service:

1. Hymns I love and why. In charge of junior chairman with group participation
2. Scripture reading, Psalm 119:9-16, and prayer by chairman
3. Hymn in unison: "We praise Thee, O God, for the Son of Thy love"

Five minutes with our Missionaries

1. Have reports from Mission News and Notes or mission page of Mennonite
1. Notice: "Needs or Projects" of June issue of Missionary News and Notes. Your boys could gather Sunday School pictures and your girls quilt blocks for Arizona and Montana
3. Notice also the *August Mission Children* list in the Junior Messenger, July 1, issue. A committee would enjoy sending birthday cards to these. I would chose a new committee each month to serve in this capacity
4. Mission offering. Let this offering be for mis-

sions only and for expenses of any mission project

5. Chose a mission song. This you could use at the close of each "Five Minute with Our Missionaries."

Bible-Baseball—twenty minutes

Closing service

1. One verse of "O How I Love Jesus"
2. Heart-talk:

"O Jesus, Lord and Saviour,
I give myself to Thee,
For Thou, in Thy atonement,
Didst give Thyself for mee;
I own no other Master,
My heart shall be Thy throne,
My life I give, henceforth to live,
O Christ for Thee alone."

3. Sing in unison: "Living for Jesus"
4. Closing prayer

* * *

TO THE JUNIORS

Once upon a time there was a cobbler. The boys of the village knew this young cobbler that cobbled shoes all day long. They came often because he could tell such good stories about people everywhere.

On the wall opposite the cobblers bench was a curious map made out of brown paper with clippings of all sorts pasted all over it. These clippings told about what was going on in all the strange countries across the seas. Sometimes he added a drawing of his own or a sentence telling what he thought of the strange customs of these people.

Besides him on the bench lay a Bible. It was always there for this cobbler loved it, and he thought about the words he found there as he cobbled away all day long. The clippings that this cobbler had posted on the map told strange stories to him: how people, black people were eating one another and how yellow people drowned their girl babies. It made him want to go and tell them that it was wrong, that it was sinful, that Jesus could cleanse their sinful hearts and help them to live right, that they could become children of God if they wanted to. The longer he thought of these terrible stories, the more he wanted to go to help these people and when he read his Bible it always seemed to say: "Go ye! Go ye!"

One day, when he could stand it no longer, he put away his cobbler bench and tools and went to a big meeting. He stood up and said to the large assembly that Christians must go out to heathen lands to tell the story of Jesus. That made the chairman very angry because, you see, they were not used to sending missionaries as we are today. He told the cobbler: "Sit down, young man! When God wants to convert the heathen, He will do it without your help and mine!" The cobbler went home. Still he heard the two little words "Go ye!" He began to write articles for papers. All of these told of the need of going across the seas to tell other people the story of Jesus. One day he preached a wonderful sermon on the same subject. Some of the same ministers who had been so cross with him at the other meeting, were present at this one. Their hearts were changing. They began to think as the cobbler did. They organized a society and raised enough money to send the cobbler to India.

Have you guessed the name of the cobbler? His real name was Mr. William Carey who became the first missionary to India, because he believed that everyone should obey God's voice. God's voice said "Go Ye" to him and Mr. Carey went.

PERILS OF THE SUMMER.—"Then came a viper out of the heat." Acts 23:3. Paul had been shipwrecked on the island of Melita and as he gathered driftwood and cast it on the fire that they made to dry themselves this viper attached itself to his hand.

How often does the heat of the sumer bring forth vipers that seek to destroy the spiritual life of an individual. We need to watch out for their poisonous venom. Some make the lame excuse for their absence from church services that they are worshipping God in nature. Like the golfer who told his pastor that it did him much good to think of the fine sermon being preached while he was on the golf course on Sunday morning. The call of the wilds is not always the call of God.

"Oh, it's too hot to go to church," characterizes the sentiment of a great number when the thermometer gets up to around 90 degrees. Others are attracted here, there and yonder, while the church is forgotten in the mad rush for vacation grounds. Too often is it true today that people need another vacation to recuperate from their vacation.

People need to learn that although they can take a rest from the routine religious duties, yet they are never to rest in their Christian life. For, if there ever is a time that a person should live as Christ would want him to, then that time is during vacation. A well spent vacation should renew us in a physical, mental and spiritual way. So take note whether your's measures up to this standard as you make plans for the summer.—*Grace Menn. Messenger, Lansdale, Pa.*

—The Gospel Team of Bluffton College have saved $100.00 from the offerings they received from Churches. With this they have created two Bluffton scholarships of $50.00 each.

THE ISSUE AT OXFORD

Before us lies a folder with the above title, pertaining to the WORLD CONFERENCE ON CHURCH, COMMUNITY AND STATE which meets at Oxford, England, July 12-26, 1937.

Unfortunately this folder did not come to our attention in time to give our people details of the Conference and to give our leaders an opportunity to examine and possibly answer the questionaire which the sponsors of the Oxford meeting have been circulating. We have, however, called attention to the meeting in THE MENNONITE, and the need for prayer.

"This Conference has been called by the UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK, in succession to the Stockholm Conference of 1925, to face the grave issues which confront the world today, and to consider the responsibility of the Church to them. A similar conference on FAITH and ORDER will be held in Edinburgh, August 3-18."

Feeling that the questionaire referred to would be of considerable interest to many of the readers we give them here:

I. THE CHURCH AND THE COMMUNITY

1. Which of the following represents your conception of the function of the Church?
   (1) To nourish the inner life of the individual and prepare the soul for eternity.
   (2) To redeem society as well as the individual frrom the power of evil; and to make life now, as well as hereafter, conform to the purposes of God.
   (3) Your own view if differing from above.
2. In endeavoring to transform the life of the community, how many of the following should the Church use?
   (1) Appeal to moral and spiritual principles by educational and inspirational methods.
   (2) A program of social activities arising from the needs of the community.
   (3) A legislative campaign to establish and maintain Christian standards in society.
3. What should be the attitude of the Church toward secular agencies which like itself are seeking the betterment of society?
4. Should the Christian Church regard itself as the religious expression of a national or racial community or as a Christian world community transcending such limitations?

II. THE CHURCH AND THE STATE

1. How far are you in accord with that historic position which thinks of the Church and the State as differing aspects of a single entity—the national community?
2. What in present conditions or habits of thought weakens such a position today?
3. Is the State ever justified in nationalizing the Church?
4. How far is the Church responsible for the antagonisms which have grown up against it in various parts of the world?
5. What are the dangers to the spiritual life of the individual and society in regarding the State as the final and absolute object of loyalty?
6. What serious elements or possibilities of conflict between Church and State do you note in North America?

III. CHURCH, COMMUNITY AND STATE IN RELATION TO THE SOCIAL STATE

1. Does Christ's frequent use of illustration drawn from the economic life of His day create an obligation for the Christian follower to be interested in the economic life of today?
2. What goals or standards for economic life are implicit in the Christian Gospel?
3. What is the function of the Church in a time of economic stress and social struggle?
4. How far should the churches allow their ministers freedom to discuss the ethical aspects of business and politics?
5. What should be the attitude of the Church toward Labor Unions?

IV. CHURCH, COMMUNITY AND STATE IN RELATION TO EDUCATION

1. Should complete control of education be in the hands of either the Church or the State?
2. In what areas of education should the Church and the State each have a free hand?
3. In what manner, if any, should religion be taught in the public schools of North America?
4. Is freedom of thought and speech essential to the welfare of the Community?
5. Are "Teacher's Oaths" and state censorship of school textbook materially advantageous to a democracy?
6. What tendencies that threaten free speech are to be found in North America today?
7. Should public funds be used in support of the Church's program of education?

V. (a) THE CHURCH UNIVERSAL AND A WORLD OF NATIONS

1. In view of the great diversity of racial and cultural backgrounds among the nations, is it practicable for the Church Universal to attempt to formulate world Christian opinion?
2. Is it possible for the churches of the world to influence effectively the nations of the world without uniting in some manner for expression and action?
3. What form of visible organization will best give embodiment to the universality of the Church?
4. What responsibility has the Church Universal for the welfare of each of the individual churches which constitute it?
5. Should the Church Universal, speaking either through the churches of each nation or through ecumenical councils, be concerned with practical international issues such as: tariffs, more equitable distribution of colonial territory, the war in Spain, the League of Nations, etc.?

V. (b) THE CHRISTIAN ATTITUDE TO WAR

1. Should the Church, in fidelity to the teachings of Christ, advocate absolute non-participation in war?
2. If a nation becomes involved in war, what position should the churches of that nation take with reference to the conflict?
3. Should the churches of North America advocate

complete neutrality for their nations in time of war?

4. Which of the following is the most potent cause of war?

National pride
Traditional glorification of war
Economic disadvantage
Desire for empire
Over-population
Conflict of political philosophies

5. What do you think the most potent influence for peace?

Issued by Universal Christian Council for Life and Work, 287 Fourth Ave., New York City.

THE CHILDREN OF TODAY ARE THE CHURCH OF TOMORROW

The type of the church of tomorrow is determined by what is instilled into the hearts and lives of our little ones. There is no greater agency in this land in which character is moulded into the lives of children than the church and Sunday school.

A man once said: "We shall never wander from Christ while we make character the end and aim of our intellectual discipline; and we shall never misconceive character while we hold fast to Christ, keep Him first in our motto and our hearts."

Think of those beautiful words that fell from the Master's lips: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God, etc (Mark 14:13-16)." Jesus not only wants you to come to His house, but He would like to have you bring your children with you. Jesus wants all the children to come to Him and His services. He will just as truly bless the children of today who come to His house and do His service as those who are brought to Him in holy baptism, and will strengthen and help them to love and serve Him.

There is much in child nature that is noble, beautiful and true, notwithstanding the fact of original sin, and the gospel is the only thing that can preserve the beauty, innocence, virtue and trust of the little child and prevent the blighting seeds of sin from bearing fruit in its life.

The gospel is God's power unto salvation and no one will question for a moment its transforming power to change the life of sin to a life of godliness, but its saving power is just as great. Then why not avail ourselves of the ounce of prevention now and save the pound of cure later?

You should follow the example of the mothers in our Lord's day who brought their children to Him. Bring them to Sunday School and the services of God's house. Nor is this all. The home environment, the home training and the family altar, after all, is what counts most. The home is a most sacred institution of God and when we neglect our children there for business, pleasure or society, we are endangering their souls. Be sure that while we parents are thus sleeping, the enemy is sowing evil tares in this precious harvest field.—Wm. H. Stauffer.

CORRESPONDENCE

Grace Church, Lansdale, Pa.

Dear Readers of the Mennonite:

It has been a long time since you have heard from our thriving Grace church. After Rev. D. J. Unruh left us last November 1, we had supply pastors for three and one half months, until our newly elected Pastor Olin A. Krehbiel of Wichita, Kansas, arrived with his family on March 19 to take up the work here.

He had been called by our congregation at a business meeting December 13, but it was impossible for him to leave the Wichita work before March 15. Palm Sunday was therefore a happy occasion for our church, as our new pastor preached for us, both morning and evening, bringing us inspiring messages.

On Thursday evening, March 23, a reception was held for the new pastor and his family. On March 26 he assisted in the Lansdale Community Good Friday Service, held in the Methodist church. Easter Sunday was a very busy day, opening with the Young People's Dawn Service at 6 o'clock, followed by the regular Sunday School session at 9:30, and an inspiring Spring Communion Service at 10:30. In the evening the Bluffton College Gospel Team had charge of the service.

After more receptions by the Ministerial Association of our town, and the churches of our community, the installation of our new pastor took place on Sunday afternoon, April 11. Rev. F. H. Swartz, Eastern District Conference President, brought the charge to the new pastor, and had charge of the installation, while Rev. A. M. Fretz, pastor Emeritus of our church, gave the charge to the congregation. It was indeed a very touching service.

On Pentecostal Sunday, May 16, twelve young persons were baptized and taken into the church. There will be more taken in by letter and the right hand of fellowship in the near future. On May 25, Miss Helen Nickel of our India Mission field was with us and told about her work. Miss Elizabeth Goertz of our China Mission field was with us on Tuesday, June 8. Miss Elsie Pfister, a member of our church, was home recently for a short visit, from Kentucky, where she is engaged in mountain mission work. It is indeed interesting to hear about their work for Christ, and we as Christians should support them by our prayers and by our gifts.

Miss Etta Davis, a member of our church, expects to leave for the China Mission field in the near future, and surely she needs our prayers as she leaves home and friends to follow Him and to preach the gospel of salvation to the ends of the earth.

The Brotherhood of our church is very active and recently held two fellowship suppers, one for the Fathers and Sons, and later one for the Mothers and

Daughters, in order to become better acquainted and to know each other better.

Our congregation is sincerely grateful to God for the blessings He has bestowed upon us, and we ask His continued blessings upon our church and our new pastor, and His guidance as we strive to work together, and with Him, as co-workers with Christ. For we know that only as we trust in Him are we made strong.

"Oh, Lord, this task I ne'er can do,
For I am weak," we say;
And from God's call to growth and power
We shrink and turn away.
Yet not one task God sets for us,
But we that task can do.
For, "As I was with Moses, so,
I will be with thee, too."—Heb. 13:20-21.

Miss. Marian Kulp, Corr.

DEATHS

MAUDE KREHBIEL FRIESEN, daughter of Mr. and Mrs. Jacob H. Krehbiel, was born March 23, 1893 at Moundridge, Kansas, and departed this life May 24, 1937, at Halstead, Kansas, after a brief illness. Her abbreviated life, spaning a period of forty-four years, two months and one day, was still full and promising when she heard and answered the call of God to "Enter thou into the joy of the Lord."

Her early life was spent at her parental home near Moundridge. She received her elementary education in the public schools near Moundridge, and later spent five more years in academic and college training at Bethel College. From 1918 to 1920, she taught a rural school near Hillsboro, Kansas.

Her deep interest in spiritual things, supplemented by home and church training, led her early in life to accept Jesus Christ as her personal Savior. On April 26, 1908 she received baptism and was admitted into the membership of the West Zion Mennonite Church of Moundridge, Kansas. In 1934 she transferred her membership to the First Mennonite Church of Hillsboro, where she remained a faithful member until death. In the church she was always most faithful and dependable. She was missionary in spirit and in deed, and gave much to aid the poor and needy. In death she was not unlike her Lord; she looked well to the needs of her family and also found time to consider the needs of others.

Her passing brought tragedy and sorrow to a very happy home and family circle. Maude Krehbiel was married on Sept. 14, 1920, to John S. Friesen of Hillsboro, Kansas. God granted many blessings to this home, the best of which was His gift of two lovely daughters, Alice Elaine and Gladys Krehbiel.

In addition to her immediate family, she leaves to mourn her untimely death: her father, two sisters, two brothers and a large number of close relatives and many friends.

Some of her last words were: "When I get well I will be glad to help wherever I am needed. I hope to get well, but I may not. When one faces this experience in life, worldly things recede into the background and the spiritual things rise high in the foreground." These words seem to reveal best her living consecration and dying resignation to the perfect will of God.

PETER B. FRIESEN was born Dec. 2, 1861 in the village Sprau in South Russia. In 1875 he came to America with his parents, Brother and Sister Bernhard Friesen, who settled in the southeastern part of Hamilton county, Nebraska. In 1884, he was baptized upon confession of his faith by Elder Wilhelm Ewert of Kansas, and accepted as member into the Bethesda Mennonite Church.

January 13, 1885 he was united in marriage to Margaretha Abrahams. This union was blessed with six children. The oldest son died in infancy. August 25, 1931, his dear wife was taken from his side. They were privileged to spend this life together for over forty-six years. On May 18, 1932 he was again united in marriage, this time with Mrs. Jacob Voth of Mountain Lake, Minnesota.

Father Friesen lived a quiet life. He loved company, although he was more of a listener than a talker. Seldom would he complain, although circumstances seemed to be against him. During the last few months his health seemed to fail. On the last day of his life, July 2, he complained of not feeling well, and consulted a physician, who told him that his heart was not functioning properly, but that there was nothing to be alarmed about. He passed a restless night. In the morning he gave notice that his breast was hurting him, but in spite of this he still went about his morning chores. About 9:45 a car passed by and noticed him lying on the ground. Help was immediately summoned, but life had passed away due to heart failure.

He leaves to mourn his departure his second wife; two sons, George A. and Bernhard A. of Henderson; three daughters, Mrs. Gerhard Epp, Mrs. Rev. A. W. Friesen of Henderson, and Mrs. Albert Dalke of Madrid, Nebraska; also two daughters-in-law and three sons-in-law; thirty grandchildren; one great grandchild; three brothers and two sisters.

Father Friesen attained an age of 75 years, 7 months, and 1 day. Funeral services were held on July 6. Rev. J. F. Epp spoke in German and Rev. H. D. Epp in English.

« « JOTTINGS » »

—A CENTENARY HISTORY OF THE SWISS MENNONITE CHURCHES OF PUTMAN AND ALLEN COUNTIES, OHIO.—That is the title of a fifty page booklet, splendidly edited by Prof. E. J. Hirschler of Bluffton College, a complimentary copy of which has just reached us. The dedicatory paragraph significantly states the purpose of the book in these words: *"We believe that it (the history of these Swiss churches) presents a true picture of their origin and development and gives the proper emphasis to the significant contribution that they have made to the Mennonite church life in America during a century of progress in the land of religious liberty."* The book is printed on a fine grade of paper, in easily legible type, and contains a well chosen selection of photographs of the leaders of the church or churches, the meeting houses as they evolved from a mere loghouse to the fine brick edifices, with towers and bells, of the four present-day churches. From a nucleus of some twenty families, burried in the primeval forests of western Ohio, the congregation has grown and prospered until today the four daughter churches have a total membership of nearly 1700, and the wilderness where the founders settled is today one of the garden spots of America. The book may be had for *thirty cents.* And since *it tells the story of what God has wrought among these good people,* in words and picture, it is worth several times that. Orders should be sent to Mr. D. W. Bixler, Bluffton, Ohio.

—*Harold Gross,* a son of the Bethany Mennonite Church, Freeman, S. Dak., who was graduated from Bethel College this year, is acceptably serving that church as supply preacher during the summer. His articles in *the Bethany Messenger* are so good that we shall be tempted to make use of some of them, like the one "Science and Religion in the Future." For next year he has a graduate fellowship at Princeton University Seminary.

—*Burrton, Kans., Mennonite Church.*—Four young people were recently baptized and then received as members with five other persons. On the Sunday following communion services were held. The C. E. with the assistance of neighboring C. E.'s gave a musical program. The Burrton churches are again holding union evening services at the city park during July and August, the three ministers taking turn in conducting the meetings.

—P. H. Krehbiel's book on *Peace, Amity and War* for which some of our people have been looking with a good deal of interest, is now coming off the press. A review of it is to appear in *The Mennonite* next week. It is a valuable treatise of a great theme.

—*The Shipshewana Retreat* for Mennonite Young People of Illinois, Indiana, and Ohio, will be held Aug. 2 to 8. It is to be a gathering for *Inspiration, Instruction, and Recreation.* The following compose the faculty: Jerry Sauder, Grabill, Ind.; Harvey Nunemaker, Tiskilwa, Ill.; H. A. Fast, Bethel College; A. E. Kreider, Bethel College and Goshen, Ind.; John Thut, Chicago, Ill.

—One wonders if our Conference has another man who can equal *Bro. E. W. Baumgartner* in capacity for work. He is cashier of the First Bank of Berne, Ind., whose deposits total nearly $1,600,000, treasurer of our Board of Publication, deacon of the Berne Church, a member of other boards, committees, and musical organizations, while recently he gave one of the main addresses at the Centenary of the Swiss churches at Bluffton, Ohio, and is also one of the principal speakers at the Mennonite Y. P. Conference of Ohio and Indiana, at Goshen, Ind., July 17 and 18.

—Next week we hope to be able to give the obituaries of the three Mennonite youths, Orrin and Peter Rutschman and Norman Dirks, who lost their lives in an auto crash, and also the true story of the accident.

—*Hutterite Colonies.*—Before the war a good many Hutter brethren were living in South Dakota, in the Bon Homme, Wolf Creek, Maxwell, Huron and other colonies. During the war some of them were shamefully treated by pseudo patriots and overzealous officials, until they decided to move to Canada. Now they seem to be in a notion to move back. The Huron colony group have re-purchased the Jamesville colony properties, on which the federal and state governments had meanwhile spent a good deal of money, with nothing to show for. The deal is for 2418 acres at $25.00 an acre. The group comes from Roseile, Manitoba, and numbers 110 souls.—Freeman Courier.

—Concerning a *Hutterite colony in Europe* which two American Hutter brethren, Reverends Waldner and Hofer, have been helping to settle in England, *the Freeman, South Dakota, Courier* writes, that a Hutterite colony was founded in Germany a good many years ago. Ten years after the founding of that colony they found out that similar colonies existed here in the United States, and they corresponded with their American brethren. Then six years ago their head man, Dr. Arnold Eberhard, visited the colonies in this country, to solicit help, for, being non-resistant and Germany being militaristic, they were in trouble and had to move. Some went temporarily to Lichtenstein, some to Holland. But it was found that England was a safer place for them. However, England would not admit them unless they could prove that they could support themselves which, it was figured, would take $25,000. Of this sum Mennonites in Holland and Germany, together with sympathetic Lutherans and Reformed Christians, raised $15,000, and their Hutterite kinsmen in Canada and South Dakota $10,000. With such help the colony in now apparently safely settled in England, and the Revs. Waldner and Hofer are about to return. Before leaving Germany, while on their mission there, they received notice to leave the Reich in twenty-four hours. Thus another chapter has been added to Mennonite history.—It should be stated in this connection that the Mennonites of Germany have given up the adherence to the doctrine of non-resistance.

—The *Zion Mennonite Church,* Kingman county, Kansas, dedicated its new church on Sunday, July 11. We would have preferred to bring the announcement of this event and the invitation going with it before it occurred, but they reached us too late to do that. The fact that THE MENNONITE is not published during the week of the fourth of July caused the difficulty. The nice, new church stands in Kingman.

—The *Mennonites of Kansas,* generally speaking, again have a good wheat crop, with prices of $1.15 and up. But the continued dry weather is badly hurting the corn and alfalfa crops, at least in sections. Similar conditions pertain in Oklahoma. Would that the brethren in Indiana, Ohio, and Pennsylvania could share with their mid-west brethren their super abundance of rain!

—On July fourth and fifth 563 persons lost their lives, 310 on highways and streets, 142 were drowned, 107 from other unnecessary cause, but, fortunately only four as the result of fire works.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, JULY 27, 1937 NO. 29

EDITORIALS

OUR FATHER IN HEAVEN (Luke 11:2).—Father! What warmth, what depth in this word! Never was God thus addressed in the Old Testament. It was left for Jesus, his Son, to make Him *Our Father*. Not even David, the man after the heart of God, seems to have dared to call Him Father. Jesus thus initiated *a new deal* for us here on earth. As first-born Brother he makes us *God's children*. To be able to say Father *truly* is to be conscious of a new power within us, the power of a new birth. Do we all have this power? Does the child spirit dwell in our hearts? *Our!* With this we are placed in the midst of the community of Jesus Christ, the *true* church, of which he is the head. We cease to stand alone, to feel alone, to live for ourselves. Isolation has no place in the Kingdom of God. The fraternal spirit is the mark of a new life. —*In Heaven!* If our Father is in heaven, then heaven is our goal, and we must learn to lead a life that is in harmony with the life there. That liberates us from sin, frees us from carnal inclinations. That draws us heavenward, toward the *Home* He has gone to prepare for us.

* * *

THE USE OF MONEY.—It is said that John Wesley, the founder of methodism and one of the most spiritual and effective missionary forces in protestantism, followed three rules with regard to earthly possessions: *Get honestly* all the money you can; *save sensibly* all the money you can, and *give wisely* all the money you can. And when the good man died all that he had left was some books, some silver spoons, and just enough money to pay four poor men to carry his body to the grave. This is a wise way of handling money. If all earnestly striving Christians would observe these rules like Wesley did, there could be no trouble between capital and labor. Money becomes a curse, when it is hoarded, as it proved to be in the lives of Dives and the rich young ruler in the Bible, because their wealth had gotten into their hearts. It proved a blessing to Martha, Mary, and Lazarus, who must have possessed considerable wealth, because it was in their hands (*not in their hearts*) to pass it on where needed. Riches that are handed on to do good are like a stream that waters the land and spreads blessings along its course. Jesus does not condemn the honest acquisition of riches. He praises the men who had made gains of one hundred per cent with their investments of two and five pounds, and condemns the man who failed to put to use his *one* pound. So John Wesley was right. Get what you can, honestly; save what you can, sensibly, that is, not in a miserly fashion, and pass on all you can, wisely, so that it will keep on doing others good.

* * *

A BIBLE SHYLOCK.—The Bible is a wonderful book in the variety and multiplicity of characters that it presents—good, bad, and otherwise. Of the characters that must be counted among the undesirables, whose deeds God nevertheless managed to turn to some good use, is *Laban*, the uncle of Jacob When his sister Rebekah was being wooed to marry Isaac, he very cunningly contrived to get a good share of the jewels that Abraham's servant had brought along. When his nephew Jacob arrived, his eyes must have sparkled, for here was a young man with strong arms, the heir of a rich kin, ambitious and, withal, marriageable, while he had two marriageable daughters in his home. He tricked Jacob into fourteen years of hard labor and exposure in exchange for his daughters. Then he coerced him to give him six more years of the same strenuous labor, so that Jacob might acquire a living for his large family. Thus Laban exacted *three pounds of flesh,* as it were, from his son-in-law, where Shakespeare's Shylock demanded only one. But Jacob outwitted his father-in-law in the end, for he had God on his side, and he became a man of large possessions in those six years. Then Laban's anger was kindled against Jacob so that God advised the latter to flee with all that he had. When he pursued the fugitives to bring back what he calls "my daughters, my children, and my cattle," God warns him to do them no harm. And when he overtakes Jacob's caravan, the two at last agree to refrain from doing each other any harm.

FOREIGN MISSIONS

P. H. Richert

ONCE UPON A TIME

There was a hospital in the far off jungles of India. And to this hospital there came the blind, the lame, and the halt. However, that 'Once Upon A Time' was just a few years ago and the hospital is now really just in its beginnings. In this hospital there is a large and well-lit operating room. In a small room adjoining it, water is sterilized in several copper kettles, and dressings in a pressure cooker. That was all well and good, but there was a need of better equipment for sterilizing. To meet this need the young people of th Western District Conference collected $1000.00.

There is a good sterilizer company in Erie, Pa., who would have supplied good sterilizers for somewhat less than the funds available, but to ship them to India and pay the duty would have cost three to four hundred dollars additional. They, however, offered some used sterilizers which they agreed to have in good condition, suitable for the needs of the work for many years. One dressing, also hot and cold water sterilizers were purchased. In the final check up the company found it necessary to put in some new parts and rebuild the sterilizers, so that they are now practically as good as new.

These sterilizers are now in the process of being installed in the hospital at Basna. The water sterilizer had a small pipe broken which we were able to repair, and the dressing sterilizer has several parts missing for which we will have to wait. The company, I am sure, will regret this as much as we and will no doubt send the needed parts as soon as possible. Besides buying the sterilizers, there were sufficient funds to purchase quite a few surgical instruments and some special equipment.

Three busy months have passed since we arrived in India. The building of the bungalow is progressing nicely under Mr. Isaac's supervision. He has been here much of the time, still some of the responsibility falls upon me. That with the hospital work which is heavy, has kept us very busy. Shortage of trained helpers at the hospital adds to our difficulty. There is a large field of need in our Basna area. Continue to pray that we might more adequately meet that need and make Christ known to men. I made the statement the other day that I had seen some twenty-five to thirty people in the past three months who are hopelessly blind, that is whose condition was such that we could do nothing to restore their eyesight. Our hearts go out to them as well as to the many who are spiritually blind.

Feb. 6, 1937 H. E. Dester, M. D.

DEAD YET LIVING

H. J. Brown

In the vicinity of K'ai Chow, Hopei, China, lives Chang Kuan Ching, in a village of the same name. Formerly he was in the same position as all the other villagers. He lived continually in great fear of evil spirits and of ghosts of every kind. Therefore he was faithful in worshiping the idols on all holidays. Incense always had to be burned on such occasions and all manner of homage was done in abundance. His children were forced from early childhood to join in. And yet he himself was continually in the grip of sorrow and fear. Finally he tried his luck in Manchuria. There were many opportunities to earn something, but the dollars were round. Instead of saving something, he spent everything in pleasant social evenings, so that oftentimes he even had debts. It is easy to understand that the poor family at home did not receive much support. Then too the letters came very sparingly. The wife was worried a good deal about her husband. Luckily he came into touch with a colporter, called Son. This man helped him. He found salvation in Christ. This brought a stop to his loose life. With industry and economy he soon had fifty dollars laid by and now he made for home in K'ai Chow. Just as he entered his room in the village Chang, there sat his wife and wept bitterly. "Oh wife, why do you weep? Here I am at home now." She answered, "Yes, but last night I had such a bad dream. My dear husband, you were dead." "Very true, wife, very true. I am dead to myself and to sin, and I want to remain dead forever. But Christ lives in me now. Your husband, Chang Kuan Ching, is dead forever, but Christ shall ever live in him!" And it really is so. His wife, children, and neighbors have already found, through him, salvation and eternal life in Christ.

Schools and Education

THE EFFECTIVE SUNDAY SCHOOL

D. J. Unruh

II. The Mission of the Sunday School

The Mission of a school is to teach. The Mission of the Sunday School is to teach the Bible. That this is not always done is evident in the reports of the prevailing ignorance among nominal Christians in this our day. No truly Christian character can be achieved except as the individual is instructed and his conduct is based on the Word of God.

Three names are frequently used to designate the school commonly known as Sunday school, namely: Sunday school, Church school or Bible School. The term Sunday school tells us when this school convenes, while the name Church school tells us of the relationship of the school, as distinguished from the public school, but the name Bible school tells of its mission and should be more commonly used among us. Is it not possible that the name Sunday school has in some instances deflected the real aim of the school? Are schools, because they meet on Sunday and are related to the Church, and because they impart some form of religious education, adequately meeting the need of human souls and of society that is corrupted by sin? Are we always conscious of the fact that the mission of the Sunday school is of far greater importance than the Sunday school? A Sunday school may serve as a deterrent to crime by keeping boys and girls off the streets, developing an appreciation for the beautiful or stimulating a desire for useful service, may even awaken aspiration for philantropic, sociologic, or international service and yet fail miserably in its real mission, for the mission of the Sunday school is to teach the Bible.

Teaching the Bible has some very important and fundamental implications. Why should we teach the Bible rather than some other useful literature and beautiful ideals? Because the Bible is a unique book; it is God's Word and has for its object the right relationship of man to God. To believe it is the highest mark of intelligence and to obey it is the essence of true wisdom. Job 28:28. The Mission of the Sunday school then is to teach the Bible in such a way that the pupil will exemplify its teaching in his every day life, that is to say so that the teaching will result in decisions for Christ and develop Christian character, ever remembering that you can not have Christian character before you have a Christian. Teach that which will produce regeneration and then develop the new born life 'afterr the image of Him that created him.'

No work that God has entrusted to us has such far-reaching possibilities as the Sunday school. A Sunday school that is true to her mission becomes the chief agency for the dissemination of the Word of God, the recruiting agency for the followers of the Lord Jesus Christ, the training camp for the Christian service and the field of action for those who will serve their Lord. It behooves us as good Christians to see well to our Sunday schools, so that we may through them fulfill her mission and perform our God-given task in this world. II Corinthians 5:14-21, II Tim. 4:1-5.

Oh, be assured, fellow-teachers, that there is no time in life so favorable to sound conversion as early childhood.—T. L. Cuyler.

PUBLICATION

TO THE READERS OF THE MENNONITE

As reported in a recent number of this paper, THE MENNONITE on July 1 showed a deficit, for the fiscal year just closed, of $637.60, but with subscriptions in arrears amounting to $1232.75. Surmising that many of our readers who are in arrears probably just let the matter slip their mind, and all they need is a reminder, *the Board of Publication, through its secretary, is addressing a letter to them, asking them in all kindness and in a spirit of brotherly cooperation to pay up.*

This letter will go, first, to those who are in arrears since 1936, 1935, and 1934. *If they could all manage to pay up, until Jan. 1938, their payments would almost wipe out the above deficit.*

Next the letter will go to those who are paid up to January, 1937, with the hope that they, too, will pay up to January, 1938.

Not only is the Board, with the Book Concern, anxious to see the deficit on THE MENNONITE wiped out, but it is also solicitous *to pay promptly* each month the recurring expense bills for printing, salaries, rent of building, etc., amounting to something like $550.00.

Yet, however urgently we may need these subscription dues, we do not want any subscribers to stop taking the paper. *If any of you find it impossible to pay up at this time, kindly drop the Mennonite Book Concern, Berne, Indiana, a line, stating the time when you think you can do so. Please, make some reply to the letter.*

If there should be someone here or there who cannot pay at all, but feels that he really needs the paper, kindly write the secretary of our Board, Rev. M. J. Galle, Odessa, Washington, and we shall try, with the help of kind-hearted brethern, to send the paper anyway.—The Board of Publication.

* * *

Since the Board of Publication is looking for a suitable person for full manager of the Mennonite Book Concern, now located at Berne, Indiana, but which may be moved to a more centrally located town, like Newton, Kansas, and since the question has repeatedly come up, as to what qualifications the Board would like to see in the proposed manager, we have set up, and give on next page, a set of them. We can hardly expect to find all of them in a single person, but they will serve as a guide in the choice. Persons interested in the position should write to the undersigned, stating their qualifications.—For the Board of Publication, M. J. Galle, Secr., Odessa, Wash.

Desired Qualifications in Candidates for Manager of Book Concern

1. He should be a Christian.

2. He should be a loyal Mennonite, member of one of our churches and somewhat familiar with the history of our General Conference, and especially with its aims.

3. He should be imbued with a missionary spirit, willing to work in a great cause and to look to God for a share of the reward for his services, as the Board of Publication is not in a position to pay a competative salary.

4. He should be a college graduate or have a somewhat equivalent education.

5. He should have some business training or, if not that, considerable business ability. He should also be a good manager of his own personal and household affairs.

6. He should have good speaking and writing knowledge of English and German, and be a good writer.

7. He should have a literary bent of mind, i. e., be a lover of reading, be well-read and well informed.

8. He should be a man of sufficient maturity.

9. He should have a wife that is a real helpmate to him.

10. He should have a pleasing personality that makes friends and impresses favorably.

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What is the Peace Movement and Why Should Mennonite Youth Not Join It?

Address by Rev. P. R. Schroeder
at Northern District Conference

There are many, many peace movements in our day. The theme probably means those movements that are not built on the foundation of our Christian nonresistance.

A. WHAT IS THE PEACE MOVEMENT?

It may be well to examine the principles, advocated here and there to bring about world peace. Of many of them it can be said that they would be good if they could accomplish the desired end.

1. *Drastic reductions in armament budgets.* Very desirable but possible only as long as fear of aggression from other nations does not get the upper hand.

2. *Disarmament conferences.* They worked for a while but have become an almost total failure during the last five or six years, due to the impossibility of getting all nations to participate.

3. *Law, not war.* Bad laws should make any nation blush, but if the law of God failed to save Israel in Old Testament times, how can the best laws of man in the present day be expected to hinder war among gentile nations, that have the same selfish disposition?

4. *Only understanding will dispel suspicion and fear.* Very desirable, again. But why do people act against better knowledge? Isn't it common experience that wicked men are made worse and not better by greater knowledge? It takes a different force than understanding to cure men of suspicion and fear and hate.

5. *We must substitute peace machinery for war machinery.* The waste resulting from manufacturing and using war machinery is a matter of common knowledge. It drags nations to the brink of bankruptcy. But as desirable as peace machinery may be it does not change the hearts of war makers.

6. *Preparedness is the only way to peace.* This is the hopeless propaganda of materialistically minded men and nations. The normal outcome of placing an efficient tool into the hands of a man or nation is that sooner or later that tool will be used. Preparedness will temporarily make the enemy afraid but not peaceful.

7. *Security through federation.* The League of Nations is the classic example of this principle. Perhaps no greater disappointment has confronted modern peacemakers than the failure of the League to stop war and war propaganda. Pan-America, Pan-Europe, and Pan-Asia are other federations of the day. Each is a potential powder keg if threatened or attacked by another.

8. *Peace through socialism or communism.* While these two schemes of economic and political world-reorganization are not identical they are similar. Each builds on a class basis, excluding groups that are not of one mind with it. Peace is an impossibility as long as this class exclusion program is in control. Communism, the more prominent of these two world-reorganization schemes, boasts of its peace program. This is contradicted in practice, when it is realized that communistic Russia has the most powerful standing army in the world. The atheistic foundation of Communism makes it untrustworthy, perhaps it should be said, treacherous, for the dismissal of God involves the dismissal of conscience and justice.

9. *Peace through propaganda.* Two American propaganda groups, and perhaps the largest, are the National Council for the Prevention of War and the Fellowship of Reconciliation. Noble mindedness may well characterize both of them. Both are voluntary organizations. Both are inclusive as to membership. Both cater to Christians and Churches, but neither is committed to the Gospel. Both are based upon ethics rather than the Gospel. Both implicitly, though not explicitly, deny the regenerating power of Christ, by reason of their program and their association with non-Christians. Both stake their hope upon the religious and moral man whether regenerated or unregenerated through Christ. Such an alliance between believers and unbelievers in matters that depend upon loyalty to Christ, the Prince of Peace, the Saviour and coming King, is an act of unfaithfulness to Him (see 2 Cor. 6:14-16). Peace propaganda through such organizations, though perhaps temporarily effective is ultimately and fundamentally powerless.

Many men are deceived into setting their hope upon peace programs that cannot bring peace. "....they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working error, that they should believe a lie." 2 Thess. 2:10-11. There is a cry of peace and safety abroad, "then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." 1 Thess. 5:3. "For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for these things must needs come to pass; but the end is not yet." Matt. 24:5-6.

B. WHY, THEN, SHOULD THE MENNONITE YOUTH NOT JOIN THESE PEACE MOVEMENTS

1. *Because of their futility.* Through Christ only are we assured of success.

2. *Because of their disloyalty* to the Prince of Peace. We are determined to renew our pledge of loyalty to Him.

3. *Because of their dishonesty,* whether conscious or unconscious. A promise of peace rests on an absolute guarantee only in Christ. We are deceived and deceivers in any sort of alliance with evil doers, even though that alliance be for the sake of peace. Be honest toward self and sin and Christ, the Lamb of God, and the prospect for peace will get into its rightful place.

4. *Because of contamination.* How can defilement be avoided when they who are called to be holy ally themselves with organizations that disregard or even deny the new life in Christ? The Christian is called unto sanctification and only so can he maintain a lively hope for peace. "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation."

Therefore, when Christ our Lord says: "Blessed are the peacemakers: for they shall be called the sons of God," Matt. 5:9, let no one by private interpretation jump to the rash conclusion that all agitation for peace is bound to be blessed of God, when a consistent loyalty to the Scriptures that record this beatitude, points us without any uncertainty to Him who alone is our "peace," Luke 2:10, 11, 14; Eph. 2:15; James 3:13-18; Isaiah 11:1-10; Rev. 20:4-6.

The Principles of Peace

"We the Pacifists"

Harold Gross

One wonders often as to the probable reactions of the YOUTH of America to another call to arms, if war were to break out. One author says that "war combines all the excitements of a bull-fight, a revival, a train wreck and a lynching," and intimates that the psychology of wartime enlists the desires, emotions and inclinations of most individuals—especially red-blooded youth. We cannot as yet be sure as to what attitude the young citizens of America would take in the event of declaration of war, in spite of the pledges of thousands throughout our American colleges and universities, to use methods comparable with the modern sit-down strike in case of being asked to bear arms.

Young America, however, is becoming impatient with the attitude that has prevailed in the past by thinkers in our churches regarding the war problem. We refer to the dogma of the futility of organized efforts toward peace, which in the end is fatalistic and deadening to the Christian Spirit. Truly, we appreciate the fact that a Peace Movement in itself, aside from a dynamic Spiritual Rebirth within individuals, is a child, really, of weakness and insufficiency. But to state that since the ranks of propagandists for peace contain atheists, socialists and communists, and also men who merely use the name of Christ for the sake of being recognized, we should therefore remain aloof from any so-called Peace Movement is to become ascetic and too exclusive, besides its being illogical reasoning. We may still hold our Christ as Prince of Peace and yet join the Peace Crusade. This is not a question of Post- or Pre-millenialism—let those quarrels rest!! Christ needs to be the center of our whole program. He is our Gospel! But we must watch our step carefully, lest we confine the power of the Gospel to merely saving the souls of men, and cramp it. We must consider the soul of society as well; for if the soul of society is warped and unclean (and war makes it so, in reality), then the work of saving individual souls will be so much more difficult, and a general spiritual revival nearly impossible. If a general spiritual awakening is to come soon it will only be after we have recognized that now people must be convicted of social sins as well as individual sins. Our Church seemingly has lost its social perspective and has lapsed into a condition such as existed in the Middle Ages which churchmen had lost themselves in concern over personal sins and Monasticism, and had forgotten that their personal sins were severely tangled with and related to the social sins. In recent years there has come about a growing complexity within society which the Church must notice. We cannot change society unless we change individuals, but we somehow fail to notice that a changed society is going to affect a change in the lives of individuals as well, Any open-minded student of Social Laws knows that one cannot divorce the individual from society, and vice versa. The influence of the Gospel works both ways, whether we want to believe so or not.

Consequently, we dwarf our Gospel and our Christ, unless we see social Peace-implications as well as personal Peace-implications therein. Lest you might feel that this is merely the "voice of inexperience," youth, let us assure you that gray-haired students, true "voices of experience" are beginning to open their mouths in proclamation of this fact. Let us as a Church lay aside all prejudices and unite in the mighty crusade with our Christ as Prince of Peace to wipe out the spirit which breeds war, as far as possible. It CAN BE DONE; if not right now, then ultimately, even at His coming.

COMPREHENSIVE PEACE

"Now the Lord of peace himself give you peace at all times in all ways." — *II Thess. 3:16.*

There speaks a man who knew the peace of God that passes all understanding! There speaks a man who, in all the tumult of his strenuous life, never lost the inner calm that strengthens and assures!

True peace, the peace of the soul, has no ups and downs, but is peace at all times. It is steady, reliable, innate and perpetual peace.

This peace is given us by the Lord Jesus Christ Himself. We can not get it by thinking or acting, from men of the past or men of the present. But we can get it from the world's Redeemer, the blessed Jesus.

Sunday School Lesson

A. S. Bechtel

August 8, 1937

GOD FEEDS A PEOPLE

Exodus 16:1 to 17:7 Printed: 13:11-20; 17:3-6

TOPIC: *God's Supply Adequate for a Nation's Need*

Introduction

The outstanding act of God wrought in connection with the exodus and wilderness wanderings of the Israelites, was the miraculous supplying of food for the period of their sojourn. It is entirely inexplainable on the basis of natural causes. The manna was literally, "bread from heaven," provided because this unusual food supply was necessary to maintain the lives of the people.

Bread from Heaven vs. 11-20

Israel sang a song of victory and praise after seeing the overthrow of the Egyptian army (Chap 15). This happy spirit lasted but three days (15:22-24), until they came to the bitter waters at Marah. It is easier to sing a hymn of praise than to live a life of praise. Soon new troubles faced them and they murmured again (16:1, 2, 3) and wished themselves back in Egypt. After entering the wilderness of Sin, they faced the privations of desert life. As usual, they blamed Moses for bringing them here where death from hunger threatened them. How good the "flesh pots" of Egypt now appeared.

The situation truly seemed alarming. God heard their murmuring. He hears ours too. He had a way to provide for their needs. The migratory quails were sent into the camp (v 13) in large abundance. The following day, the manna was miraculously provided (v. 14) and on each succeeding day, excepting the Sabbath, God gave them this food during the wilderness journeying. The astonished people asked, "What is it"? Moses told them it was God's provision for them (vs. 15, 16).

Each had to gather for the daily needs for self and family. There was to be no able-bodied leisure class. Each of us must feed upon the bread of life—Christ Jesus—whom God has given. The attempt to hoard up God's supply failed miserably (v. 20). His gifts must not be used selfishly.

Water from the Rock vs. 4-6

A new test of faith awaited Israel at Rephidim. Water—the greatest necessity in the desert—was missing. Instead of trusting God, they again murmured, blamed Moses, were even ready to stone him (vs 3, 4). He, the wise leader, took it to the Lord in prayer. God used Moses to give to the people a marvelous demonstration of His ability to supply their needs (vs. 5, 6). This should have ended all murmuring, all ingratitude, all forgetfulness of God's goodness to them.

Christ is our Rock, smitten on Calvary, from Him flows forth the Water of Life (John 19:34). Christ is the true manna, the true bread of life, come down from the Father (John 6).

Nuggets of Truth

God's gift is spoiled by selfishly, miserly hoarding it.

One of the greatest needs among Christians today is more thankfulness and less grumbling, murmuring—a clearer vision of God's gifts.

Israel could see God in prosperity, but not in adversity. What about us?

Our food is God's divine gift—

"Back of the loaf is the snowy flour,
And back of the flour, the mill;
And back of the mill is wheat, and the shower,
And the sun, and the Father's will."

They that trust in the Lord and do good, shall dwell in the land and shall be fed.

The manna was God's gift which none could buy.

Israel would have perished without manna—without Christ we would perish eternally.

There was abundant manna for all—Christ's free grace is sufficient for all men.

Sermon Sketch

P. A. Kliewer

SOME CERTAINTIES OF THE BELIEVER'S POSSESSIONS

I.

In John 14 we have some wonderful truths—the antidote for all kinds of trouble and problems: *Faith* in God answers *all* the questions regarding creation and providence.—*Faith* in Christ Jesus, the Son of the living God, answers *all* the questions regarding sin and salvation—for faith in God is not enough.—*Faith* in the Holy Spirit, the indwelling power, answers *all* the questions regarding our spiritual needs.—*Faith* in heaven, or rather *the Second Coming* of our Lord Jesus Christ and all the glorious future, answers *all* the questions regarding death and the hereafter. Thus, to miss Christ as *the way* is to be lost forever. To miss Christ as *the truth* is to be in fatal error and remain in bondage and darkness. To miss Christ as *the life* is to be dead in tresspass and sin, in all eternity, separated from God—*missing it all.*

"Believe in God, believe also in me," are the words of our Lord Jesus Christ. And what a wonderful, precious, miraculous work then is done in the believer.

II.

In Col. 1:12-14 we find a group of the finished and complete features of the salvation of the man who has accepted Christ as his personal Saviour. They are privileges and possessions which constitute certain parts of the believers standing *in Christ Jesus,* of which we have the earnest, the sealing of the Holy Spirit. Note these complete and finished features or possessions of every true believer.

1. The Father *who hath* made us meet to be partakers of the inheritance of the saints of light.—I Peter 1:3-5.
2. The Father *who hath* delivered us from the power of darkness.—John 5:24.
3. The Father *who hath* translated us into the kingdom of His dear Son.—Eph. 2:1-6, especially the 6th verse.
4. In *Whom* (His dear Son) we *have* redemption through *His blood,* even the forgiveness of sins.—Rom. 4:25; Eph. 1:7 and Heb. 10:18.

In every case the verb signifies *complete action* and *actually accomplished;* something already done; somethat is absolute, already in possession and in possession *now.*

The moment one accepts the Lord Jesus Christ as Saviour, that moment the miracle is wrought and the believer is then *already* made meet for the inheritance of the saints of light. Already heirs of God, ye joint heirs with Jessu Christ. All God *is, has* is mine and *now.*—Has *already* been delivered from the power of darkness and can say with Paul as in Gal. 2:20; II Cor. 5:14-15 and I John 1:7.—Has *already* been translated into the Kingdom of His dear Son. Has *already* obtained redemption through the Blood of the Lamb of God slain for rus on Calvary.

III.

ALREADY TRANSLATED.—This is our standing *now,* which took place the moment we believed, John 5:24 and Eph. 2:6. We cannot deny that this is true, for *God says so* in His infallible Word. *Already* translated, baptized by the Holy Spirit into Christ; hid with Christ in God; in the Father's and Son's hands, sealed by the Holy Spirit. No wonder Paul has that triumphant tone in Rom. 8:31-39. Our translation in state is still in the future. Jesus says in John 14:3, "I will come again, and receive you unto myself, that where I am, there ye may be also." Col. 3:3-4, "For ye are dead, and your life is hid with Christ in God (Our translation in standing) and *when Christ,* who is your life, shall appear, then *shall* ye also appear with Him in Glory." I Thess. 4:17, "Then we which are alive and remain shall be caught up together to meet the Lord in the air. And so shall we ever be with the Lord." Compare this with John 14:3.

This based purely upon Grace. All believers saved in *standing already,* translated and sealed with the earnest of his inheritance. Thus *already* translated into the Kingdom of His dear Son by the new birth, and seated with Christ in heavenly places. And *shall* be one day caught up—translated—into the glorious presence of Christ, there to abide forever more. All because we have been made *meet*—have been delivered and *have* redemption through *His Blood.* Praise to His Holy Name!

CHRISTIANITY IN ACTION

CHRISTIANITY is not a voice in the wilderness, but a light in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hearty plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is waste of breath and rootless hope, unless we plow and plant in His kingdom here and now. To remember Him at His table and to forget Him at ours, is to have invested in bad securities. There is no substitute for plain everyday goodness.—Maltby Babcock.

The Pastor's Chat

Regarding Pastoral Work

I often wish that as minister of the church I could do more and better work. I would like to preach better sermons, read more books, do more Bible teaching, interest more people in the work of the church, arrange better services of worship, provide a more efficient educational program for the young people, and do more effective pastoral work. Of all the tasks a minister needs to do, I regard none more important than the pastoral work.

I believe in visiting the sick. I believe that most sick people appreciate a short call by their pastor. I, on my part, always profit by such calls and I have a feeling that I frequently get more help and inspiration from the sick than I am able to give to them.

As minister I represent Him who said, "For I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me," (Matt. 25:35-36). I have been sick myself and I know the healing power of religious faith. I have known sickness in the family and have had my own home circle broken by death; and so have come to know the consolations of God, not by hearsay, but by experience. I believe that after the doctor and the nurse have done their best, there is still something important left for the minister to do.

But this part of my work is not always easy and for that reason I give this "chat" to discussing it. One difficulty is that I do not always find out promptly when people are sick and desire my help. People will call a doctor, but seldom a minister. He is supposed to know who is sick without anyone telling him. And it seems that some ministers do know. But I don't. And so it happens occasionally that a member of the church is ill a week or two weeks, and expected a call. I fail to come because I was not informed. Once and for all, then, let me say that I will appreciate your calling me when there is illness. I will consider it a privilege to go to any home, whether church members or not, if I can be of any help to sick people.

A second difficulty is that I cannot always be sure that a minister is wanted. Here again the doctor has the advantage. He knows before he starts that his patient wants him and welcomes him. Some patients dread to see a minister and when he comes the expression on their face says: "Am I as sick as all that?" And if a minister offers prayer they wonder if it is "really that bad."

Another problem arises out of the fact that I feel under obligations to cooperate with the physician or nurse in charge of the patient. Some cases of serious illness and immediately after a serious operation, the physician will advise absolute rest and quiet for the patient. Intercessory prayer for those seriously ill is always in order, but it might be doing them more harm than good to enter their room and disturb their rest even for the purpose of scripture reading and prayer. When the patient requests it, however, I am always glad to render what service I can.

In an editorial I say that faith and health are closely related. More and more doctors are coming to accept this and welcome the services of a man of faith if he has learned something of the art of ministering to the sick. A widely-known physician recently wrote: "We are persuaded that the minister has a place in the sick room, a place not that of the doctor, of the psychiatrist, of the social worker or of anybody else. The minister's duty there is to rouse the great energies, certainties, and faiths of the Christian religion. If he has Christian faith, and otherwise he has no business in the ministry, he has a great asset, perhaps the greatest asset that a person could have in dealing with the sick." (R. C. Cabot)

Pastoral work includes much more than visiting the sick. But again, I say, I wish I could do more for the sick. Will you not cooperate with me, and pray for me, to this end? — Lester Hostetler, in *The Herald.*

MINISTERS OF POWER

One great want of the times is a commanding ministry—a ministry of a piety at once sober and earnest, and of mightiest moral power. Give us these men, "full of faith and of the Holy Ghost," who will proclaim old truths with new energy, not cumbering them with massive drapery nor hiding them beneath piles of rubbish. Give us these men! men of sound speech, who will preach the truth as it is in Jesus, not with faltering tongue and averted eye, as if the mind blushed at its own credulity—not distilling into it an essence so subtle and so speedily decomposed that a chemical analysis alone can detect the faint odor which tells it has been there—but who will preach it *apostle-wise,* that is, "first of all," at once a principle shrined in the heart and a motive mighty in life—the source of all morals and the inspiration of all charity—the sanctifier of every relationship, and the sweetener of every toil. Give us these men! men of zeal untiring—whose hearts of constancy quail not although dull men sneer, and proud men scorn, and timid men deprecate, and wicked men revile.

Wm. M. Punshon

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andres

Sponsored by
the Young People's
Committee of the
General Conference

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Los Angeles, Calif.

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1808 Fifth St.,
Sanger, Calif.

The Quiet Hour

Resolution number six as presented by the committee on resolutions, reads as folows, "That we urge every young person in our conference to read at least one chapter of the Bible each day, and observe a quiet hour. For we feel that only as we read God's Word and draw nigh to Him in prayer can we hope to live clean, honest, courageous lives, that will honor God in the hearts and lives of men."

The Quiet Hour does not necessarily mean an hour set apart each day, though it would be well if we could do it; but that time set apart for personal communion with God, when we are alone with God.

Why should we keep it?

As Dr. Clark so beautifully puts it, "Because our souls demand it and the larger our work and the busier our lives the more we need it. Because otherwise God is likely to be crowded out of our busy lives. Because it will give new meaning to prayer, and make of the Bible a different book. Because Christ's example commends it. Because the men and women whom God set forth as His apostles, regarded prayer as the most important business of their lives." Prayer occupied the most important part of our risen Lord. Heb. 7:25. Prayer is God's appointed way for obtaining things. "Ye have not because ye ask not."

When to observe it

The title, Quiet Hour, was deliberately chosen, to give liberty in the time of it's observance, but we very strongly advise the first morning hour, immediately on rising, before you have cast your eyes on others, and while the mind is fresh. Of course if that is impossible, then have your quiet time in the evening. Better yet, spent some time alone with God, both in the morning and in the evening.

Where to observe it

Try to have a definite time, but also a definite place, where you will meet the Heavenly Father daily. We are told that it was not an unusual thing for the children of John G. Patton to say, "Hush, father has gone into the closet room." That was all that was needed to be said to cause these boys and girls to tiptoe and to speak in whispers as they passed the door of the little middle room of the three room Scottish cottage. The children knew that these prayers were the cause of the happy light on their father's face.

The Pledge

Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, (Can we make it More) if possible in the early morning, for quiet meditation and direct communion with God.—The Vine-Press, Middle District Y. P. Paper.

How Much Moral Fiber Do We Have?

Mark 10:38, 39; Luke 9:57-62

Young People's Topic for August 15, 1937

Meditation:

Monday, Aug. 9

Nehemiah 6:1-14. Where lies the line between proper observance of "safety first," and being unconcernedly in dangerous place?

Tuesday, Aug. 10

Matt. 5:11. Do you see danger in a person's saying to himself "Persecution is a guarantee of Christian right living"?

Wednesday, Aug. 11

Dan. 6:10. Prayer ("opening his windows toward Jerusalem") made Daniel courageous. "He never quailed before men. He had the courage of his convictions. He kept his character in the place of worst temptation in all the world. . .Spiritual life comes like sunshine by keeping our doors open heavenward."

Thursday, Aug. 12

Dan. 3:12-18. Do you suppose that it is always true that, when a person is sure he is right, he does not fear consequences?

Friday, Aug. 13

Acts 6:8-15 and 7:60. Does false report even in our day call out such heroism to meet it adequately? Do we stop to think when we casually say hurtful things about others?

Saturday, Aug. 14

Of Polycarp it is said: The mob prepared the fire and the stake and then gave him one chance to "curse Christ and live." The old bishop answered, "Eighty and six years have I served Him and He has done me nothing but good. How can I curse my Lord and my Saviour?" and the fire was kindled.

Sunday, Aug. 15

TOPIC: *How Much Moral Fiber Do We Have?*

Discussion Questions:

1. "The red thread of loyalty to Christ is found moving in and out of the pattern of twenty centuries. Nothing else so significant is found in the life of the world for the last two thousand years." What men and women can you think of who did this outstandingly? What living persons? How about Stephen, Paul, Livingston, John G. Patton, any devoted Christian Mother or Daddy, a pastor or teacher?

2. Our moral sense is sometimes called our conscience. We say God speaks to us through our conscience. Why or how is it that the conscience of different people varies greatly inspite of it? Do you think there is anything that is wrong for all people, under all circumstances, at all times? Suggest items and try to consider it broadly from many angles.

3. Father and son had a hot argument. The son, in some statements, touched a sensitive spot in his father's set of opinions. In thinking over the matter later the elder decided he had harshly slung words at his son, though he knew the latter was right. He considered an apology to him, but decided it would be lowering himself in his son's opinion and would make his son arrogant. Would it have? What should he have done? Was this argument an excuse for lack of moral fiber in the father? Backing down on an argument is one of the hardest things for us.

4. "Basic principles of religion, fundamentals of right and wrong, are just the same today as they ever were, no matter what varying standards there should be." Is this true? If so, how can these principles be picked out when they are enmeshed in social and religious traditions and practice?

5. "Sincere Christians can and must grow with the times, but they can and must keep their heads level, their standards high and their course straight, no matter what the rest of the world is saying or thinking or doing." This: "what others say and think" is extremely important to young folks. They are often criticized for not standing up for their convictions from fear. This may often be true. But, had you ever thought that maybe the expected action would not be an expression of their personal view? Are the standards not often superimposed, while the young had not the particular experience to cause belief that thus and so is fundamentally right?

6. Marcella, of average social standing, had the rare privilege of an invitation to a party of the "higher set." During the conversation a girl of fine character but poor finances was made light of. It was one of Marcella's best friends. In her place what attitude would you have assumed? Is it morally wrong to try to make a good impression?

7. "Ted knew that Marge had taken the comprehensive examination questions from the professor's office. He knew that if he told he would be called a 'poor sport', and be despised. A meeting called to clear up the matter forced Ted to a decision in the case. He hated cheating." If he hadn't told would he have cheated? What ways out can you suggest?

8. If in a discussion it is stated that a Christian must have no self-confidence and must not rely on his mind for direction, is it lack of moral fiber if, at the risk of being called self-righteous, those who believe the following do not speak up: the necessity of recognizing the God-given faculties of reason, understanding, intellectual insight, common sense and ultimate worth of (consecrated) personality in all its varied richness?

INTERMEDIATE DEPARTMENT

CARING FOR OUR BODIES

Intermediate C. E. Topic, August 15, 1937

Daily Bible Readings

Aug. 9. Be temperate in eating. Phil. 4:4, 5
Aug. 10. Curb desire. I Cor. 9:24-27
Aug. 11. A splendid specimen. I Sam. 16:6-13
Aug. 12. Careful about food. Dan. 1:8-21
Aug. 13. Gluttony. Num. 11:4-9, 18-20
Aug. 14. Living for the spirit. Rom. 8:12-14
Aug. 15. Topic: God's Temple—our bodies. I. Cor. 3:10-17

A Suggested Plan For Your Meeting

1. Worship in Song
   "Jesus Thy Name I Bear", "Transformed", "He Lives Within My Heart"
   Announcement of Society activities
2. Quiet Meditation
   1. Announce the topic—Read I Tim. 4:12
   2. Song, "Give of Your Best"
   3. Scripture: I Cor. 3:10-17
   4. Poem read by one of the members
   5. Prayer time. Close with "Spirit of the Living God"
   6. Offering

"We give thee but thine own, whate'er the gift
may be,
All that we have is thine alone, a trust, O
Lord from thee."

3. Topic Discussion
   1. The leaders remarks introducing the topic. Many people lack appreciation of the wonderful mechanism of their body, which is far more delicate and complex than a watch. No one thinks of winding a watch until the spring snaps, yet people do it in so many ways with the body that is entrusted to them. Mention some of the ways in which the body is abused. Speak of the purpose of this meeting to help us appreciate the gift of a healthy body and our responsibility in keeping it so.
   2. Questions and topics discussed
   3. Five minute talk by a consecrated young person on 1 Cor. 6:19-20
4. Closing Moments

(Read from the blackboard by all)

The Christian's Creed Regarding His Body

The body is God's Temple. Therefore:

1. I will make it strong and healthy, so that it may be serviceable to Him.
2. I will keep it clean and wholesome, so that it may be worthy of Him.
3. I will use it with all the skill and power I can command in games and unselfish deeds of service so that it may glorify Him.

Sing: (from blackboard—tune, Doxology)

"O Holy Spirit, keep us pure,
Grant us thy strength when sins allure,
Our bodies are thy temple, Lord,
Be thou in thought and act adored."

Benediction verse:

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

* * *

Questions for Discussion

1. What should be our motive in seeking to have and to keep a healthy body?

2. How does a strong body help the mind and spirit? Does a healthy body always indicate a healthy mind and spirit? What is necessary for both?

3. How far can we go in thinking health for ourselves? What are its dangers?

4. What are some simple rules for maintaining the health of our bodies?

5. Show how moderation is necessary in almost everything we do?

God's Temple

My body is a temple
That needs the greatest care;
It must be clean and wholesome
For God is living there.
And if I keep the temple,
My body strong and clean,
My mind must be as wholesome,
Altho it can't be seen.

My thoughts must be unselfish
My words must comfort give;
My deeds must all be worthy
Of him with whom I live.
The bracing air I breathe in,
The ocean where I swim,
The sports that build my muscle,
I'll use for love of him.

—Esther Doolittle

JUNIOR CORNER

TO THE LEADER

"He that supplieth seed to the sower
and bread for food, shall supply and
multiply your seed for sowing and increase the fruits of your righteousness."

"God is a bountiful God. He gives so lavishly. As we followed the highway through Missouri, Indiana and Illinois to Michigan, I learned a new meaning of a word. The word was BOUNTY. I saw bounty in the laden fields waiting for the harvest, field after field of wonderful wheat. To me they seemed as vessels of God's love, love poured out bountifully. It was in early June when we drove through. The fresh green was yet untouched by summer's cruel heat. We, that come from Kansas, hold our breath when we see trees, trees that rise mighty and strong whose branches reach across to make an arch above the road; or when we see the dense green along a river bed where the willow drapes beside the cottonwood, watching the saplings grow that fight for room in the dense mass of foliage; or when we see the maple whose silver under-leaf glitters in the sunlight, or pass a forest of oaks. To me it seemed that these, too, were vessels of God's love, love poured out bountifully for mankind. In my heart arose the searching question, "What about the fruitage of my live? Am I a vessel of God's bountiful love?" I took my Bible from the glove-case. My eyes fell on the comforting verse:

"He that supplieth seed to the sower and bread
for food, shall supply and multiply your seed

for sowing and increase the fruits aof your righteousness.”

What a comfort to every leader! *He* chooses the vessel; *He* cleanseth it; *He* polishes; *He* supplies the seed; *He* multiplies it; *He* takes care of the fruitage of our life! All that is left for us to do is just to let Him do it. What a wonderful God! What a wonderful Christ into whose hands we have been given that our little lives may be formed into vessels through which the love of God can flow forth bountifully unto mankind. That leader’s prayer then is:

“Out of my shameful failure and loss,
Into the glorious gain of Thy cross;
Out of myself to dwell in Thy love,
Jesus, I come to Thee.”

* * *

For August 8, 1937

(See last issue)

There is a definite aim for the month of August. It is to memorize forty scripture verses. As was said in the last issue, this seems quite a load to put upon the Juniors but Juniors can do it. Much will depend upon you, as leader, as to whether a program as we have outlined for August, will be growth producing in the hearts of your Juniors. Our task, today, is to bring the Bible back to the child—the Bible through which the Spirit works in the hearts of men. A wonderful verse of scripture has dwelt with me this summer. It is II Peter 1:4: “He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature.” What a challenge to lead youth to the fountains of Living Water; “to dip from the wells of salvation” and to put the cup to the thirsty lips as a mother stills the thirst of a child.

The suggestion for the month of August centered around Bible Baseball. It is so easy for a contest program to “run-off” in team enthusiasm while the heart is left unfed. Because of this I suggest an opening and closing worship service with a heart-talk in the closing session. This talk could center around one of the verses learned. There will be no further suggestion for the August programs. I am leaving the opening and closing sessions of your meetings to you.

* * *

TO THE JUNIORS

Last week I told you of the cobbler who cobbled shoes all day long, whose Bible always lay open on the bench and kept saying to him “Go ye! Go ye!” I told you how the cobbler finally answered this “Go ye!” But —— what happened when he reached India?

Of course, Mr. William Carey did not cobble shoes any longer after he was sent to India by the British Mission Society. He had other things to do now. Mr. Carey found India very different—and so wrong. He found many children with nothing on, rolling around in dusty streets; he found the water bad and that the doctors caused many people to die because of the terrible things they did to the sick; he learned that the people who swept the streets belonged to the Sweeper Caste and that those who sold things belonged to the Merchant Caste. He learned that there were more than two thousand various castes and that these castes could not have friendship with each other, nor could they marry, and sometimes the one caste was not even allowed to touch the other nor pass each other on the street. He found that little children were married by parents. He found so much that was wrong! It made him feel that he was really needed. And then there were the many idols that people worshipped. They knew not of the true God, our God. Mr. Carey wanted to tell them about him.

“They need the Bible,” Mr. Carey said. Someone must translate the Bible in their own language. Mr. Carey decided God wanted him to do this. He began to learn the strange languages of the people. He soon learned that India had many languages and that he must learn these if he wanted to help them. In the years that he worked in India, Mr. Carey learned thirty-four of India’s hundred and sixty languages. He began learning Hindu. He listened all day long to people in the streets and then at night he studied with a teacher. Sometimes when he was away from home and had found a new word he scratched it on a palm leaf to take it home. He went to the schools were little boys scratched alphabets and words in the sand. He traced letters in the sand too. Little by little he learned India’s strange language and little by little he translated the Bible for them. What a wonderful gift to give to India’s 300,000,000 people!

Next time I want to tell you what happened when India received this great gift.

True Report of the Auto Crash

That Took the Lives of Two Mennonite Youths

As the first brief report of this accident, given in the Mennonite of June 8, was not satisfactory, we give below a true and more complete report which, it is hoped, may serve as another warning against fast driving, or careless driving, as was the case with the negro. It is the accident that resulted in the deaths of brothers Orrin and Peter Rutschman, and in the serious injury of their companion, Norman Dirks, and their employers, Mr. and Mrs. R. G. LeTourneau of Peoria, Illinois, on Decoration Day, May 31 last. Almost like a miracle, the sixth member of the party and fourth member of the Rutschman-Rutschman-

Dirks-Eitzen Gospel singers, William Eitzen, escaped practically without injury. The report is by Counsel Carlton C. Case, based on the statement of an eyewitness, Dr. J. D. Temple, as follows:

"It was a pleasant day and I was sitting on my front porch in this chair (pointing), facing the road and amusing myself by watching automobiles pass. At my left I saw the car driven by the negro approaching at a rapid rate of speed. He was then just opposite that tall cedar tree (pointing). I observed that he was somewhat on the wrong side of the road and was drifting further that way. He had one hand on the wheel. His head was turned to the rear as if he were talking to the negress who sat in the back seat. The danger of an automobile traveling on the wrong side of the road with the driver's head turned to the rear flashed through my mind, and I quickly glanced to the north, to see if the road was clear."

"I saw the Buick approaching very rapidly and swerving to its right to avoid the collision, which the driver evidently saw coming. Just as the cars were upon each other right there by that post (pointing), the negro was far over on his left side of the road. I saw him vigorously turn his steering wheel in an effort to get back on his right side of the road, but he was unable to accomplish his purpose, and avoid the accident, although the Buick had turned to its right about as far as possible without running off of the road embankment."

"Of course, the negro traveled on his left side of the road only a short distance, and perhaps only a split second, but his act was timed just right to catch the Buick. Both cars were traveling rapidly and at about the same speed, although the Buick seemed to slow a little just before the crash."

The two cars were so badly wrecked that it is difficult to deterrmine just where the blows fell. But appearances indicate that the left front part of the Buick struck the left side of the Chevrolet near the middle. When the negro pulled his car to the right, it probably caused a little skidding of the rear wheels, thus throwing the car somewhat crosswise with the road. It is probable that the driver of the Buick applied brakes hard and fast and checked his speed, because although the Buick is much the larger car and struck the Chevrolet in the middle, the blow did not stop the Chevrolet.

DEATHS

ORRIN RUTSCHMAN, son of Mr. and Mrs. D. H. Rutschman, was born March 5, 1907, at Elbing, Kansas. He departed this life, May 31, 1937, at the age of 30 years, 2 months, and 26 days. His early boyhood was spent with his parents on the farm. At an early age he was baptized upon the confession of his faith and became a member of the Swiss Mennonite Church. He attended the local grade school in Elbing and high school in Whitewater, where he was graduated with the class of 1925. Following this he attended Bethel College one semester, then Dague Business College, from which he was graduated. He was next employed by two business firms in Wichita. During this time he heard the Kings' Messengers Quartet of the Bible Institute of Los Angeles, California, and was immediately selected to sing the part of second tenor in that quartet. His three years of training at the school was enriched by continous service for his Lord in singing with the quartet. He, with other members of the quartet, felt the call to bring the Gospel to others by singing and so made a tour over the United States for this purpose.

During the four months of touring the boys also sang in the Mt. Olive Missionary Church of Peoria, Illinois. In this service they were heard by Mr. R. G. LeTourneau of the R. G. LeTourneau Company, who was deeply touched by their singing. He spoke to the boys and offered them work in his factory. Pete, Orrin, and Bill Eitzen accepted the offer. After working two months in the factory, Norman Dirks was employed and joined the quartet, and the singing was resumed. The quartet sang continuously every Sunday and during the week until the time of Orrin's and Pete's death.

Orrin was maried on June 14, 1936, to Helen Evelyn Peterson, who was also a graduate of the Bible Institute. They were allowed to enjoy less than one year of happy wedded life.

Orrin departed this life as a result of an automobile accident at Murfreesboro, Tennessee, while serving his Lord on a singing tour through the South. He leaves to mourn his departure his young wife, Helen Evelyn; his parents, Mr. and Mrs. David Rutschman; three brothers, Waldo, Henry, and LaVerne; two sisters, Mrs. Fred Langenegger and Jeanette; his mother-in-law, Mrs. Alma Peterson; five sisters-in-law, three brothers-in-law, four nieces and three nephews, besides a host of other relatives and friends.

PETER RUTSCHMAN, son of Mr. and Mrs. D. H. Rutschman, was born Dec. 27, 1911, near Elbing, Kansas, where his parents still reside. He departed this life on May 31, 1937, at the age of 25 years, 5 months, and 4 days.

He received his grade school training at Elbing school and then enrolled in the Whitewater high school from which he was graduated with the class of 1929. At an early age he united, upon confession of his faith in Jesus Christ, with the Swiss Mennonite Church near Whitewater. After graduation from high school he helped his parents on the farm for four years.

Pete was a talented young man who felt the need of preparing himself for more useful service. In 1933, he followed his brother Orrin to the Bible Institute of Los Angeles. He was graduated from this school in 1935. In the year of 1934 Pete joined the King's Messengers Quartet as first tenor. In the three years that followed he shared continuously in the experiences and services of the King's Messengers, both in school and after, coming in contact with R. G. LeTourneau and his work in and around Peoria, Illinois.

Pete departed this life while serving his Lord on a singing tour through the southern states. He lived three hours after the accident, but did not regain consciousness. He leaves to mourn his death his financee, Grace Reed, to whom he was to have been married on June 5; his parents, Mr. and Mrs. David Rutschman, and other relatives, same as his brother above.

A New Book on WAR PEACE AMITY

* * *

WAR PEACE AMITY, by REV. H. P. KREHBIEL,
Newton, Kansas, published by the author, 1937.

Of books that treat of the curse of war and the need of its abolition and of the need for peace there is no end. Some of these naturally venture to suggest ways and means by which peace may be brought about and war made impossible. But many of us have been looking for a treatise that would go to the root of this war-peace problem and show us that the peace to be aspired to cannot be a man-made peace, but it must be a peace such as God intended as the only cure for man's ills.

It is a pleasure to announce that such a book has just come from the press in a volume written by Rev. H. P. Krehbiel, Newton, Kansas, and entitled: WAR PEACE AMITY. It is a masterly production that evinces a thorough-going study of the war-peace problem from the ground up, all through its meshes and intricacies, to its final and only possible and true solution.

The book consists of six parts:

In PART I, the author shows that man is by nature selfish, combative, rebellious; that his trail through history has been bloody, and that he has invented many reasons to justify war.

In PART II, he depicts the dawn of peace, the religious peace movement through the early centuries to the time of Jesus, the far-reaching meaning of Christ's teaching of peace, including the love life of the early Christians.

In PART III, he pictures the conflict between light and darkness, how Christianity as the handmaid of the state-church expanded while peace was eclipsed and Christ's cause was shackled.

In PART IV, he recounts the struggle between Church and State, in which the Church, with only partial success, attempted to effect her separation from the State.

In PART V, he shows the progress toward peace and particularly the Christian peace movement in recent times.

In PART VI, the portion on ANITY, he brings out the real purrpose of his book, that man-made peace will not avail, that Christ must come before Caesar, and that it is only as Christians the world over will follow Jesus Christ, the Prince of Peace, and go with him all the way, by keeping all his commandments, that peace on earth will be increasingly realized.

The book is well made. It is printed in large, clear type, on good quality white paper, durably bound in brown cloth, and contains 350 pages.

The book is invaluable for:

1. Individual reading and meditation. Every earnest minded Christian and lover of peace should read it.
2. Reading in the family, at the fireside, with the children and young people taking part in it.
3. Study in C. E. and Y. P. societies, teacher training classes, peace groups and organizations.

The price for single copies is $2.00. Ordered in lots of a dozen or more, considerable reduction will be allowed.

The Mennonite Book Concern, Berne, Indiana, is the general distributor for our General Conference.

Foreign Mission Receipts for June

P. A. Hillsboro, Kans.	$ 40.00
Immanuel S. S., Los Angeles, Calif.	28.79
Springfield Congr., Quakertown, Pa.	10.00
Bergthal C. E. Soc., Rosefarm, Man.	3.00
Bergthal Ch., Edenburg, Man.	2.00
Bergthal Ch., Altona, Man.	6.55
Barkfield C. E. Soc., Man.	2.40
Mission festival, Altona, Man.	42.45
Hoffnungsau Ch., Buhler, Kans.	49.40
Goessel, Church, Goessel, Kans.	22.25
Bethel S. S., Wolf Point, Mont.	7.50
Menn. Mission, Enid, Okla.	5.00
Immanuel Ch., Los Angeless, Calif.	33.00
A. M. Ch., Milford, Nebr.	30.00
Friedensberg C. E. Soc., Avon, S. Dak.	10.00
Katie E. Krehbiel, Donnellson, Iowa	5.00
Bethany Ch., Freeman, S. Dak.	76.00
Song & S. S. Festival, Okla. & Texas	30.00
Friends, Inola, Okla.	2.50
Friedensfeld Ch., Turpin, Okla.	11.01
Menn. Ch., Perryton, Texas	6.51
Brudertal S. S., Hillsboro, Kans.	54.53
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First Menn. S. S., Philadelphia, Pa.	5.00
Bethel S. S., Hydro, Okla.	3.55
Alexanderwohl Ch., Goessel, Kans.	78.60
Menn. Ch., Pratum, Oregon	35.00
S. S. Convention, Inola, Okla.	17.00
C. E. Soc., Reedley, Calif.	15.00
A. H. Fast, Salem, Oregon	10.00
First Menn. Ch., Geary, Okla.	8.55
Lehigh S. S., Lehigh, Kans.	7.59
Congregation, Chortitz, Man.	23.60
Christian Ch., Moundridge, Kans.	132.70
First Menn. Ch., Bluffton, Ohio	110.00
Swiss Ch., Whitewater, Kans.	75.65
Friends, Inola, Okla.	30.00
Pleasant Valley Ch., Kismet, Kans.	5.05
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New Hopedale S. S., Meno, Okla.	28.52
Bethany Ch., Kingman, Kans.	15.08

S. S. Conv. & Songfestival at Cimarron, Kans.		13.37
Salem Ch., Marion, S. Dak.		200.00
Menn. Ch., Deer Creek, Okla.		20.67
Menn. Ch., Wichita, Kans.		17.42
First Menn. Ch., Philadelphia, Pa.		7.91
Ebenezer S. S., Bluffton, Ohio		100.00
Swiss Ch., Bluffton, Ohio		100.00
Menn. Ch., Trenton, Ohio		50.00
Bergtal Ch., Pawnee Rock, Kans.		17.81
Bethel Ch., Wolf Point, Mont.		14.60
Elizabeth Voran, Littlefield, Texas		12.00
Friend		100.00
Christian S. S., Moundrridge, Kans.		48.65
West Swamp Congr., Quakertown, Pa.		60.00
Menn. Ch., Richey, Mont.		59.40
Rebecca Hofer, Freeman, S. Dak.		45.00
Bergfeld S. S., Mt. Lake, Minn.		33.22
C. W. Claassen, Newton, Kans.		25.00
First Menn. Ch., Lima, Ohio		24.08
Friedensberg Ch., Avon, S. Dak.		11.92
Friend		1.25
Friend		100.00
Bergtal C. E. Soc., Pawnee Rock, Kans.		75.00
Bethel C. E. Soc., Mt. Lake, Minn.		21.61
Int. & Rent		307.50
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas.		291.22
		$4434.90
Bal. in Bank, June 1, 1937		$ 17.86
Gifts for General	$3701.37	
Gifts for Special Support	345.57	
Int. & Rent	307.50	
Pension Fund	68.54	
Sundries	11.92	4434.90
		$4452.76
Notes Receivable		3500.00
		$7952.76
Paid out on Orders		7270.96
Balance in Bank, July 1, 1937,		$ 681.80

Respectfully submitted,
J. E. Regier, Treasurer.

TRUE PHILANTHROPISTS

What a relief, in an age that worships the successful money-getter, to find men with large incomes who are not dominated by selfish ambitions. Not long ago, Dr. William Mayo, of the famous Mayo brothers, surgeons, said, speaking for his brother, Dr. Charles Mayo, and himself:

"From 1894 onward we have never used more than half of our income on ourselves and our families; latterly much less. We have both put ourselves on salaries and live within them. All our possessions go out of our family when we die. They are turned over to the Foundation. I would not want my children to be deprived of the fun and benefit of wanting something and going out to fight for it. Our money is holy and it must go into the service of the humanity which paid it to us. In this way we can help to pass on the torch."—*Presbyterian.*

« « JOTTINGS » »

—*Rev. Benj. Ewert, Winnipeg, Manitoba,* traveling minister among our Mennonite brethern in Canada, recently returned from a long preaching tour in the province of Ontario. Starting April 21, he first proceded to the Waterloo-Kitchner district and ministered to the churches there for seven weeks. Then he continued for several weeks through the settlements at or near Hespeler, New Hamburg, Vineland, Virgil, Leamington, Harrow, Windsor, Toronto, and Reesor in North Ontario. Returning home he spent only a day with his family, leaving July 2 for Pigeon Lake, to participate in the three-days Provincial Mennonite Conference there. And on July 8 he started out on another extended tour, which took him first to the General Conference of Mennonites at Rosemary, Alberta.—Der Bote.

—*Rev. J. H. Janzen, Vancouver, B. C.* writes: My sickness which, the doctor asserts, had brought me to the brink of the grave, is slowly receding, but this time I strictly have to follow his directions which would greatly please a lazy man, and I must work only moderately. Physical labor I am not permitted to do and can scarcely manage to walk short distances on the streets of the city. I may engage in intellectual work only to the extent that I don't get tired, i. e. that my nerves are not taxed too much. It appears that man really has nerves, which demand that they be taken into consideration.

—*Miss Viola Moyer and LeRoy Weidner* were married in the First Mennonite Church, Allentown, Pa., Saturday, July 10th, Rev. Howard G. Nyce, officiating, in the presence of a large host of relatives and friends. She was given in marriage by her father, Mr. Tobias Moyer. Miss Moyer was president of the Allentown C. E. and Retreat Booster for a number of years, at present she is Junior C. E. Superintendent, and a teacher of a class of girls. Mr. Weidner is also very active in young peoples work of the Twelfth St. Baptist Church, and the young people of the Mennonite Church at Allentown. Mrs. Weidner is the Correspondent for The Mennonite from the Allentown Church.—The Pastor.

—A joint conference of Mennonites and Friends was held at the Lower Skippack (Independent) Meeting House on Monday July 26. The subject for discussion was THE GOOD LIFE. Among the speakers were Rev. Ernest J. Bohn who spoke on the subject, *The Individual,* and Rev. J. J. Plenert of the First Mennonite Church, Philadelphia, who discoursed on *The Family.*

—Bulletin, Zion Menn. Church, Souderton, Pa.: *Harleigh Rosenberger* has been licensed as an Evangelist by the Eastern District Conference and has been given charge of the Saucon Mennonite Church during the summer months.—Daily Vacation Bible School began June 21, with the following program: Bible Study, Memory Work, Character Building Stories, Music and Handwork. There is no charge for the work. Capable teachers are willing to give of their time for the work of the church.

—*Miss Helen Nickel,* missionary on furlough from our field in India and native of Mountain Lake, Minn. is holding a series of meetings in the churches of Mountain Lake and vicinity.

—*Miss Mary Schirmer, Missionary to the Hopi Indians* at Hotevilla, Ariz., and her adopted son Paul Andrew have recently been visiting with some of our people in Pennsylvania.

—*Rev. Howard G. Nyce, Allentown, Pa.,* wishes to correct an error he made in last week's Sermon Sketch: "There is no promise of mere future life in the Bible; the promise is of life eternal, the life of love for which we do NOT have to wait until we die." He says, he enjoys the sermon sketches of others, and is glad to contribute his share.

—*The Vine Press,* a small periodical publication, put out by the young people of the Middle District Conference, has just reached us in two copies, those of February and July this year, the latter making number 3. The little sheet with suggestive designs on the front page, has four to six pages, is mimeographed and looks neat. But the best part is in its splendid contents. We doff our hat to the splendid work of Inda Sprunger, its editor, and hope she will not object if one or the other of her offerings happens to appear again in the Mennonite. Of the origin of the name of the publication something later.

—*Prof. P. C. Hiebert of the M. B. church,* who is on a tour visiting our Russian brethern in South America writes an interesting travelog of his trip in the *Zionsbote.* The third instalment tells that his ship is about to enter the harbor of Rio de Janeiro. He had previously been telling of the many nationalities represented among the passengers and it interests him to observe how these different people react at the sight of land after the long journey. He believes that this city is the most beautiful one of all the large cities he has seen.

—*Lady Astor, born in Virginia,* but for years an outstanding member of the British Parliament, who recently visited in this country, expressed her decided disapproval of the anti-German propaganda which she had observed on every hand during her stay here. Among other things she stated that if the Jews are behind this anti-German crusade, they are simply going too far. It will have its reaction upon these people. I have always stood up for the Jews and have always been a Zionist. I have entertained some of their leaders at my home in England. But this anti-German propaganda endangers the peace of the world and threatens danger for the United States. I am for peace, but we will not have peace until Germany, France and England go together. I just cannot understand, why they always talk about terror in Germany and are silent about the terrors in Russia and Spain. This anti-German agitation is not conducive to peace, on the contrary it hinders. What the communists wants, is an European war. I am against communism. It is the most terrible spectre that the world has seen. If there is any power of which the communists are afraid, it is Germany, and anybody that engages in anti-German propaganda supports their cause.

—Rev. L. Hostetler and family left for Ohio, July 27 for a five or six weeks absence. Dr. H. A. Fast and family will occupy the Hostetler home from the middle of August to September 6, and will be in charge of the church during that time.

—*Miss Inda Sprunger of Berne, Indiana,* field secretary of the Middle District, is making herself quite useful as speaker at missionary societies, mother and daughter meetings, and young people's gatherings.

—*News Letter No. 8,* put out by Rev. P. R. Schroeder, pastor of the Salem Church, Freeman, S. D. reports that Dr. C. Krahn from Europe has been speaking in the churches there. He is anxiously waiting for his passport renewal to visit Canada. Meanwhile he has been taking part in the harvest fields. Dr. Krahn is scheduled to teach in Bethel College next year.

—*Freeman Junior College,* Freeman, S. D. will have eleven full-time teachers for the next school year. Of these, five have the A. M. degree, three of which were obtained from the University of South Dakota, one from Columbia University, N. Y., and one from the Colorado Agricultural College, Colo. The remaining six instructors, with A. B. degrees, are graduates of Bethel, Bluffton, Yankton, Dakota Wesleyan, Agustana (Lutheran), and Wheaton.

—*Rev. and Mrs. A. S. Bechtel of Hanston, Kansas, and daughter Mabel,* who has just finished summer school at Bethel and will teach next year, are on a tour to Summerfield, Ill. where they will visit their daughter and sister.

—Notes from the *Watchman-Examiner:* A recent survey reveals that there are 85,000 churches in the United States unable to support a full-time preacher.—Dr. Amos O. Squire, for many years chief physician at Sing Sing prison, states that in 1900 the average age of criminals in America was 40; today it is 23.

—*A prophecy by the Chinese Ambassador to America:* Dr. C. T. Wang, states that in twenty-five years China will have the outstanding army of any nation in the world. He stated that the per capita loan obligations of China amount to $2.67 as compared to that of $270 for every citizen in America.

—The U. S. Post Office made about $230,000 in 1936 because people were careless in addressing their mail. During the year, 250,000 letters went to the dead-letter office in which almost $100,000 was found. The other money came from the sale of unclaimed packages and fees for returning mail wrongly addressed.

—*The Cheyenne and Arapaho Messenger* reports that some years ago they had an Indian there who for years walked to church almost every Sunday, from his home ten miles away; now three Arapaho women walk a distance of seven miles, and a number of women and girls walk three and four miles to the Mission church, unless, perchance, they get a ride. How about some of us white folks who either have autos to ride to church or live only a few blocks away? Do these Indians teach us a lesson?

President Roosevelt has been out of Washington 672 days since he took office or 42 per cent of the time.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, AUGUST 3, 1937 NO. 30

EDITORIALS

SOUND EDUCATION.—In no other field of human endeavor has there been more experimentation, more hit-and-miss activity than in education, although God had given our race, in his directions to the Jews for the bringing up of their children, a pretty well balanced educational program. For centuries it was only vaguely realized that man was capable of development along more than one line. Then God had Luke restate His program, in its application to the education of His Son, in one simple sentence, thus, *"And Jesus increased (advanced) in wisdom and stature, and in favor with God and man." There the fact is plainly brought out that man has a four-ply nature, intellectual, physical, spiritual, and social.* So one would think that Christian school men and educational philosophers, through the centuries, would have insisted upon the education of the child along those four lines. But as long as the church was the school mistress, the religious phase was emphasized, to the neglect of the other three, though Luther added nature study and other practical subjects, and left room for play and physical development. When control of the schools passed to the state, the intellectual came into its own, so also the physical, for the state needs able-bodied soldiers, while the spiritual has gone almost into discard. Even the social phase receives due attention. One need only observe the children passing into the school hopper in the rough, in the first grade, and then coming out of our co-educational high schools, fed up on extra-curricular activities, pretty well accomplished in social etiquette. Strange, is it not, that this country, so favored in many ways by the grace of God, can continue to foster a public school system that is top heavy intellectually, passionately strong physically, fairly efficient socially, at least exteriorly, but practically ignores the spiritual phase? No wonder we have so many educated criminals and drones!

* * *

CHRISTIAN THEOLOGY IN A NUTSHELL.—The pivotal truths of the New Testament are God, Christ, and the Heavenly Home. If it is true, as Luther has said, that *John 3:16 is the Gospel in Miniature,* it may also be asserted that *John 14:1 and 2 is Christian theology in a nutshell:* "Let not your hearts be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you, for I go to prepare a place for you." Who but God knows how thus to pack the truth into the smallest compass? "How his *words* correspond to his *works,* where an atom is but a minute mystery and everything the microscope touches becomes a microcosm (little world)."

* * *

FOOLING PEOPLE.—"You can fool some of the people some of the time, but you cannot fool all of the people all of the time," is one of the treasured sayings left us by Abraham Lincoln. Twenty-one years ago our country entered the World War to make the world safe for democracy and to exterminate militarism. In the light of our experience of that war, were we not fooled? Would Lincoln and his people have allowed themselves to be thus duped? Could we be fooled again under similar conditions? *Lincoln had great faith in the common people,* so much that he couldn't conceive how they would allow the nation to be dominated by a clique or combination of wrong-principled men. So for his time and the calibre of people he had to deal with, we can readily see that he spoke *truly.* Would he make the same assertion today? Let us see! In spite of our boasted progress and superior knowledge we think we have, all seriously minded and properly informed Americans will admit that the great body politic of Lincoln's time stood considerably higher in moral standards than the same body today; that the wisdom of the commonality of the people of today is not as sober, not as trustworthy, as it was seventy-five years ago. The advent of the automobile, the airship, the radio, seems to have made the people more "airy," more "flighty," less sure, less dependable. Crass materialism riding on the wave of marvelous inventions and industrial greatness has made us conceited. Hence it stands to reason that people are more easily fooled today.

FOREIGN MISSIONS

P. H. Richert

EXPERIENCES IN LANGUAGE SCHOOL

By Wilhelmina Kuyf

Peiping, China

Students the world over are an interesting lot, with their energy, their doubts, their struggles, and their evident and potential ability. Chinese students are no exception.

Some of our best contacts with these students have been through the "Double Ten Club." In reality it is twice that number, half foreigners and half Chinese students coming from Yenching University and other Commercial, Law and Normal Colleges of the city, and most, but not all, of the foreigners are missionaries, at the College of Chinese Studies. The primary purpose of the club, organized six years ago, is "to promote friendship between the young people of our two races." We foreigners are supposed to speak Chinese, and the Chinese English. Because most of them have been studying English since middle school days, it is usually better than our Chinese, but they are very polite, and don't laugh at our mistakes too much.

Within this club many friendships have been formed, and speaking from the standpoint of a foreigner, it has given me considerable insight into the thinking of these students, as well as being a help in the language study.

The club meeting may have on its program a few games, a short speech or two, a stunt and, always between, conversation. But this is not where we come to know each other best, but in the friendships formed one by one. Two or three Chinese with a foreign friend, sometimes meet for Bible study, and frequently one from each group will arrange to go to church together.

A recent report of the Student Department of the Y.M.C.A. states:

"Although few students are antagonistic to the Christian message, most of them are religiously illiterate, and view all religion as superstition. Most students are carrying heavy schedules and feel unable to give time to extra-curricular projects. Hence the Christian students face inertia and indifference on the part of their fellowstudents with little energy of their own."

Generalizations are usually dangerous, but this one, as to students regarding *all* religion as superstition seems to be true. For this reason some of us were more than thrilled when two girls, members of the Double Ten Club, decided that they would accept Christ as their own. It is hard for us, brought up in the accepted faith of our fathers, to realize what a complete break becoming a Christian makes here. To quote again from the Y.M.C.A. report: "This is a courageous step for any young Chinese to take." While these students may not have had much in the way of religious beliefs previously, their families have, and for the young people to follow the Jesus' way means bucking the older generation, no light thing where respect for the aged is deeply ingrained.

These students are so keen, so fine, that we here at Language School, and some of the Chinese Christian students, "covet them for Christ," to use one girl's term.

As you young people at home are meeting in retreats and conference, will you make it one of your concerns to pray about Chinese youth, too?

THE GENERAL CONFERENCE MENNONITE MISSION OF CHINA

STATISTICAL REPORT, Dec. 31, 1936

I. Evangelistic Work:

Number of preaching places, 25; Number of partly independent congregations, 14; Number of wholly independent congregations, 1; Number of deaths, 19; Marriages, 10; Removals, 7; Baptisms, 132; Total church membership, 1412; Inquirers, 873 at the close of year; Number of Sunday Schools, 16; Pupils, 1380; $1648.66; Besides $232.00; Mission Evangelistic budget, Ch. $13,707.00; Workers employed, mission and church, male, 101, female, 41—this includes number of workers all told, evangelists, educational, medical, etc.; There are no fully ordained pastors.

II. Educational Work:

County-seat schools: Boys, 3, girls, 2, co-educational, 4; Bible schools: workers, 1, no layman, children, 30; Mass educational schools: adults, 3, children figured in Bible schools above; Pupils in lower pri., 300, higher pri., 77, Bible, 51, Mass: adults 63, children 634, JMS 161, Junior middle school, 25; Mission educational budget, Ch. $7,070.00. From Chinese sources, Ch. $2843.15.

III. Medical Work

In this work there are 1 hospital, 1 dispensary, 1 foreign doctor, 2 Chinese doctors, 2 foreign nurses (on furlough), 9 Chinese nurses, 390 inpatients, 2087 outpatients and 6421 visits, 9 deaths, 164 minor operations, 60 major operations, 1 nurse's training school, 13 pupils, 9 graduates. Mission Medical budget is Chinese Contribution for Running Expenses, Ch. Ch. $8,800.00. Received from Chinese sources, Ch. $5,830.57.

Property values in United States Currency: 9 Missionary Homes, $26.400; 5 church buildings, $17,200; 8 school buildings, $17,650; Medical buildings, $7,500; General buildings, $9,650; 31 acres mission land, $6,400; Chinese property donated for church use, $600. Grand total value, $85,400.

Schools and Education

D. J. Unruh

AN EFFECTIVE SUNDAY SCHOOL

III. The Opportunity of the Sunday School

The scriptural Sunday School offers an opportunity for both service and witnessing. There is, or at least there can be provided, an avenue of service that will utilize the various talents of the different Christians. Of course our Sunday Schools may have gotten into a rut of stereotyped formalities and set programs, until they border on ritualism, but if we have an adaptible program, the Sunday School will offer an opportunity for Christian witnessing and service that will be difficult to excel.

Here is offered the best medium for the new convert to bring his or her friend to hear the gospel, and the Sunday School must not fail there. May I illustrate: A and B worked together in a hosiery mill. A, a young Christian, wanted B to become a Christian, and not being able to lead her to Christ, she invited B to Sunday School. B came, and in the Young People's class met other Christians. The teacher talked of the Lord Jesus in such an intimate way that she, too, wanted to become a Christian. A meeting was arranged with the pastor, she accepted Christ as her Saviour and became a member of the Church. Today B is no longer working in a factory, but going to school to prepare for Christian work, while A continues leading others to Christ, helped by the Sunday School and a sympathetic pastor. What happens if the Sunday School fails here? Before God it MUST NOT fail.

Here, the lay worker can exercise his talent, he can help with the music, and the music of the Sunday School should not be limited to congregational singing. Another person may be good at meeting people, welcoming the strangers and directing them to the class that is suited for their need. The effective school has need of secretarial work. There must be a recording secretary, assistant secretaries in various departments and class secretaries. Many other helpful activities could be suggested and adapted to the needs of the school.

Principally, however, it offers an opportunity for Christian witnessing and for teaching the most wonderful turths in all the world. Men and women who love the Lord and believe His Word find this the best means of presenting the Lord Jesus to hungry hearts.

Still another opportunity presents itself: The Sunday School as a field of practical experience to the ministerial candidate. Let the prospective pastor serve his spiritual interneship in the field of supervising and rehabilitating some Sunday School that is "run down at the heel." Let him demonstrate the power of the gospel in some of those vast unevangelized areas of the United States, where there is neither teaching nor preaching, and that eventually become the crime centers of the United States.

The symptoms of sin are evident everywhere, too much time is spent in studying and cataloging symptoms. The Sunday School has an opportunity to present the remedy even the Lord Jesus Christ by whom God hath "made peace through the blood of His cross by Him to reconcile all things to Himself" by whom He will "present you holy and unblameable and unreproveable in His sight." Col. 1:20 and 22.

This is our golden opportunity and we MUST NOT fail here.

* * *

NEW BIBLE COURSES

Beginnig with next fall Bethel College offers a new Bible Course designed particularly to help those who are interested in religious and church work to prepare as S. S. Teachers, C. E. Workers, etc. The course is divided into three cycles:

1. A two years course in which the study of the Bible itself is placed into the foreground: the historical books of the Old Testament and the Gospels and letters of Paul in the New Testament. All instruction is on college level and the students receive full credit for their work. At the completion of the course the students receive a certificate.

2. During the following two years the student can prepare for the bachelor's degree in theology, and

3. If he wants to spend one more year and do seminary work in order to prepare for the ministry, he can do so and receive seminary credit.

All instruction shall be positively Bible centered. The Board of Directors have voted a scholarship grant of $50.00 to each of ten students in order to help those who have difficulty in paying their tuition. If you are interested write soon and ask for bulletins.

Bethel College, by A. Warkentin

—*Harold Gross*, Freeman, S. D., advises that he has a fellowship at Hartford Theological Seminary, Conn., not at Princeton University Theological Seminary as we reported last week.

—*Rev. Howard G. Nyce*, due to "a slip of the pen" omitted a NOT in one sentence in his Sermon Sketch, MENNONITE, No. 28, July 20. The statement should read, *"There is no promise of mere future life in the Bible; the promise is of life eternal, the life of love for which we do NOT have to wait until we die."*

Doctrinal --- Devotional

Pacific Conference Sermon, Reedley, Calif.

June 17-20, 1937

by Rev. D. D. Eitzen, Chairman

"I have appeared unto thee for this purpose, to make thee a minister (Diener) and a witness . . . ." Acts 26:16

The inspired writer of these verses, Paul, presents a ministering, serving type of witnessing as the flower of the Christian life. We might spend some time in admiring the beauty of this flower. Jesus one time asked the disciples to "consider the lilies of the field. . . ." However, Jesus did not make a period after the word "field", but continued "consider . . . *how they grow.*" He challenged them to study the processes that changed the elements of mother earth such as iron, phosphorus, magnesium, et cetera into the exquisite beauty of a lily. Similarly we are challenged to consider the flower of the Christian life, a servant-type of witnessing. To do so, however, would not produce that type of witnessing within our own lives and we would become the victims of what has been called "the paralysis of analysis." Or we might study the technique of witnessing—the "how" of witnessing. This, however, would impair a Holy Ghost-inspired spontaneity in witnessing and render it ineffective to that extent. Shall we therefore follow the injunction of Jesus and consider "how they grow." What are the processes that change the qualities (perhaps the weaknesses) of human personality into the exquisite beauty of a "self" crucified Christian?

Thomas Edison made a contribution in the field of illumination. Long before he invented the incandescent lamp he understood some things about light, and long before he understood much about light, he, as a baby, recognized light. Like Edison, the Christian is called to make a personal contribution to the spiritual illumination of others. That is witnessing. Before he can make that contribution he must understand something about spiritual light—about God, and long before he can understand anything about God he must recognize him.

One of the first processes in the growth of this flower—Christian witnessing in serving—is to recognize the Creator, God. Who of us can remember the day when we did not believe that God had created us and the world of which we are a part? Since, however, it is possible for us to have wrong conceptions of God since "no man hath seen God at any time", Jesus admonished His disciples, "Ye believe in God, believe also in me."

The second notable process in the growth of this flower—Christian witnessing—then is to know God through Christ; that is, to become acquainted with the God of John 3:16. Paul believed in God and defended his faith in Him by persecuting the Christians but he did not experience the "peace of God that passeth understanding" until he believed the God revealed by Jesus Christ. The Creator then becomes the Father who is interested in the welfare of His wayfaring child to the extent that He will pay any price to reestablish the original relationship between Him and the child.

A third notable process is to experience the thrill that the infinitely broad word "whosoever" of John 3:16 definitely includes me personally. To embrace that fact is to be saved.

"O happy day, that fixed my choice
On thee my Savior and my God."

Indeed, "By grace are ye saved through faith." "Believe on the Lord Jesus Christ (the incarnation of divine willingness to forgive any repentant heart) and thou shalt be saved."

A fourth process of growth is the discovery that the word "whosoever" includes also others—people who are other than I. To be a Christian is to be saved from contemptible selfishness. Of course, it was contemptible for David to desire the woman of another man. We all dislike him for it. It is a matter of disgust to hear that young people from Mennonite homes

THE MENNONITE

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

become transgressors of the law sufficiently so to be found in jail. However, to be a Christian is not only to be saved from *contemptible* selfishness but also from a socially-approved, baptized selfishness that parades as exclusive spirituality. Jonah was the son of truth not only because he was the son of Amittai whose name means "truth" but also because he was the son of a people, the Israelites, who, as God's chosen people, were the possessors of truth. Jonah, a typical separatist Jew, would never have denied that fact but he did openly oppose God when He delegated him, the son of truth, "Arise, go to Nineveh, that great city, and cry against it." In the second verse of the last chapter he says "Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." The book of Jonah is a Holy Ghost-inspired satire on the separatist Jew. How did Jesus deal with this class of people? One day Simon, a Pharisee, invited Jesus to eat with him. In came a woman, a sinner, and sat at His feet. Jesus perceiving the Pharisee's attitude toward the woman said, "I have somewhat to say unto thee; . . . seest thou this woman?" The implication being that Simon failed to see "the woman" beneath the surface of her sinfulness.

A further process in this development of a witnessing Christian life is the discovery that truth, however mighty, will not prevail unless it is interpreted through personalities. "I have appeared unto *thee* for this purpose . . . ." Later on Paul speaks of "my Gospel." Each time another personality is opened, God wants to open a fresh revelation through that personality. In an evangelistic conference it was suggested that the quickest way to evangelize the world would be to get the outstanding evangelistic sermon of the best preachers and record them on gramophone records and then send these records throughout the world to broadcast these outstanding messages. Could you have been saved that way? Isn't that perhaps a possible explanation why so much of the preaching of today is ineffective? For, are not many of the preachers of today seminary-recorded gramophones? Of Jesus it is said that "he taught them as one having authority, *and not as the scribes.*"

The last stage of growth is the discovery that effective witnessing is in terms of "self" crucified service rather than by preachment. This is so contrary to self-centered human nature. The Jew, for instance, always looked askance on labor. Work was to him the badge of inferiority; it was the equivalent of being a slave. He had this notion largely because he considered himself God's elect people. He was therefore a people of destiny. This destiny was to be the ruler in the promised Kingdom of God. To him that stood in direct opposition to serving. He felt that that destiny would be to rule the nations instead of serving them. Much to his consternation, the Jew, whether in Palestine or in Babylon, was a vassal rather than the lord. Hence, we have the lament of Psalm 137, "By the rivers of Babylon there we sat down, yea, we wept when we remembered Zion." Then comes the prophet Isaiah and points out that to serve is not servitude when performed under the leadership of God. In turn, it is a badge of honor. He calls their attention to the fact that God has a program of redemption and to achieve this end, He has chosen Israel as His servants. "Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham, my friend. Thou whom I have taken from the ends of the earth and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee and not cast thee away. . (Isaiah 41:8, 9). In chapter 43, verse 10, the prophet Isaiah continues, "Ye are my witnesses and my servants whom I have chosen." The disciple, Peter, is quite an example of the general attitude of the Israelites on this matter. To him Jesus said (Luke 22:32) "When thou art converted, strengthen thy brethren." Converted from what? Was not this after Peter had astounded the world with his marvelous confession that Jesus was "the Christ, the son of the living God"? The answer to the question is found in verse 24 where we read that "there was also a strife among them, which of them should be accounted the greatest." Jesus here intimates that the effectiveness of witnessing depends upon our servantship. Man's zeal for God is winning in direct proportion to man's self-denial. The principle of the cross is the heart of the Gospel. He makes this quite clear in Matthew 23:8-11. "Be not ye called rabbi" for, a teacher's attitude is "I know and you do not, therefore listen to me." Further Jesus suggests, "Call no man your father upon the earth"; perhaps because a father's attitude is, "I have been through this and know. Because of my experience I have a right to be reverenced and respected by you." "Neither be ye called masters (leaders)," says Jesus. All three of these characterizations are expressions of self-assertiveness. Instead Jesus suggests, "He that is greatest among you shall be your servant." Of Himself He says, "I am among you as He that serveth."

The wheat kernel is indispensable for the growing of more wheat. However, God's law for making that wheat kernel productive requires that it die. This wheat kernel, the germ of life, might be likened to self-assertiveness in human personality. This "I will" is indispensable in our lives. It is imperative for salvation. Not until the prodigal son said, "I will" did he get back to the father, for it was this "I will" that caused him to leave the father. However, before this "I will"-dominated personality can become spiritually productive, the "I will" must die. Is this perhaps the reason why, when Jesus commissioned Paul, He said that He would first make him a servant and then a witness? Oh, for the time in our lives when, with Paul, we can say, "I am *crucified* with Christ: nevertheless I live; yet not I, but Christ liveth in me." "I have appeared unto thee for this purpose, to make thee a MINISTER (Diener) and a WITNESS both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God . . . ."

Sunday School Lesson

A. S. Bechtel

August 15, 1937

GOD GIVES LAWS TO A NATION

Exodus 19:1 to 20:21 Printed 20:1-17

Introduction

God gave very definite directions (chap. 19) for the people to prepare themselves for receiving the Ten Commandments. On the third day He appeared on Mt. Sinai in a dark cloud, amid thunderings and lightnings, in a voice like a trumpet's sound. It was an intensely awe-inspiring scene in which these Commandments were given.

These stand apart from the rest of the Mosaic law (Ex. 21-23). These are God's expression of eternal principles, meant for all people of all times and ages. God spoke them Himself and wrote them on two tables of stone (Deut. 9:10).

Our Duty to God vs. 1-11

The first four commandments sum up our obligations to God. These are essential to our religion. God's rights must be regarded before man's can or will be. God is to be worshipped, and no one beside Him. His rights and claims are supreme. He, the Creator, has a special claim on our worship and obedience. Nothing shall take His place in our love.

God is to be worshipped spiritually, without the use of any images to represent Him. An image, however beautiful it may be, can not express His nature, nor show His glory. The use of images inevitably leads one to identify God with the image. God is a Spirit and true worship is of the Spirit (John 4:24).

God is to be worshipped sincerely. His name is holy and to use it irreverently is a great sacrilege (Lev. 19:12). Profanity is extreme irreverence, is an evidence of profane thought, of lack of religion and respect for God.

God's day is to be kept holy, an expression of our loyalty to Him. It is a gift of grace which meets our needs, physical and spiritual. We need a day for special worship. Without it the church could scarcely survive. The Sabbath was made for man's good and disregard of it must inevitably entail suffering.

Our Duties to Others vs. 12-17

First among these is that of honoring our parents. this is second only to honoring God Himself. Honor them because of what they are to us and what they have done for us. Honoring them implies respect for them, obedience to them and support of them. This is the only commandment with a promise.

Human life is sacred since man is made in the image of God with a personality like His. He gave us life and He alone has the right to take it. Married life is sacred, instituted originally by God, Himself. Violation of it in various forms of infidelity destroys the moral sense, wrecks the body, brings misery; is the supreme violation of the law of love.

Property, possessions are a sacred right and no one may unlawfully take anything from another nor defraud in any way. Character, reputation is more sacred even than material property and no one may injure another by any form of untruthfulness. This extends to every relation of life.

The last Commandment pertains to the desires and secret things of the heart. God desires truth, honesty, justice in the inward parts. This commandment touches a law higher than any state could enforce. It forbids illicit longings and desires.

Nuggets of Truth

The Ten Commandments speak with an authoritative voice to the hearts of men.

All these Commandments find their completion and fulfillment in obedience to the Law of Love.

The Law given at Sinai is to be obeyed out of gratitude to God.

The uses to which we put the Lord's Day is a test of what we are.

Coveting indicates that we care more for the things of the world than for God.

—*Dr. Waldo Wedel, son of Prof. and Mrs. P. J. Wedel* of Bethel College, is winning distinction in the field of archeology, with special attention to anthropology (science of the natural history of man). After a long and thorough study of this subject at the universities of Arizona, California, and Nebraska, with field work pertaining thereto, he now holds the enviable position of archaeologist of the Smithsonian Institute, Washington, D. C. At present he and four assistants are engaged in field work near Atchinson, Kansas, where they have uncovered an Indian lodge and other evidences of Indian abodes of long ago, among them the skeletons of two Indians, one of them still being partly dressed. Another instance of Mennonite youth extending their field of usefulness in all directions.

You have *greatly* ventured, but all must do so who would *greatly* win.—Byron.

Sermon Sketch

Ernest J. Bohn

The Spirit Without Measure

For he giveth not the spirit by measure. John 3:34

In these words we find a message that should warm every Christian's heart. In them the suggestion is made that the Spirit of God is not mechanically given to people—just so much and no more—but it depends on us as to what degree we possess it. Some men stand head and shoulders above the crowd in the superabundance of spiritual dynamic that they possess and radiate. It is by this that their whole lives are directed and dominated. They influence other lives about them for higher and nobler conduct. Jesus was completely filled with this spirit and used it with wonderful effect. It is difficult to define and analyze this spiritual power, and we are unable to say exactly what it is. But it is as easy to say what it can do as it is of electrical power, which we also cannot define. What the Spirit of God can do in the lives of men has been demonstrated over and over again in individuals or in great movements which have transformed society.

What We Mean By Spiritual People

Although we cannot define the spirit of God, no more than we can define God Himself, we can name the characteristics of lives which are dominated by It. There is something that is common to all Spirit-filled people. Turning to the Bible and observing the people who were said to have had the Spirit of God, we find that Stephen was chosen by the early church as a deacon because he was "filled with the Spirit and spoke with power." Philip went out into the desert filled with the Spirit. Paul speaks of himself having the Spirit of God. The characteristics common to these three men and other Spirit-filled persons are, that they had given their lives in complete consecration to God; they had a great faith in God that He would not fail them; their lives had a tremendous influence for good on other lives. The real proof for a Spirit-filled life has never been, as some mistakenly think, the speaking with tongues, the experiencing of certain bodily sensations, ecstatic emotions, and the like. A far better proof has been found in the courage with which one fights a losing battle; the faithfulness with which one toils at an obscure task; the meekness with which one bears the attacks of malice, envy and ill-will; and the way that such men have known and increasingly did the will of God.

The Necessity of Spirit-filled Men

We very heartily believe in education to enlighten people, but we feel that *our greatest need right now is not so much education of the head as education of the heart.* We have emphasized education of the head and left out education of the heart. (We use "heart" in the Hebrew sense which includes the will and the intellect.) We have given the impression that head knowledge is the only kind of knowledge that is scientifically correct and accurate. But no matter how many facts we have crammed into our heads, if our heart is not right we make very poor use of our head knowledge. Our scientists tell us that some of their greatest discoveries have come in flashes of great insight. Rufus Jones, the great Quaker scholar and a devout Christian, says, "Heart knowledge is as much a part of reason as proved knowledge." The biggest things in life are seen through the heart. Man's redemption begins in the heart, the heart of the All-Father. Men of knowledge, but Spirit-filled are a tremendous power in helping to transform society.

The Great Need During This Age of Transition

Authorities tell us that our social order here in America has suffered greater changes during the past few years than during the previous one hundred years. Something or someone is shaking the massive structure of the world's governments, its industries, and its economic systems. We are reminded again and again that our material progress has outrun our spiritual progress. Anyone who visited the Century of Progress in Chicago would be convinced of the truth of such an affirmation. We have tried to build a sky-scraper civilization on a three-story spiritual foundation. This cannot be done. Sometime the whole thing will topple over. These are unpleasant facts which we must face, if we would go on building for the future. What we need now more than anything else is a new spiritual experience—a personal experience of God. We will need a religion that is a great spiritual power for good. How can we pass on a vital experience of God if we do not have it ourselves? How are men going to catch something from us if we have nothing for them to catch?

How Are Lives Filled with the Spirit?

We have noted what the characteristics are of Spirit-filled men, and we have observed what the results are of the lives of such men. But how did they come to possess so much of God? It is true that the Spirit of God seems to dwell in some men without measure—no limit to its possibilities for good. Let us observe the men of Christlike lives for our answer. Paul, Augustine, John Wycliff, Martin Luther, Spurgeon, D. L. Moody, David Livingstone, Grenfell, Kagawa, and others which we have known personally. God worked mightily through these men. (1) They were men that were keenly sensitive to sin. (2) They were genuinely repentant of their sins. (3) They humbly sought the guidance of God in directing their lives. We too can have the Spirit in greater measure if we follow the footsteps of those who have abundantly possessed it.

—*Another Terrible Auto Accident* took the lives of two Mennonites. They are *Frank Dyck,* retired merchant, and *Sam Schowalter,* both of Moundridge, Kansas. Their death was the result of a head-on collision with a car coming from the opposite direction, suddenly swerving over to the wrong traffic lane and thus crashing into the Schowalter-Dyck machine. Rescuers found Mr. Dyck still seated on his seat, but dead with a fractured skull. Mr. Schowalter also had a fractured skull, both legs broken, and died soon after in the hospital, so also the driver of the other car. The age of Brother Dyck was 71, that of Brother Schowalter, a single man, 55. Our sympathy goes out to the bereaved.

Middle District Conference Program

Sugarcreek, Ohio, August 12-15

THURSDAY EVENING—7:30 P.M.

The Vice President, Rev. Adolph Friesen, presiding. The Conference sermon by the President, Rev. A. R. Keiser.

FRIDAY FORENOON

9:00- 9:15 Devotional service, Rev. Arnold Schultz
9:15-10:30 Business
  1. Receiving delegates certificates
  2. Reading of minutes
  3. Order of day
  4. Appointment of committees
  5. Granting of complimentary votes
10:30-11:30 Reading and presenting of the revised constitution, P. E. Whitmer
11:30-12:00 Bible message, Rev. Calvert N. Ellis

FRIDAY AFTERNOON

1:30-1:45 Devotional service, Rev. Arnold Schultz
1:45-2:45 Business
  1. Report of Educational Committee
  2. Report of Evangelization Committee
  3. Report of Board of Trustees
2:45-4:00 (a) Business meeting of the Womens' Missionary Society
  (b) Middle District Conference Ministerial Meeting. All men attending the Conference invited. Address by Rev. Calvert N. Ellis

FRIDAY EVENING

Program of the Women's Missionary Society of the Middle District Conference

SATURDAY FORENOON

9:00- 9:15 Devotional service, Rev. Arnold Schultz
9:15-10:15 Consideration of the Revised Constitution
10:15-11:30 Business
  1. Report of Bluffton College—Pres. A. S. Rosenberger
  2. Election of Officers and Committee Members
11:30-12:00 Bible Message, Rev. Calvert N. Ellis

SATURDAY AFTERNOON

1:30-1:45 Devotional service, Rev. Arnold Schultz
1:45-3:00 Business
  1. Resolutions
  2. Choosing place for next conference
  3. Unfinished business
3:00-3:30 Bible Message, Rev. Calvert N. Ellis

SATURDAY EVENING
(Program by the Young People)

SUNDAY FORENOON
(In charge of local church)

SUNDAY AFTERNOON
(Program in charge of Educational Committee)

SUNDAY EVENING
(In charge of local church)

Rev. Arnold Schultz is the newly elected Professor of Bible at Bluffton College. Rev. Schultz is a minister in the Defenseless Mennonite Conference and has spent one year in archaelogical excavations in Palestine. Rev. Calvert N. Ellis is Professor of Biblical Studies in Juniata College, Huntingdon, Pa.

NOTICE

TO THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE

At the last session of the Western District Conference, held at Beatrice, Nebraska, the city of McPherson, Kansas, extended the following invitation to the conference:

McPherson, Kansas, Sept. 17, 1936

The Western District Conference of the Mennonite Church of North America:

Greetings:

In behalf of the people of the city of McPherson we extend to your conference an invitation to hold your next meeting in McPherson. Our new modern Municipal Auditorium is yours without charge and we shall do everything to make your conference a success. Please come to McPherson in October, 1937.

Very truly yours,
Ralph F. Johnson

In answer to this invitation the following resolution was adopted:

Resolved, that if no invitation comes from any church or group of churches, we accept the invitation of the city of McPherson, to hold our next session in that city. (Resolution 33.)

In compliance with this resolution the conference officers would herewith give opportunity to any church or group of churches to invite the Western District Conference to convene in their midst next fall. Any invitation to this effect should be sent to the secretary of the conference during the month of August, in order that the invitation of the city of McPherson may be properly dealt with in due time.

In the name of the Western District Conference,

P. P. Wedel, President
Abraham Albrecht, Secretary

* * *

Death

BARBARA DIRKS NEE SENNER of Monroe, Wash. was born in Russia, Aug. 20, 1858. She came to America in 1874; first settled in Ohio and later near Marion, South Dakota. On December 28, 1882 she was married to the now bereaved Peter Dirks. In 1902 they moved to the Great Bend country in Eastern Washington and again in 1914 to Monroe, where they have lived ever since. The deceased accepted the Lord Jesus Christ as her Savior in the days of her youth and remained true to her faith and active in His service wherever she had an opportunity. She belonged to the little group which helped organize the Monroe church. She has lived to the age of 79 years less one month. She is survived by her aged husband, Peter Dirks, 6 children, 13 grandchildren, one brother and one sister. Her funeral was held July 22 from the Mennonite Church and she was buried in the family lot in the Memorial Park cemetary. The Reverends M. M. Lehman and S. S. Baumgartner spoke words of comfort. (Sent in by S. S. Baumgartner)

"A UNITED
MENNONITE
YOUTH
IN CHRIST"

Our Youth Says

EDITORIAL STAFF
Senior Department - - - B. Bargen
Intermediate Department - - Emma Ruth
Junior Department - - Mrs. H. J. Andres

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Western Church Works Out Splendid Mission Program

Editor's note: A fine letter from P. C. Jantz, Odessa, Washington, recently, reads, in part: "This year the C. E. of the Menno Church, Lind, Washington decided to make a more thorough study of our Mennonite mission field. We decided to have one mission study each quarter of our own mission field. The program committee divided the work as follows:

First quarter: The American Indians
Second quarter: A Study of India
Third quarter: A study of China
Fourth quarter: A Study of the Home Missions

A leader is appointed for each program and handles the program as he or she sees it best. The first two programs have been held, which proved to be an outstanding success. The leaders were appointed a few months ahead of time to give them time to gather material. . . . . I am enclosing a copy of one of the programs. The leader also used a very large map of the United States to show our mission fields. . . . . The information given in old MENNONITES and the Yearbooks was used."

We are showing herewith the copy which Mr. Jantz sent with his letter. It is a good example of what can be done, even in smaller churches, to make the material for the C. E. programs definite, live, and meaningful. We hope it will be a suggestion to leaders elsewhere.

Who's next, with another contribution?

The Mennonite Mission Field of The American Indians

Do You Know That:

Our mission field is just a small part in each of three states, namely: Montana, Oklahoma and Arizona, and among the three tribes, namely: Cheyenne, Arapahoe and Hopi?

Dr. R. Petter, our missionary, has given the Cheyenne Indians a written language?

Missionary Petter has fully translated the New Testament, with a good deal of other valuable material usable on the field in a little more than four decades?

Our former church member Mrs. Walter (Bergman) Albert was born on our first mission station at Darlington, Okla., while her parents were in service there?

The first mission field opened by our General Conference was in Oklahoma, among the American Indians, in 1880, and not across the waters?

That the late Dr. S. S. Haury of California was our first missionary?

A year after our first mission school was opened, at Darlington, it burned, with four children, including the infant son of Dr. and Mrs. Haury?

Dr. Petter's only son Valdo was our missionary at Ashland, Montana, until he passed away May 6, 1935, just the day his father boarded the ship for Europe?

Dr. Petter's only daughter Olga, Mrs. P. F. Schroeder, lives at Waterville, Washington?

Rev. J. J. Kliewer of Newport, Washington was one of our pioneer missionaries in Oklahoma?

A goodly number of our missionaries are buried on the mission fields?

On the Arizona field the first convert out of heathendom was baptized after 17 years of labor?

Several orphan Indian children have been taken into our missionaries' homes and raised there?

Our Conference is responsible for 1400 Indians on the Oklahoma field, and that by 1935, 633 had been baptized and of these 321 were still living when the report was made?

Before Dr. Haury started our first mission work in Oklahoma, he with J. B. Baer made an extensive trip through Alaska, looking for a desirable field?

Our fields have a population of 3500 American Indians?

Our Missionaries among the Indians are: OKLAHOMA: *Canton,* Mr. and Mrs. G. A. Linscheid; *Thomas,* Mr. and Mrs. H. J. Kliewer; *Clinton,* Mr. and Mrs. J. B. Ediger; MONTANA: *Lame Deer,* Dr. and Mrs. R. Petter; *Busby,* Mr. and Mrs. A. Habegger; *Ashland,* Mrs. Valdo Petter; ARIZONA: *Oraibi,* Mr. and Mrs. J. P. Suderman; *Hotevilla,* Mr. and Mrs. Daniel Schirmer, Miss Mary Schirmer; *Tuba,* F. A. Johnson.

All Aboard for the Shipshewana Retreat --- August 21

From the Eastern District Conference come splendid reports of their Retreat, and now we go to the Shipshewana All-Mennonite Young People's Retreat, to be held at Shipshewana Lake, Indiana.

The program looks good, both from the standpoint of personnel and topics to be treated. Mennonite Youth has another fine opportunity to live and grow with men like Rev. A. C. Schultz, Chicago; Dr. Henry Fast, Bethel College, Kansas; Rev. Harvey Nunemaker, Tiskilwa, Illinois; Rev. A. E. Kreider, Goshen, Indiana; and Mr. John Thut, Chicago.

At the first opportunity news of this retreat will be published in these columns. May the blessings of this Retreat continue to live and move in our churches the country over!

* * *

Honesty That Makes No Exceptions

Acts 5:1-11; Heb. 13:18

Young People's Topic for August 22, 1937

Meditation:

Monday, Aug. 16

Rom. 12:17. Does this mean that you will be able to accomplish the feat of being thought well of by everyone if you are honest with yourself and toward men?

Tuesday, Aug. 17

Deut. 25:13-16. Think of some present-day illustration. Report has been made that so-called Christians had rocks in their load of wheat in weighing it at the mill. How honest were their yearly profits?

Wednesday, Aug. 18

Ps. 10:1-5. Is charging interest dishonest? Or have times changed? What do our bankers answer?

Thursday, Aug. 19

2 Kings 12:9-15. Honest administration of funds in trustworthy hands.

Friday, Aug. 20

Acts 6:1-4. Why wisdom to look after the business? Is not mere consecration to a cause enough? (God gives us many facilities to work with.) What would this ministration especially require as to avoidance of favoritism?

Saturday, Aug. 21

Rom. 13:7-8. If you owe a man money and spend yours on pleasure instead of paying the debt, are you dishonest?

Sunday, Aug. 22

Topic—*Honesty That Makes No Exceptions.* Acts. 5:1-11; Heb. 13:18

"First to thine own self be true, and it shall follow as night the day: thou canst not then be false to any man."—Shakespeare.

For the Discussion Hour:

1. "Little acts of dishonesty are frequently ignored or condoned with a feeling that such violations do not amount to much. This meeting should sharpen the conscience of such individual concerning the importance of hewing close to the line where upright and unreproachable conduct is concerned."

2. Study the Ten Commandments with the purpose of finding the implications of being honest toward God and our fellow men and toward our ideals.

3. Many folks think telling the truth when asked a question fulfills all duties of honesty. Does it? Suppose you leave your family under the impression you are going to one place and go the another; is it dishonest to make no explanations though no questions are asked? What about loafing on paid time? A student's just "getting by" in school when he could do good work?

4. What do you mean by intellectual honesty? Name some instances in which people readily disregard it.

5. Not thinking of honesty now from accepted standards, what is the real basic reason that demands honesty? How is it that those who disregard it get on so well? Israel's prophets said (Mal. 3:10; Ex. 20:12) 'do right so God can give you blessings of the field and long life.' Judging from your observation, do these things follow honest living?

6. When we are planning a surprise for some one we do our best to lead his thoughts astray from our actual intent. Is it worse to do so by speech than actions? Would you say it is a dishonesty? If not, what makes false statements dishonest? Is it when you leave some one under wrong impressions permanently?

7. What would happen if God were dishonest at some time? Honesty means dealing in *realities* or *actualities.* What if for a day gravity should not function? Our bodily processes stop? What if the law of "as ye sow so shall ye reap" were abandoned?

8. "What are the most common forms of dishonesty which tempt young people today? To cheat in school exams? To feign sickness to get a day off in the shop? To keep indefinitely things which are borrowed, or to borrow without first seeking permission? To live so expensively so there is not enough money to pay debts, and some creditor suffers? To use a quotation and let on as though it were original? To pretend one has a larger income than is the case so that one be "keep-

ing up with the Jones'?" To sneak away to certain dance halls, night clubs, and objectionable places and pretend otherwise?

9. A bachelor 'coal king' lives in a 41-room apartment while thousands of his miner employees live in flimsy, ugly, unheated shacks. In cities men will be found eating out of the garbage cans at the back of a hotel while other men are eating $15 dinners at the front of the same building. What in this would you justify and what correct?

INTERMEDIATE DEPARTMENT

A NEW INSTALLATION CEREMONY

The next time you elect new officers for your intermediate C. E. Society hold an installation service for them before they begin their term of office. If you have never had an installation service you will be surprised to find that somehow it starts the society off in the right spirit. It brings to mind very forcibly the responsibility the officers are assuming. It makes it easier for the officers to succeed in their job and work harder for the society and their Lord.

A copy of a very impressive Installation Ceremony, with colored candle symbolism, will be sent you upon request by the editor of this department.

GOD WALKS UPON THE PEAKS

The hills, like beck'ning hands,
  Call us to walk with God.
Where He has carved His thoughts
  In rocks and trees and sod.

Peak beyond peak they rise,
  Inviting us to climb,
'Till from their tops we view
  God's marshaled works sublime.

Our help comes from the hills;
  God walks upon the peaks;
And fills and stills our souls,
  We're dumb; 'tis then God speaks.

IT IS WORTH REMEMBERING

That you cannot whitewash yourself by blackening others.

That success comes in cans—failures in can'ts.

That a day of worry is more exhausting than a week of work.

That a sign on the door of opportunity reads PUSH.

That cheerfulness is what greases the axles of the world.

That a dead fish floats downstream; a live one goes up.

That luck needs a P in front of it to make it worthwhile. —Selected

* * *

A son once complained to his mother, "No one ever criticizes me as you do." "Of course not," replied the mother, "Nobody but me loves you enough for that."

JUNIOR CORNER

TO THE LEADER

Prayer

"O Thou Giver of Life and Light; to Thee we come seeking the way to the hills from whence cometh strength; lead us to the heights for a clearer view. Give us, we pray Thee, an open mind; an eager spirit; and an understanding heart. O, Thou great teacher of men, we would be Thy disciples, that we may learn to teach in thy spirit, with love and gentleness, with kindliness and helpfulness, with sympathy and sincerity and simplicity. Help us to teach the deep things of life: Duty, Honor, Truth, Courage, Faith, Hope, Obedience and Devotion; Love of Home and of Country; Reverence for God, for each other, and for all his lowly Creatures. Help us to plant the seeds of international justice and good will, and co-operation, and understanding; and may they spring up to become a mighty tree, whose leaves shall be for the healing of the Nations." Amen.

Program Suggestions

"Today's Call for Other Lands"

Hymn: "In Christ There Is No East or West"

Introduction: In order that we may see what is being done for Christ in other lands today, and that we may realize the great needs of other lands, let us imagine that we will all board a large dirigible and go to spend a short time in each country, seeing the work for ourselves.

Japan.—The Love of Beauty in Japan could be emphasized. A wonderful story about a Christian man, Shimpei Homma, a carpenter, reveals the fact that Christ came to save sinners.

China.—Many stories of great blessings may be related which are the result of a great revival in China. A challenging thought to be revealed is the need for Christian doctors.

India.—A land in which great changes have been wrought in the last fifty years. The influence of the Gospel message should be enumerated.

Africa.—A land where many have received the Gospel; but many others are still downtrodden and hopeless. Interesting stories can be told about the missions in the land of Uganda and of Ujiji, and of the early missionaries, Stanley and Livingstone.

"We make Jesus happy,
When we love and care
For his many children
Here and everywhere."

(To have the Juniors appear in costumes of the respective countries, or to display appropriate pictures of other lands would produce much interest and greater vividness.)

Hymn: "We've a Story to Tell to the Nations."

Miss Minnie Schmidt

TO THE JUNIOR

(Did you read the last two issues? This is a continued story)

For seven long years Mr. William Carey, the once-upon-a-time-shoe-cobbler, worked in India before anyone became a Christian! Seven years! That is a long time to wait. But Mr. Carey wasn't discouraged. He went on preaching day after day and went on translating the Bible. He knew God had brought Him to India, this dark India, and he knew that some day God would make it to be light. He knew, too, that India must have the Bible, the Bible would bring light. I told you last time how the Bible finally came to India.

Things began to happen when the Bible came. Something wonderful happened while it was being translated, too. The Bible is a wonderful book. One day while Mr. Carey was translating it after having been in India seven long years, the man who helped with the translation accepted Jesus as his Saviour. The message of the Bible was so wonderful. All this while this man had helped with the translation, Jesus had been knocking at his heart. Finally he accepted Jesus. This man had a funny name. His name was Krishna Pal. So, you see, Krishna Pal became the first Christian of India. He was very happy when he accepted Christ. So happy was he that he wrote this beautiful hymn:

"O thou, my soul, forget no more
The friend who all thy sorrows bore.
Let every idol be forgot;
But, O my soul, forget Him not."

Later, when the Bible was completed and given out in the villages and streets, more and more wonderful things happened. I will tell you just one of these wonderful happenings.

Narayen Sheshadri belonged to the Brahman caste. It should be printed with three inch letters to look proud and mighty, for the people that belonged to this caste thought themselves so high and mighty that the lower castes of the villages knelt down to drink the rain-pools in which a Brahman had wet his feet. Someone gave Narayen Sheshadri a Bible. He read it and was so impressed with all that he found in it, that he, too, asked God for forgiveness. He, too, accepted Jesus as his Saviour. How surprised people were when they saw him put away all of his idols and give up his good position to become a simple Christian preacher. But how happy Narayen Sheshadri was! He built a Christian village with a school and a church. That was not all. He spent the rest of his life passing on Bibles to others because, one day, someone had passed one on to him and, oh, what a wonderful thing the Bible had done for him!

CORRESPONDENCE

Butterfield, Minn., July 28, 1937

Dear Readers of the Mennonite:

When looking back over the summer so far, we again have to confess that the Lord has dealt kindly with us. More so than we deserve, considering the failures on our part, in the performance of our duties.

The weather this summer has been ideal, the crops better than usual. During the month of June, Evangelist Neve of Des Moines, Iowa, conducted revival meetings sponsored by our church. The meetings were well attended and while not many confessed Christ, all were encouraged and inspired by the messages brought us by this faithful servant of God.

Our daily vacation Bible school followed immediately the close of public school. Forty-six were in attendance. The teachers were Stanley Forseman of Saskatchewan, Canada; Lawrence Solomon of Omaha, Nebraska; and Anna Rupp of Butterfield. These Bible schools have always proved to be very worthwhile. Children from the ages of 5 to 14 attending.

Mission Sunday and Children's Day were held on July 11. In the forenoon Mrs. H. M. Fast and Rev. Bartel spoke to us along missionary lines. In the afternoon the Sunday School rendered their program and Miss Helen Nickel of India spoke to us of her work there. In the evening Miss Nickel again talked to us very interestingly of the work in the mission field.

Rev. David Toews of Canada has been a recent visitor in church, as well as Herbert Rupp of Garrison, Minnesota; and Rev. D. J. Sawatzky of Burrton, Kansas. Rev. H. A. Fast of Newton, Kansas has spent several evenings here describing the work and needs in the different mission fields. He also spoke to our mission society one afternoon. Corr.

July 25, 1937

Dear Editor and Readers:

In behalf of Mrs. Focht and her family of 798 Charlotte Street, Pottstown, Pennslyvania — many, many thanks to you for your kindness and thoughtfulness in responding to my appeal for "Sunshine to a Shut-in". (See Mennonite of June 15th.)

Our Aged friend has asked me to thank you, through the "Mennonite", for the lovely letters and cards which you sent her, and which brought her much comfort and cheer. For quite a while, one letter or card came each day. Each new arrival made her very happy, giving her something to think about, for that day, and for many days after the last one was received, she still treasured these messages, and asked to have them read again and again. (Mrs. Focht reads German and English PRINT, only, so your letters, in handwriting, had to be read to her.)

A few of these letters came from old friends whom she has not seen for many years; others were from young people of C. E. Society; and some came from those of our dear readers, who also are alone and lonely. Many states were represented: California, Georgia, Kansas, Indiana, Illinois, Ohio, Pennsylvania.

It would do your hearts good to see how she enjoys your letters and cards. Every one is highly appreciated. God bless you, one and all.

Those of our readers who have not yet taken this opportunity of cheering and comforting our dear Sister in her lonely old age, do so now! Your time and effort will be well spent, for your letter will be gladly received and eagerly read. Tell her about yourself and your family, about your Church activities, etc. A picture of yourself, family, church, anything that might be of interest to one who herself was an active member in her better days, would be greatly enjoyed.

NOTE: I did not know, when I wrote in June, that the dear lady read only PRINT. Those of you who have typewriters, or who are used to lettering by hand, can make it possible for her to read your letters, personally, but do not let this keep you from writing, as her kind folks are only too glad to read any letters that she may receive. Thank you, and may God richly bless you.

Yours in His Service,

Sara Kait, R.N., Boyertown Correspondent

* * *

NOTE BY THE EDITOR: If any of our readers know of other shut-ins, among our dear old folks or the sick, kindly write the editor, giving their name and address and something about their condition and situation, and we shall be very glad to make an appeal in these columns. We suggest that some of you who know them write words of cheer to: Rev. N. B. Grubb, 2956 N. 12th St., Philadelphia, Pa. and Dr. J. W. Kliewer, Bethel Home for the Aged, Newton, Kansas. Also Rev. C. C. Wedel, confined for 14 weeks at Bethesda Hospital, Goessel, Kansas, on account of a broken leg.

Larned, Kansas, July 26, 1937

Dear Editor and Readers:

The Bergthal sewing society of Pawnee Rock has forty-five members. We meet the first Thursday afternoon of every month in the basement of the church. We have a program every four months, which helps a great deal to give us more zeal for the work. February 12 we observed the World Day of Prayer. As it is observed all over the world the same day, it draws us, the followers of Christ, closer together. Our society supports an evangelist and widow in India. One box of clothing was sent to Hotevilla, Arizona; twenty-nine pounds of cookies and a gift were sent to Daniel and Amy Schirmer for their wedding.

The society gathered four boxes of used clothing and gave them to the Red Cross for flood sufferers. We have had Missionary W. F. Unruhs with us a number of times. Sister Unruh has addressed the society on several occasions. It does us good to have missionaries visit us and tell us about their fields and the conditions under which they have to work. It gives us a better understanding and encourages us to work. May this report encourage other societies to write about their activities and in that way help one another in the service of our Lord.—Sister Unruh is the daughter of our pastor J. B. Schmidt.

Mrs. Nellie Smith, Sec.

* * *

Death

PHILIP HEER, son of Samuel and Rosa Heer, was born near Mascoutah, Illinois on August 21, 1875. He passed away very suddenly and unexpectedly on Saturday evening, July 24, from an apoplectic stroke. He attained the age of 61 years, 11 months, and 3 days.

On April 16, 1897, he was baptized by Rev. C. H. Van der Smissen and received into the fellowship of the First Mennonite Church of Summerfield of which he remained a faithful member until his death. On February 14, 1904, he was united in marriage with Clara E. Auernheimer. This union was blessed with 8 children of whom seven are living, one daughter having passed away in infancy.

He leaves to mourn his departure his deeply bereft widow, five daughters and two sons. He is also survived by two sisters and two brothers.

The funeral services were held at the Mennonite Church at Summerfield on Tuesday afternoon, July 27. They were conducted by the pastor, Rev. Elmer Basinger who spoke on John 14:1-3. He was assisted by Rev. A. S. Bechtel who was visiting in the community at the time. Burial was made in the Mascoutah cemetery.

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REPORT OF COMMITTEE OF MISSION SOCIETIES FOR JUNE, 1937

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Foreign Mission, Gen'l Treas.:

Bethel Miss. Soc., Mt. Lake, Minn.	$ 75.00
Bergtal Sew. Soc., Corn, Okla.	30.00
Miss. and Aid Soc., Eden Ch. Mdge. Kans.	35.00
Gnadenberg Sew. Soc., Whitewater, Kans.	5.00
Miss. Soc., Grace, Ch., Lansdale, Pa.	6.16

Oakleaf Miss. Soc., Mt. Lake Minn.	75.00
Bethesda Sew. Soc., Marion Jct., S. D.	6.50
Sr. Miss. Soc., Halstead, Kans.	25.00
Ladies' Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa.	15.00
Miss. Soc. Im. Ch., Los Angeles, Calif.	10.28
Total	$282.94

Retired Miss. Fund:

Miss. and Aid Soc., Eden Ch. Mdge, Kans.	$ 35.00
Gnadenberg Sew. Soc., Whitewater, Kans.	10.00
Miss. Soc., Donnellson, Iowa	22.38
Bethel Sew. Soc., Mt. Lake, Minn.	14.24
S. O. Circle, Upland, Calif.	10.08
Sr. Miss. Soc., Halstead, Kans.	16.60
Eden Sew. Soc., Inola, Okla.	10.00
Mrs. Clovis Oberli, Berne, Ind.	2.00
Mary Martha Circle, Immanuel Church, Los Angeles, Calif.	2.10
Total	$122.40

Home Missions:

Bergtal Sew. Soc., Corn, Okla. Gen. Treas.	$ 30.00
Sr. Miss. Soc., Halstead Kans. Gen. Treas.	25.00
Ladies' Aid and Miss. Soc., W. Swamp Ch. Quakertown, Pa. Gen. Treas.	15.00
Miss. Soc., Im. Ch., Los Ang., Cal. Gen. Treas.	10.28
Bethany Miss. Soc., Freeman, S. D., Girls Home, Vancouver, B. C.	10.01
N. E. Alex Sew. Soc., Hillsboro, Kansas, Girls' Home, Canada	$8.50
Ladies' Aid & Miss. Soc. West Swamp Ch., Quakertown, Pa., Church Debt, Saskatoon, Sask.	10.00
"True Blue" Soc., Aberdeen, Ida. Gen. Treas.	5.00
Salem-Zion Ladies' Aid, Freeman, S. D. Gen. Treas.	8.25
Total	$122.03

For India:

Jr. Miss. Soc., Henderson, Nebr. Orphan	$ 30.00
Tabitha Miss. Soc. 2nd Ch., Beatrice, Nebr. Orphan	30.00
Mary Martha Circle, Immanuel Ch., Los Angeles, Calif. Orphan	12.00
Mary Martha Circle, Lehigh, Kans. Mission School	24.00
Miss. Soc., Berne, Ind., Janjgir Bible School	50.00
Tabea Sew. Soc., Evangelist & Biblewomen Work in general	12.50
Miss. Soc., Berne, Ind., Champa Station	130.00
"True Blue" Soc. Aberdeen, Idaho, Champa Hospital,	10.00
Oakleaf Miss. Soc., Mt. Lake, Minn. Gen. Treas.	25.00
West Zion Sew. Soc., Mdge, Kans. Gen. Treas.	10.00
Ebenezer Miss. Soc., Gotebo, Okla. Gen. Treas.	4.00
Johannestal Sew. Soc., Hillsboro, Kans. Gen. Treas.	19.50
Jr. Miss. Band., Berne, Ind., Gen. Treas.	5.00
Zoar Sew. Soc., Goltry, Okla., Leper Home, Champa, Station	10.00
Tabea Sew. Soc., Tampa, Kansas, Leper Home Champa Station	3.65
Zoar Sew. Soc., Goltry, Okla., Basna Station	10.00
Zion Ladies Aid, Souderton, Pa., Basna St.	5.00
Young Mother's Sew. Soc., Hillsboro, Kansas, Basna Hospital,	10.00
Salem Zion Ladies Aid, Freeman, S. Dakota, Basna Hospital,	10.00
"Willing Workers," Newport, Wash., Basna Hospital,	10.00
Miss. Soc., Berne, Ind., Janjgir Station	60.00
Salem-Zion Ladies Aid, Freeman, S. D., Janjgir Station	10.00
"Willing Workers," Newport, Wash., Janjgir Station, Christmas	10.00
Bergtal Sew. Soc., Corn, Okla., Sewing Machine for Cripple	10.00
"Willing Workers," Newport, Wash., Sewing Machine for Cripple	5.00
N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., Sew. Machine, Birra Station	10.00
Ladies Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa., Sew. Mach., Birra St.	10.00
Sew. Soc., Hutchinson, Kans., Yarn, Birra. St.	10.00
Salem-Zion Ladies Aid, Freeman, S. D., Evangelistic Work	10.00
Total	$555.65

For China:

Miss. Soc., Donnellson, Iowa, Biblewoman	5.00
Ladies Aid, Butterfield, Minn., Biblewoman	30.00
Miss. Sew. Soc., Pretty Prairie, Kans., Teacher	35.00
Bethel Sew. Soc., Mt. Lake, Minn., Evangelist	7.00
Jr. Miss. Soc., First Church, Mt. Lake, Minn., Biblewoman,	55.00
Bethesda Sew. Soc., Marion Jct., S. D., Biblewoman,	80.00
Tabea Sew. Soc., Tampa, Kans., Evangelist and Biblewoman Work in general,	12.50
Salem-Zion Ladies Aid, Freeman, S. D., Where needed,	30.00
Salem-Zion Ladies Aid, Freeman, S. D., Mrs. Louise Schrag,	15.00
Miss. Soc., Berne, Ind., Evangelistic Work	50.00
Miss. Soc., Berne, Ind., Poor Patients	50.00
"True Blue" Soc., Aberdeen, Idaho, Kai Chow Hospital,	5.00
Eigenheim Sew. Soc., Rosthern, Sask, Kai Chow Hospital,	8.00
Bethany Miss. Soc., Freeman, S. D., Where needed,	20.00
Total	$402.50

Traveling Expenses of Miss.:

Ladies Aid, Medford, Okla., Janzens to China	25.00
Miss. Soc., Berne, Ind., Helen Nickel to India	20.00
Miss. Soc., Berne, Ind., Mrs. S. T. Moyer, from India,	20.00
West Zion Sew. Soc., Moundridge, Kans.	10.00
Johannestal Sew. Soc., Hillsboro, Kans.	25.00
Tabea Sew. Soc., Tampa, Kansas.	50.00
Total	$150.00

Exp. of Ex. Com. and "Miss. News and Notes":

Gnadenberg Sew. Soc., Whitewater, Kans.	1.50
Miss. Soc., Berne, Ind.	50.00
Ebenezer Miss. Soc., Gotebo, Okla.	.90

Miss. Soc., Summerfield, Ill.	2.50
Miss. Soc., 1st Church, Nappanee, Ind.	2.50
Miss. Soc., Hanston, Kans.	1.90
Mary Martha Circle, Brudertal, Hillsboro, Ks.	4.90
Jr. Miss. Soc., Henderson, Nebr.	2.40
Ladies Aid, Inman, Kans.	2.50
Friendly Circle, Buhler, Kans.	2.00
Miss. Circle, Springfield Church, Pleasant Valley, Pa.,	1.00
Miss. Soc., Meno, Okla.	3.50
Garden Twp. Sew. Soc., Moundridge, Kans.	3.00
Jr. Sew. Soc., Menn. Ch., Moundridge, Kans.	.55
Tabea Sew. Soc., Tampa, Kans.	2.20
Bethesda Sew. Soc., Marion Jct., S. D.	17.50
Sr. Miss. Soc., Halstead, Kansas	2.50
N. E. Alexanderwohl Sew. Soc., Hillsboro, Ks.	1.50
Eden Sew. Soc., Inola, Okla.	2.50
Bergfeld Ladies Aid, Mountain Lake, Minn.	1.00
Bethel Miss. Soc., Mt. Lake, Minn.	6.00
Mary Martha Circle, Immanuel Church, Los Angeles, Calif.	1.00
Johannestal Sew. Soc., Hillsboro, Kans.	7.50
Miss. Soc., Wichita, Kans.	.60
Ladies Aid, Geary, Okla.	1.00
Jr. Miss. Soc., 1st Ch., Mt. Lake, Minn.	1.50
Total	$123.95

Miscellaneous:

Salem-Zion Ladies Aid, Freeman, S. D., U. S. Indian Miss.	8.18
Miss. Soc., Berne, Ind., Mrs. Valdo Petter, Montana	100.00
Miss. Soc., Berne, Ind., Rev. and Mrs. A. Habegger, Montana	10.00
Miss. Soc., Berne, Ind., Miss Mary Schirmer, Arizona	25.00
Miss. Soc., Berne, Ind., Fred Johnson, Arizona	15.00
Bethany Miss. Soc., Freeman, S. D., Mont. Sts.	10.00
Bethany Miss. Soc., Freeman, S. D., Ariz. Sts.	10.00
Sr. Miss. Soc., Halstead, Kans., Okla. Stations, Christmas	2.50
Women's and Girl's Miss. Soc., Sugar Creek, Ohio, Ashland St., Montana	35.00
Miss. Soc., Summerfield, Ill., Busby St., Mont.	25.00
Miss. Soc., Donuellson, Iowa, Busby St. Mont.	15.00
Jr. Miss. Soc., Henderson, Nebr., Lame Deer Station, Montana	10.00
Jr. Miss. Soc., Henderson, Nebr., Street Organ, J. B. Ediger, Okla.	10.00
Johannestal Sew. Soc., Hillsboro, Kans., Bethel Hospital, Newton, Kans.	10.00
Johannestal Sew. Soc., Hillsboro, Kans., Bethel Home for Aged, Newton, Kansas	10.00
Johannestal Sew. Soc., Hillsboro, Kans., Bethel College Fellowship,	25.00
Bethel Ladies Aid, Perryton, Tex., Russian M. R. Service,	10.00
Sew. Soc., Menn. Church, Buhler, Kans., Women's Miss. Ass. Histories,	1.00
Total	$331.68
Grand Total	$2091.15

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

Conference of Church, Community and State

Oxford, England, July 12-26

THE BRETHREN IN THE CHRISTIAN CHURCHES ASSEMBLED AT OXFORD TO THEIR BRETHREN IN THE EVANGELICAL CHURCH IN GERMANY

The representatives of Christian Churches, assembled at Oxford from all parts of the world, mourn the absence of their brethren in the German Evangelical Church, with whom they have been closely bound both in the preparation for this Conference and in the great tasks which are set before the Universal Church.

I. We welcome the fact that an agreement had been reached that a common delegation of the German Evangelical Church should be sent to Oxford; we therefore miss the more the great help which its members would have given in the treatment of the fundamental questions of our time. But though your delegates are absent, the very circumstances of their absence have created a stronger sense of fellowship than before.

II. We are greatly moved by the afflictions of many pastors and laymen who have stood firm from the first in the Confessional Church for the sovereignty of Christ, and for the freedom of the Church of Christ to preach His Gospel.

III. We note the gravity of the struggle in which not your Church alone but the Roman Catholic Church as well is engaged, against distortion and suppression of Christian witness, and for the training of the young in a living faith in Jesus Christ as Son of God, and King of Kings and Lord of Lords.

IV. We remember the words of the Scriptures '*There is one body, and one Spirit, even as ye are called in one hope of your calling*'; '*If one member suffer all the members suffer with it, or one member is honored all the members rejoice with it*': So we, your brethren in other Churches, are one with our suffering brethren in the German Evangelical Church in love and prayer. Your Lord is our Lord, your faith our faith, your baptism our baptism. We are moved to a more living trust ourselves by your steadfast witness to Christ, and we pray that we may be given grace in all our Churches to bear the same clear witness to the Lord.

V. We pray God to bless you, and to guide and comfort you in your afflictions; and we call upon the Churches throughout the world to make intercession for you with our Father in Heaven, and to rejoice that once again it has been proved that a faith born of sacrifice is counted worthy of sacrifice.

The terms of the message—a word, as the Bishop of Chichester put it, from Church to Church—were heard by the great gathering with repeated applause and were warmly endorsed in speeches by M. Marc Boegner, President of the Protestant Federation of France, Archbishop Germanos, speaking for the Orthodox Church delegates, and Dr. Adams Brown, representing the American delegation.

The message will be conveyed personally to the German Evangelical Churches by a delegation from the Conference.

« « JOTTINGS » »

—*September 6 has been selected as* GIFT DAY by the Directors of the Bethel Home for the Aged and Bethel Hospital at Newton, Kansas. Announcement of this is made thus early to avoid conflicts with other events. As usual two programs will be given, one in the afternoon and one in the evening.—H. J. Andres, Com. Chm.

—*Rev. Abraham Albrecht* reports that they are moving to Ransom, Kansas, to begin their work in the church there August 1. Rev. Albrecht accepted a call to the Mennonite church at Ransom upon the resignation of the former pastor, A. L. Jantzen, who enters foreign mission work in China.

—*Rev. Theodore Epp* of Goltry, Okla., while completing his work for the Th. M. degree at a seminary, has written a thesis entitled, "Should a Christian Take Part in War?" In this he tries to prove that the Old Testament no more teaches man to war than does the New Testament. It is an interesting treatise that should be read by many. But it would be appreciated more when published in pamphlet form rather than in peace meal fashion in the Mennonite.

—*Mennonite Church, Summerfield, Ill.*—On Wednesday evening, August 4, we are planning to have the Bethel College A-Cappella Choir give a sacred concert at our church. For several weeks our people have been very busy thrashing. Wheat is averaging around 30 bushel per acre and the prospect for corn is excellent. There is also an abundance of fruit and vegetables. The summer has been cool and we have had plenty of rain.—Elmer Basinger.

—*Division of Palestine.*—The British Prime Minister Neville Chamberlain is determined to end 17 years of bickering and battle between Jews and Arabs in Palestine by carving up the land into separate countries, and the matter has gone before parliament. The plan is to allot to the 400,000 Jews the northern portion of the strip along the Mediterranean once held by the Philistines, plus what was once Samaria and Galilee; to the Arabs the southern part, including what was once Judea; while Great Britain would keep a corridor running inland in a south westerly direction from the port of Java to such Biblical holy places as Jerusalem and Bethlehem. The whole plan is causing a regular furor, both among the Jews and the Arabs. Naturally the Jews of America are vigorously joining their brethren in the Holy Land in their protest, led by such men as the ever alert Rabbi S. S. Wise. The British will also have to get the approval of the members of the League of Nations to their plan. Dr. Wise, with Jewish leaders from 14 different states, have visited Washington to enlist the interposition of our government, both in behalf of the Jews of Palestine as well as their 3,150,000 brethern in Poland, who have recently lost their citizenship, and are afraid of more severe measures against them.

"Great Britain is guilty of the gravest betrayal of a most sacred trust!" cried Rabbi Stephen Samuel Wise, President of the Zionist Organization of America. "We Jews found Palestine an almost abandoned waste. Under the mandate of Britain we transformed that waste into a high civilization! (The Report) attempts to set up another spurious Arab kingdom, strikes at the very heart of Jewish hopes and is an affront to the League of Nations."

—*Dr. E. L. Harshbarger* of Bethel College is writing home some interesting reports from his tour through Europe. On his trip through France he was especially delighted at the sight of the beautiful farms, so clean and Sunday-like, small fields that looked more like garden patches, the fine groves of trees, the profusion of flowers. At *Paris* he found the World's Fair grander and better than our Chicago Fair, practically all nations having appropriate buildings, Germany's being the best, Russia's disappointing. He admired the Louvre. In the Chamber of Deputies palace he sat in the president's chair and pushed the buttons which control the length of speeches. The library adjoining holds 450,000 volumes. The palaces of Versailles, with the gardens surrounding them, he thinks, are quite enchanting. Their upkeep proved to be so costly that the government had to let them go for ten years. Then John D. Rockefeller endowed them so well that they now look better than ever. At a Parisian theatre he took in the opera "Lohengrin," at a cost of only 14 francs or 65 cents. At *Geneva,* where he stayed three days, he found the International Labor building and the League of Nations palace to be architectural wonders. To the latter all nations made their contributions. Thus, for an example, there is a Dutch, a Danish, and an African room. There are mural paintings by a famous Spanish artist, etc. The International Labor building is panelled with wood from India, furnished with chandeliers from Czechoslovakia, and rugs from Greece. The most enjoyable event in Geneva was a day spent on Lake Geneva, with sight seeing along the shore. The weather has been remarkably cool. He noticed the absence of insects, had seen only one fly and no mosquitoes nor moths. His next report will be from Oetz, Austria. He boadcasts for five minutes from Prague, Wednesday, August 4, at 9 p.m., E.S.T.

—On July 23 Bethel College closed its summer session and with it the editor's career as a member of the active teaching staff of the school also terminated. Seventy is the age limit set up by the college and he reached that mark July 22. He has been in regular school work for 40 years and, with summer school and teacher's institutes thrown in, it would be at least 45 years. He taught in a rural school a year, served as principal and superintendent of public schools twelve years, and in college 27 years, 4 in Freeman College, 6 in Bluffton College, and 17 in Bethel College. He has plenty of work ahead, mostly in the literary line, which will enable him to wear out rather than rust out.

The Bethel College A-Cappella Choir which is on a three-weeks tour through Ohio, Indiana, and as far east as Washington, D. C. seems to please with its programs, for the young people are met by large audiences wherever they appear.

Kansas has had unusually pleasant weather during July. It is reported that this has been one of the coolest Julys on record.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, AUGUST 10, 1937 NO. 31

SCHOOLS AND EDUCATION NUMBER

THE CHURCH AND EDUCATION

A. S. Rosenberger, President, Bluffton College

The problem of education must be faced by the Christian church. It would be suicidal for any denomination to adopt a "hands-off" policy toward education. In this day and age more and more young people are going to various schools to receive an education. A million young people are attending the colleges of our country; half of these are in the larger universities and the other half are attending the privately-endowed colleges.

Much of the education that is being offered today is secular in nature. Some of it is positively materialistic and atheistic. A good deal of it is indifferent to all religious values. In such a situation how can the church of Jesus Christ be faithful to her young people unless she has schools where a Christian environment can be created and a Christian influence be exerted?

The writer recently heard the statement made by a city school teacher that our public schools are not godless. This man, a Christian, is advisor to boys who need special help in a large city high school. His approach to them is from the religious angle. Here is a Christian school teacher doing his duty as a Christian in a public school system. Undoubtedly, there are others who are doing the same thing. But, in general, the trend in public education is secular. The public schools and universities could not, if they would, teach religion.

The church through her Christian colleges is saying to the world that education and religion can go hand in hand, that they need not be separated. The Christian college is offering a practical demonstration to young people, regardless of what school they attend, that education and religion are not at odds, but that a person can serve God and believe in Jesus Christ and still be thoroughly educated and cultured.

Our Christian colleges, however, are more than demonstrations. They are the means of actually making real the challenge of Christ to young men and women who are receiving their education. Christian colleges alone are not sufficient in a program of Christianization. The sum total of their influence is less than that of the home, the Sunday School, and the church; but in a certain sphere they are indispensable. They touch the lives of young people at a time when ideals are being formed, talents are being developed, and life's course is being set. If this group of young people who are the potential leaders of the future are not persuaded to follow in the footsteps of the Master, they may be lost for the church and Christian service.

However, to some of our people, the question is, perhaps, not as to the need of Christian colleges, but as to the Christianity of our colleges. We believe that the following articles in part will bear witness to the desire of our Mennonite colleges to be definitely Christian and to stand for and preserve the best things in our faith. These articles, among other things, reveal the desire of those connected with our institutions to fill a place in definite Christian service with a positive and vital faith.

To the Christian there can be no doubt but that every phase of life must be completely and entirely Christ-centered. This must be true in the educational realm as well as any other. If the colleges have not been emphasizing this to the fullest degree, then it is time that we begin to do so. Let it be borne in mind, however, that it has ever been the objective of our schools to center their thinking around Jesus Christ. The testimony of what the Christian college has meant to four of our leaders as stated in this issue reveals the fact that to them education centered itself around the fact of Jesus Christ and the challenge of Christian service.

The hope of the world is in Jesus Christ. Human systems have their day, and having had their day they cease to be. Anything substantial and permanent must be built upon the divine foundation that He offers. A program of education upon this foundation will be of lasting value and a permanent contribution to the church and her young people. It points to the true way of life in contrast to false philosophy and ideals.

It is with the conviction that the Mennonite church needs to support her colleges if she is to have her own leaders for the future and if she is to send forth her quota of trained Christian men and women into a needy world that this educational issue of the Mennonite has been prepared.

WHY THE CHURCH NEEDS COLLEGES*

Freeman H. Swartz

Pastor, Eden Mennonite Church, Schwenksville, Pa. and President of the Eastern District Conference

This is an approach that one seldom hears. Its basic character need neither be stressed nor defended. It suggests the kind of thinking that the editor of this series of articles has given to Christian Education. In a straight-forward manner, without apologies for content or form, this paper will set forth four of many reasons "Why The Church Needs Colleges."

I—THE CHURCH HAS ALWAYS BEEN THE LEADER IN LIBERAL EDUCATION—and it should not now surrender her leadership!

One can almost hear the audible gasp created by such a bold statement and sweeping claim. This thought has been challenged in the writer's mind and here are his responses.

Is it not true that what little light remained in the Dark Ages, remained in the church—certainly not outside of it. That feeble flame was kept burning by the clerics of those days. The Venerable Bede and many others, widely scattered in time and place, made small contributions which kept the stream of knowledge trickling even in a time of great mental drought.

The Renaissance and the Reformation, two of the boons to mankind since the first century of this present era, took place within the confines of the church and not apart from it. True, some conceptions were slowly supplanted—but the place, my dear reader, *the place* was the church.

Education always reached its highest content and meaning under Christian Leadership, from the days of Paul to this hour. Without that leadership it has dropped into decline and decayed into oblivion unless revived by Christian Content!

II—THE CHURCH SHOULD CONTROL THE EDUCATION OF ITS COMING GENERATIONS—Again dissent is heard! How about our Public School System?

The Public School System of America reached its great height of usefulness because it was locally controlled in order, by State Departments, by County Superintendents, by District Directorate. (A Survey of your local School Board will convince you of the truth of this claim!) And God grant that that control will always remain there.

By control we mean particularly the quantity and environment. By quantity, the balance of educational subjects—by environment the surroundings and attitudes in which the facts are presented.

Mental achievements can become worthwhile only if they are spiritually balanced—and spirituality is a virtue of discernment emanating from Christian growth and maturity.

Social practices differ. And they ought. This lack of difference in the general conduct of society today is a mark of the weakness of the church. Even denominations differ in what they allow. This difference is the justification for Denominational Colleges.

The church should not relinquish her hold on this control and for that reason it needs Colleges to train and prepare her youth to perpetuate these values for coming generations!

III—THE CHURCH FACES ITS GREATEST COMPETITION TODAY—The revival of "Neo-paganism" that is sweeping over the world today bids ill for the church. She must rise again and stem the tide as she did in the fourth and in the sixteenth centuries!

To many "Neo-paganism" may be a meaningless term but this "back-to-nature-stuff" is only too evident, even in Mennonite circles! And its end can easily be discerned. It is *carnal*—a glorification of the material side of life, a devotion to the body and its needs as man's highest aspiration and in reality often descends to the satiating of man's basest appetites. *This carnality* is an enemy of the church. *It is Anti-Christian!* It needs to be fought—both within and without. One of the best weapons for combating this movement is a liberal education in a Christian College. Spiritual values studied in the light of historical (and Biblical as well) perspective are a great antidote to this toxic impediment to wholesome thought and conduct!

The greatest safe-guard against the deceptive claims of the Totalitarian state, centralized control of thought and conduct—making the state the highest end, is a knowledge of the aspirations of men in the past and the degrees of attainment or failure through these and kindred means. The Christian College affords the only systematic opportunity for such study.

IV—THE CHURCH NEEDS THE HIGHEST MEANS TO CONVEY HER HIGHEST ENDS—This is perhaps the most difficult, at least the most obscure of the points presented. It is, however, the most important. For to the defendant's mind it is the very crux of the whole question of Christian Education. If Christianity has not the highest content then why defend anything attached to it. If it has, it is worth every sacrifice needed in its preservation and perpetuation.

The church has four means through which it can express its concepts. They are the Pulpit, the Church School, its Literature—books, magazines and papers—and its Educational Institutions. The first three are self-evident and well-established in their right, hence outside the scope of this paper. The fourth, The Institutions, at least one of them, is its subject!

It follows then that the greatest problem in connection with Christian Education is its greatest function—*to interpret these highest ends in such terms and examples as shall bring out their rich value without diminishing their content*. Such Institutions the church needs. Only as this value is translated into transformed lives through the individual will the Christian College meet its high calling. And thus it will become the sustainer and perpetuator of the expressive powers of the church in these other three means. As these are strong, to that extent can be realized Christianity's highest hope—"Christ in you, the hope of Glory."—"In whom are hid all the treasures of wisdom and knowledge!"

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*NOTE—The use of the terms Christianity, Church, and Christian Education above are Christo-Centric, as opposed to Cosmo- and Ego-Centric.

SOME RECENT TRENDS IN AMERICAN CHURCH COLLEGES

Ed. G. Kaufman, President, Bethel College

We shall only very briefly enumerate the more obvious of the recent trends that affect church colleges:

1. One of the major denominations has established and maintained 777 schools and colleges of various kinds during its history and now operates only fifty-four institutions (three universities, forty-four colleges, and seven academies). This may mean the abandoning of the college by the church, or the forsaking of the church by the college, but most likely it means that the church has made a study of its actual need in the light of its financial resources, resulting in consolidation of its schools, and now has fewer but better institutions. Other denominations tell a similar story. The trend seems to be toward fewer and better church schools.

2. Once the students in our church colleges came largely from homes of the particular denomination supporting that school. Later an increasing number of students of all denominations in a particular neighborhood sent their young people to the local church college. In recent years there has been a renewed emphasis on denominational loyalty, and the trend now seems to be for young people to go to their own church college if at all possible.

3. In earlier days church colleges were inclined to be rather individualistic. Little attention was paid to what other colleges did. Now they are being looked upon more as servants of the church and society at large and increasingly become more standarized in their procedures, course offerings, and many other ways.

4. Formerly less attention was given to academic standards than is the case today. Now the value of state and national accrediting agencies is almost universally recognized. All types of schools—state, church, and independent—have cooperated in developing these minimum academic standards of excellence. Church colleges have no future unless they meet these standards.

5. Formerly courses in the field of religion were often taught by men most of whose preparation was in other fields than that of religion. In recent times the trend has been to have definitely organized departments of religion handled by faculty members as ably prepared in this field as other department heads are in their respective fields. Because of the former situation courses in religion were often looked down upon by students, but the present trend makes it possible for courses in religion to hold the same high level of academic prestige that other courses in these institutions enjoy.

6. Formerly students were considered as pretty much alike. In recent years individual differences have become increasingly apparent. This has brought with it the development of elaborate programs of individual counseling and guidance along all lines of a young person's interests. Each person must be dealt with as a living soul and not merely as a unit in an impersonal mass.

7. In former days the student carried a greater part of the total expense of his college education than he does now. With the rise of tax-supported institutions, the student is paying a diminishing amount of his total expenses in church colleges, while endowments, donations, and other sources must be found to provide an increasing percentage of this load. At present in church colleges the student pays only approximately 50 per cent of the total cost in the form of tuition and fees.

8. In former days the student devoted his whole time to his academic work while in college, but at present many students must earn part of their expenses while going to school. This is a very acute problem and is forcing colleges to develop opportunities for students to work and earn while they learn.

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Just to pay students for make-shift jobs is bad economy for the school and gives the student a wrong attitude toward life. Really worthwhile work must be found for students who need it.

9. In the past it has been the position of church colleges to champion liberal arts education. This demand for work on the part of students, as well as other forces now operating compel schools to give greater consideration to vocational and pre-vocational courses and less to purely cultural courses.

10. Formerly the chief threat to academic freedom in church colleges was considered to be along religious lines, and the pressure for conformity came especially from the ministerial group. More recently the danger to academic freedom is considered to be more particularly in the area of the social sciences, especially in economics, and the pressure is coming more from the business world.

11. Formerly the state considered the church college as supplementary to its own educational system. With the recent development of the totalitarian state, there is danger that the state might come to consider the church college as a chief source of possible opposition to secular totalitarianism. With the deification of nationalism sweeping the world in the form of both the Communistic and Fascistic state, the church and the church college almost alone remain as the champions of our Christian democracy, insisting that God and conscience be put above the State.

12. In former decades forces have been at work tending to loosen the bonds between church colleges and the denominations supporting them. In recent years the tendency is in the direction of strengthening these bonds. A closer relationship between the college and the church is generally recognized today, which is a very wholesome development in the light of the oncoming threat of the totalitarian state and which will tend to make church colleges really different from state schools and more church-conscious and Christ-centered.

Who Should Attend A Christian College?

Willis Rich

Director of Public Relations, Bethel College

It is not difficult to see the necessity of educating our teachers, preachers, and missionaries in Christian colleges *if* we expect future generations to "seek first the kingdom of God and His righteousness."

On the other hand, it takes *vision* for parents who have never had much formal education to understand the value of sending their children to Christian colleges, *if* these children are not interested in vocations of leadership which require further professional training. It is a great inspiration to find increasing numbers of such parents and children who appreciate the importance of the Christian college in the training and growth of Christian farmers, merchants, day laborers, nurses, stenographers, and homemakers. Frequently the writer has made the assertion that *a Christian college education is an ideal foundation for every vocation.* This statement is more than a slogan; it is a deep conviction. As more of our serious-minded, consecrated young people enter our Christian colleges and develop their latent talents, God increases His gift of power to our churches that we may have a greater share in building His kingdom. Read Matthew 25:14-30. It is going to take much study and patience as well as well-founded faith in Christ to educate properly a generation in this age of social, economic, political, and spiritual confusion. Those who are satisfied with letting others do the thinking may fall prey to false prophets and lose faith in Christian democracy. May our young people share the belief that *all knowledge is sacred* and that thirty years is not too long to prepare for a life of sacrificial service. May we, as did our Master, Teacher, and Savior, "increase in *wisdom*, in stature, and in favor with God and man."

The following questions and statements indicate problems which many parents face. The answers are not "final," but are written to stimulate further thought. Certainly, each case must be studied in its own setting and with the prayerful consideration of those directly and indirectly concerned.

1. *Should every high school graduate attend a Christian college?*

No. Not every high school graduate should attend a Christian college. Students who are interested in going to college merely to play football, or to get a "soft" job with "big" pay, or to "sow wild oats" before settling down to serious living should not attend a Christian college. In fact, any knowledge they may get in school may become a liability rather than an asset to themselves and to society. The Christian college is primarily *an opportunity for young people with Christian ideals and motives to grow in usefulness. It is not primarily a reformatory,* although it does frequently serve this purpose.

2. *Our son wants to be a farmer. It is a waste of time and money for him to go to any school beyond high school except an agricultural college, isn't it?*

Modern farm problems are challenging the best-trained minds in America. Certainly, your son can make use of a Christian college education! How much more abundant life on the farm can be after a glimpse into zoology (study of animals,) botany (study of plants), sociology (study of men and their relations with each other,) economics (study of the conditions and laws affecting the production, distribution, and consumption of wealth), chemistry (study of the composition of substances and their transformations), music, art, and a hundred other avenues of truth and beauty—all speaking of the glory of God! I wish it were possible for every young Mennonite farmer who wishes to consecrate his life to Christian living in rural America to attend a Christian college and obtain a liberal arts education.

3. *Mary doesn't care to teach. She will likely get married next June. Surely a year in college will not be of any practical value to her.*

Mary, *please* go to college for *at least* one year and preferably for four years. For the sake of your husband you should take college courses in home nursing, home mechanics, cooking, and sewing. For the sake of your children and your children's children you should study genetics and heredity, the family, child psychology, household budgeting, and household decoration. For your own sake and that of your neighbors you should have an interest in social problems and in political science. An abiding faith in God, a view of the history of civilization, a wholesome interest in college friends in other lands—these blessings of Christian college life may steal from you many unnecessary worries which might trouble more trivial minds.

I wish more of the young women in the Mennonite communities would recognize the eternal values of a Christian college education.

4 *Margaret attended college. She majored in music and now she is married, lives on a farm, and doesn't even own a piano. Of course, they have a radio, but think of all the money her parents wasted, paying for her college education with a major in music.*

Wasted? Do we live half so much in words and deeds as in thoughts? Can the memory of hours spent with Mozart and Beethoven ever die? Is not the ability to appreciate Dvorak's "New World Symphony" sent over the ether waves to Margaret's kitchen in a lonely rural cottage worth every cent that father and mother spent for Margaret's music major? And, thinking of Margaret's children, would they and their children be different if mother's tastes were limited to the jazz of her generation?

5. *Our two boys are sorry they cannot profitably attend church-related colleges more than two years. One wants to be a doctor and the other a petroleum engineer. If they were planning on being ministers or teachers they would certainly graduate from a Christian college.*

Doctors, petroleum engineers, and other technicians need a four-year course in a Christian college. Not only will the study of natural sciences in a Christian atmosphere be conducive to thorough study, but the social sciences and arts are necessary to the development of the best doctor and the best engineer.

Reports indicate a definite trend in the direction of securing a full liberal arts education before entering schools of medicine, engineering, theology, and law. Reporting upon a "Study of Accomplishments of the 1935 Freshman Class in Seventy-eight Medical Colleges," Dr. Fred C. Zapffe writes:

"The number of students coming with less than three years of college work is steadily growing smaller, and, *per contra,* the number holding a degree is steadily growing larger. Of the 1935 freshman class (6,352) exactly 13 per cent had less than three years college work... It must be accepted without reservations that the cultural course yields the best results. Not that science is not culture; it is, but there are other, doubtless more essential, courses which must be regarded as being essential in the making of a good physician.*

6. *Our son got into bad company since leaving high school. We didn't object so much to his smoking, but now he drinks excessively, refuses to attend church, and dissipates his time and energy. We have talked to him, prayed for him, and scolded him. He is getting older and is getting more careless. He used to think a lot of the preacher, but now even he has no influence upon him. Maybe we should send him to a Christian college.*

Please don't send him to a Christian college until he repents and becomes humble (willing to be taught).

He may change after entering college, but he is also likely to influence others in the wrong direction. He is likely to become a nuisance as a student and a trouble-maker as an alumnus.

* Bulletin of the Association of American Colleges, May, 1937, p. 176.

THE NEED OF ACCREDITATION

J. S. Schultz, Dean, Bluffton College

One of our young men in California or Pennsylvania, Ohio or Kansas has decided to go to college, but to which one shall he go? For a simple, inexpensive yet wholesome campus life he will soon turn to one of our own colleges: Bethel, Freeman, or Bluffton. If he is looking for a college with an atmosphere conducive to spiritual growth together with the intellectual and physical, a college that makes provision for Bible courses and a good church home while at college, again our Mennonite colleges merit full consideration. If distance enters into the question, some young people will choose one of our colleges because of their nearness; others, because it gives them an opportunity to enter into a new environment.

When, in choosing the college they want to attend, our young people study different colleges from the point of view of their recognition by State Departments of Education and Universities, a more difficult and intricate problem confronts them. The majority of students in the three colleges of our conference, as of most small colleges, go into teaching after completing their course, and these have fared unusually well. The State Departments of South Dakota, Kansas, and Ohio have usually given full recognition to our colleges, gladly certificated our graduates, and commended us on our products. Neighboring states have treated us courteously but more frequently raised the question of accreditation by the North Central Association which operates as a standardizing agency for colleges in twenty states over the central area of our country.

For those of our students, who have gone on to universities for graduate study, whether for further academic or professional preparation, again we can say, the university officials have been sympathetic, but, lacking membership in the North Central Association, many special explanations have been necessary and in some cases additional requirements have been imposed by some graduate schools.

Just what is accreditation and how does it function in other fields? A few comparisons will help to make clear. Supposing we want to find out about the rating of a business concern it's frequently Dun and Bradstreet; for physicians it is the American Medical Association; for lawyers the American Bar Association; for manufactured articles perhaps Consumers Research; for higher educational institutions in the entire central part of our country it is the North Central Association.

In the material world we are all familiar with the process of selecting standard articles that are approved or their manufacturers known. The label "Approved by Good Housekeeping", for instance, on a canner, a washing machine or such adds much to the confidence our women have when wanting to purchase such equipment; if we know a machine or other product has been manufactured by the International Harvester Co., General Motors, Ford Motor Co., General Electric, Westinghouse, Singer Sewing Machine Co., Richman Clothes, etc., we feel they are sufficiently identified to have confidence in the things because there is a concern back of them that is reliable. To the contrary, many of us have purchased non-standard articles and regretted it, when trouble arose.

Even in religion we have come to the place where not every stranger who comes, posing as a minister of the Gospel or representative of a philanthropic organization is admitted to our pulpits without identification. Rightly and for a good cause our conference officials serve as a committee to approve or disapprove such self-invited guests.

Similarly there are so-called educational institutions, degree mills, fake colleges, money making enterprises. Ohio had to take some definite legislative steps against them this year. Of course, Freeman, Bethel, and Bluffton colleges are never classified with that group but we have this in common with them that we are not accredited, we are not on the list of recognized institutions. When any individual or another college or university, about to receive a student who comes from one of our colleges, asks the North Central Association about our standing, the best the Association officers can say is that our colleges are doing some very good work but that they are not members of the Association. We are below par, we are not up to standard. An alien may be as good a member of society as a citizen but in crucial instances there is a tremendous difference; a hireling, though ever so good a man, is never recognized as a son; the non-church member may be a good individual but cannot fully enjoy the benefits of fellowship.

That it is important for our colleges to become members of the North Central Association should be sufficiently evident from the above discussion. Our own young people graduating from our colleges apply for the same positions in schools and society at large, they compete for the same scholarships that graduates of state institutions or of other standard colleges seek.

They should have an equal chance with them, but they will always be handicapped more or less, until our colleges are in the same class with the rest.

Sometimes we are told that that isn't the purpose of our church colleges. Our main purpose is to teach religion, to develop Christian character. This latter is our concern and if we don't do that, we are agreed, we have no right to exist, no right to ask for your support. But we cannot do that in a onesided way. It is not one or the other, not religious education instead of the academic, but Christian education permeating the academic, the secular, the cultural. We cannot limit our courses to Bible study alone, we cannot hope to send all our students out as missionaries, ministers, and fulltime church workers. Our sincere desire is that most of them will be merchants, farmers, teachers, etc. As such, they should serve the church and the community in which they live as Christian citizens.

That our colleges need accreditation there is no question. Now, why aren't we accredited, recognized? One or two words answer that question completely: money, financial support. It is an accepted principle beyond question or debate, that a college must have financial security, in other words must have an endowment, the income from which will pay the faculty and workers an adequate salary, provide ample equipment, especially keep the library and laboratories up-to-date, and keep the plant in good order. The amount needed for endowment for a small college is usually thought of as being at least $500,000.

The exact salary a college teacher must have to warrant his getting the necessary schooling, have at least a modest home and library, be able to attend professional meetings, and through travel and the like keep abreast in his work of guiding and inspiring young people—that amount has never been specified anywhere. There are few expectations that small colleges will ever pay university salaries, but there is a minimum which must be met to keep the work from suffering. Some of our faculty have not been able to go on to school for their advanced degrees because of low salaries and that counts against the institution when applying for accreditation; others have gone on and as a result have debts to pay for which present salaries are inadequate: they have to seek additional income from other sources which distracts from their service to the college. Thus, to employ and keep a well educated faculty and have and maintain a good plant and good working conditions, a considerable and relatively stable income is necessary.

Lastly, is it worth it? Do we Mennonites of the General Conference value our colleges enough that, with the generous help of our neighbors and other friends of Christian education, we can and want to further build up and maintain our colleges? Sacrifice? Certainly; it can never be done without it on the part of the faculty as well as the constituency far and near. Money to colleges never brings dividends in terms of dollars. In terms of better, more Christ-like lives it has and we hope it will continue to bear fruit manifold.

Does not Christ need His representatives, his messengers in this country at a time when clouds of destruction hang over our land, just as much as He needs them in China and India and Africa? Is not Christian education, preparing Christian leaders for the United States as well as for the foreign non-civilized countries a call to all churches and all church members as much as the great and noble call of missions? There is no more promising way by which we can hope to really Christianize our beloved country than for Christian colleges to educate Christian leaders for every walk of life. For that great task our colleges must meet the requirements of all institutions of higher education. To make that possible they need generous gifts, ardent prayers, consecrated leaders. There are a large number of young people who want that kind of an education. We as parents can influence others to go. Are we Mennonites willing to help God's Kingdom in this way as we have so nobly done in many other ways? We who feel it our God given responsibility to serve in the colleges, have the confidence that our conference, our churches, the individual members will see this as their task and meet it.

SECOND MENNONITE SONG FESTIVAL

Perkasie, Pa.

The ALL-CONFERENCE CHORUS (250 members) of the Eastern District Conference of Mennonites presented Cauls Oratorio "The Holy City" in Perkasie Park, on August 8th, at 2:30 P.M. and 8:00 P.M. under the direction of Prof. Russel A. Lantz, director of the Department of music, Bluffton College, Ohio.

This was the SECOND annual concert given by the ALL-CONFERENCE CHORUS. The personnel of the CHORUS is mainly from the various Mennonite churches throughout the Eastern District Conference, and from other churches in the district. It is sponsored by the Executive Committee of the Eastern District Conference: Freeman H. Swartz, President; J. J. Plenert, A. J. Neuenschwander and A. C. Alderfer.

Churches and pastors cooperating were: Allentown and Upper Milford, Rev. Howard G. Nyce; Deep Run and Springfield, Rev. A. M. Fretz; East Swamp, Rev. W. S. Gottshall; Germantown, Rev. Howard Landes; Hereford, Dr. Elmer E. S. Johnson; Lansdale, Rev. Olin A. Krehbiel; Philadelphia, First Church, Philadelphia; Rev. J. J. Plenert; Second Church, Philadelphia, Dr. Silas M. Grubb; Schwenksville, Rev. Freeman H. Swartz; Souderton, Rev. E. J. Bohn; Quakertown, West Swamp and Flatland, Rev. A. J. Neuenschwander.

MAKING OUR MENNONITE COLLEGES UNIQUE

John D. Unruh, President, Freeman Junior College

More than four centuries of Mennonitism have left in their wake a unique people. That this statement is true is amply proved by the numerous books, pamphlets and articles written about the Mennonites. Many a graduate student in quest of a higher degree has singled out the Mennonites of a particular state or locality as a basis of discussion for the dissertation. True, some of these have been under the erroneous impression that in writing about the Hutterian Brethren they were writing about the Mennonites. However, in most instances the Mennonites themselves have proved unique enough to prove interesting subjects for discussion. Wherein lies this uniqueness and in what way can it be (or is it being) reflected in our Mennonite Colleges?

Is it too commonplace to refer again to our heritage of the whole hearted devotion to industriousness, the simple life, the simple faith in God—shunning all pretense of mere outward appearances—and the historic pacifist principles? Certainly these have been the basis for our uniqueness as a people. One need but add that adherence to some of these led to frequent migrations which in turn contributed materially to peculiarities of language and custom. Here and there restless spirits may feel that these cherished ideals, which have for so long made their indelible impressions on our lives, should be relegated to the realm of the past. However, the great majority of our thinking people still believe in these principles and will do all they can to maintain them.

But we need to come more directly to our immediate subject, to wit: *How can we make our Mennonite Colleges Unique?* The answer, on the basis of what has been referred to in the introduction, is simply to emphasize the principles and traditions that have made our people a unique people.

Let it never be said that our colleges disparage the characteristic Mennonite devotion to industriousness. We need to emphasize that good honest efforts will bring rewards. God forbid that students in our colleges ever become possessed with the erroneous notion that a college education is an avenue of escape from a life of sweat and toil to a life of ease and comfort. The establishment of industries in our college plants requiring hand labor would serve a twofold purpose. On the one hand it would enable many a less fortunate youth to attain a college education while on the other, it would tend to keep alive this traditional industriousness so deeply ingrained in our fathers.

Elsewhere in this issue appears a discussion on Christ Centered Education. Lest there be too much overlapping the references to this phase will be but brief. Repeatedly we admire the simple faith of our fathers. No highly emotionalized shouting from the tree-tops, no intricate system of theology, but simple rugged faith in God that shone forth in the daily walk of life. If our Mennonite colleges would be unique let them cherish this simple faith and do what they can to instill it in the hearts of the men and women who enter their portals. It needs to be emphasized more and more that Christ-centered education really does permit the spirit of Christ to permeate the entire college atmosphere. In this way students might be led to a more firmly grounded faith in God. That our Mennonite colleges are sincerely trying to become more Christ-centered is surely true. That much needs yet to be done is equally true. Attainment of this goal will become much easier if all strive together.

With the simple faith in God goes the simple life. In this respect there is danger that we become bewildered by a very complex society—a bewilderment that seems to carry with it the belief that the essence of anything worthwhile lies in its size and complexity. In this maelstrom follow more stately mansions, more elaborate church buildings, more involved family and social relationships, ever more intricate curriculums, and, may it be mentioned here, tables that are laden with delicacies such as our forefathers little dreamed of. Let it be known that our colleges can do much to revitalize the simple life of our forbears—a life that centered largely in a simple, unpretentious family circle, devoted to God and dedicated to industry. In so doing we will serve our constituencies best.

Lastly, we need to place more emphasis on our historic stand on the bearing of arms. To be sure we have adhered to this in the past but it may have been too largely only during times of crises. When war has broken out we have let it be known that we have conscientious scruples against doing any of the killing ourselves. Should we not go a step beyond this? Cannot something be done to prevent the precipitation of these crises? While we believe that lasting peace can come only when the Prince of Peace takes possession of the hearts of individuals, we certainly ought to do all we can to help further the efforts toward peace undertaken by others who may be just as sincere as we. Said a noted southern churchman recently, "I do not agree in all respects with Rabbi Stephen Wise, but he is for peace and so am I. In this respect I'll go hand in hand with him." Our Mennonite colleges ought to be vital forces in the crusade for peace and good will both as between groups within the nations, and the nations themselves.

To recapitulate very briefly: Making our Mennonite Colleges unique implies the emphasizing of the things that have made our people unique. Instilling in our students a simple trusting faith in God; a deep appreciation for its corollary, the simple life; a wholehearted devotion to habits of industry and thrift; and lastly ,to be in the vanguard in the crusade for Peace on Earth and Good Will Among Men. To this end may our prayers be directed.

The Teacher in a Christian College

P. S. Goertz, Dean, Bethel College

It is common knowledge that Christianity is faced today with powerful enemies. Indifference, confusion, and a militant paganism can be seen on every hand. This paganism is dressed up in new clothes so that the Christian Church itself often fails to recognize it and is in danger of compromising with it. Unless Christianity can shake itself free from this neo-paganism and unless Christians are really awake to their task the world may plunge into chaos and darkness, and the rule of comparative justice may come once more to be the rule of the jungle. As Christians we are consequently charged with tremendous obligations. The situation calls for our united and consecrated efforts. No one institution, activity, profession, people, or race can do it all. The Church must not let up to preach the precious Gospel of salvation through Jesus Christ, churchmen like St. Augustine should continue to dream of the "City of God", it will help if missionary statesmen urge the Evangelization of the world in this generation, and the Sunday Schools would do well to double their efforts and encourage personal evangelism in the family. But even these, important as they are, must be supplemented by other agencies. One of these certainly is the Christian College, and the most potent factor in the college is the teacher. Organization, equipment, and subject matter are all needed, but the teacher himself is more significant than all else.

What can we expect, or shall I say, what should we look for in a teacher in a Christian College? Obviously, there is room here to single out only a few of the qualifications.

First, he must be well informed, and a "workman that needeth not to be ashamed." The Chinese are said to divide men into four classes: Those who do not know that they do not know; those who do not know that they know; those who know that they do not know; and finally those who know that they know. In that kind of a classification a teacher in a Christian College should definitely belong to the last group. Good intentions and fine sentiments never atone for a lack of knowledge. Why should a Christian necessarily take second place to any one else as a real scholar. Knowledge wins respect and is power. How often has the Christian cause suffered handicaps by well-intentioned but half-informed advocates. A teacher should know his field and be able to speak with authority in it. No non-Christian or enemy of the Christian way should find occasion to accuse him of ignorance or detect him in playing loose with facts. I doubt whether genuine scholarship can be overemphasized.

It stands to reason that no man can be a real authority in more fields than one. A Christian scholar will therefore often acknowledge that he does not know, and such a confession is all to the good. Humility requires it. Should his lack of knowledge show up in his professedly chosen field, he will make it his point to find out. Thus he maintains his veracity and the general respect for the Christian cause. If it is outside of his field, he should hardly be held responsible to have penetrated deeply. However, he should also be suffiicently conversant in other fields so that he may know what bearing his work has upon them and that God's truth in his field is not in opposition to real truth in another.

Second, the world has a right to expect a teacher in a Christian College to have experienced Jesus Christ in his life. Experience is here stressed and not expert knowledge of Christian theology. His special interest may be Chemistry or Political Science yet fellowship with the living God through Jesus Christ his Son can be ever present and a cherished reality with him. What is more, his teaching will be enriched thereby and his students feel the irresistible magnetism of one so charged with the love and appeal of Christ.

Third, every member of such a teaching staff must have convictions that square with Christian principles. At this point, it can be shown that many schools bearing the Christian name have been playing traitors to the Christian cause. There is indeed danger of being dogmatic or intolerant toward others. We should be open to truth and willing to follow it, but that does not excuse lukewarmness towards Christian principles of life and action. If a man is minus the conviction that the Christian way is the way of life, or if he has come to feel that Christian principles are out of date, then he has no place whatever as a teacher in a Christian College. Such a person would be a negative influence and the institution would be better off without him. The scientific method, an honest search for truth, a recognition for the need of progress, tolerance and good will toward those who disagree with us, and a respect for the individuality and personality of students who are being taught do not call for any such lukewarmness. A school better give up its Christian name if its teachers no longer heartily and enthusiastically believe in the Christian cause. While scholarship is sessential I am certain that not even the finest learning can make up for a negative or even an apologetic attitude toward Christian principles as far as a Christian College is concerned.

Finally, we add as another essential qualification of a teacher in a Christian College his willingness to pay the price for his convictions. Let him honestly confess his creed, but then also live it. In the last analysis his genuineness of character is perhaps his most effective contribution to the institution and to society. His veracity should be such that his real self can be disclosed to all men. God give us men today without sham or hypocrisy, men who are sun crowned, honest, and men who will not lie. Who will say what they mean and do what they say. In short, the Christian teacher is called upon to demonstrate concretely and practically the Christian way of life, a life of love, purity, veracity, and good will.

In conclusion it may be urged that Christian Colleges be staffed with men and women who take their rank with the best scholars anywhere in the world. Let them be conversant with the methods and findings of science, be at home among the learned, and equipped with the tools that make the whole realm of progressive knowledge always accessible to them. And in order to make such learning have real and eternal value it must come to the student through Christ-like personalities. There can be nothing finer, more attractive, stronger, serviceable, constructive, or hopeful than he who truly "bears branded on his body the marks of Jesus Christ". Only as Christian Colleges honestly strive to attain that ideal in their teaching staff are they true to the name they bear.

The Future of the Christian College

J. H. Langenwalter

Pastor, First Mennonite Church, Reedley, California

When we speak of the future of anything we have in mind that thing as it is to be some day. That may mean a minute description of what it is to be like, or it may mean the kind of thing it ought to be under future conditions. The former of these two approaches seems to be the most alluring one for many people, but it has not proven itself nearly so valuable as the latter, which requires much more care and study. In discussing the future of the Christian College, under the present assignment, we shall concern ourselves with what the Christian College of the future can rightfully be expected to represent in both objective and service.

Christian Colleges were called into existence because of the service they could render. No groups felt more keenly than did Christian Churches that it was necessary to give to youth the advantages of schooling. However, being Christian, these groups believed that these advantages should emphasize the making of a worthy human life as paramount. This attitude did not overlook the importance of the making of a living. It simply emphasized, in a practical way, "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

There is much evidence that the need ,which brought the Christian Colleges into being, will continue to exist. In fact, the more complex human relationships become, the more necessary will it be that youth shall have the opportunity of developing an adequate view of life under the most favorable conditions. That means that right relationships must be given a fair chance during the time of training for life. For the moment it does not seem reasonable to expect human relationships to become less complex in the near future. Since this is true, there is no use in facing the future with fear. Human beings are in danger of doing just that when they sense the coming of any change. That has been one of the great difficulties in the development of Christian Colleges. People have too often been afraid of the re-adjustments which became necessary in the colleges and have forgotten that the churches themselves were undergoing changes, as were the conditions and objectives of home life. It is well to keep in mind that the future is not likely to spare those who are afraid any more than the past has. Since this is true it will be best for all of us to try to meet the situations which arise in the Spirit of Christ rather than try to escape them as something to be shunned.

Many Christian Colleges have gone out of existence, and such tragic experiences are to be expected in the future. Some which have gone out of existence as organizations are still living in the spirit which they have fostered, while others seem to have been lost. The mere existence or non-existence of an institution does not necessarily give a correct estimate of its real value. For this reason, we shall not emphasize what needs to be done to keep certain institutions, known as Christian Colleges, but rather what may be expected of them if they are to be worthy of the name which they bear.

I. *The future of the Christian College depends upon the kind of service it will be prepared to render at the time when that service is most needed by those whom it can serve best.* Such an institution may rightfully be expected to be at its best at the most important points where youth is called upon to face the problems of life.

II. *The future of the Christian College will depend* *upon interested friends.* These have always been necessary, and they always will. Their contributions may be spiritual, moral, intellectual, financial, or of any other kind through which useful support can be given toward the education of youth. It will become increasingly important that those who in any way direct the shaping of Christion Colleges shall do so because they are friends of the spirit which called these institutions into being. That does not discount the various types of ability which can be offered, and are needed for the proper development of Christian Colleges. No type of institution needs a greater variety of ability, but, those who offer their abilities to the Christian Colleges of the future will need to be more consecrated than ever.

IV. *The future of the Christian College depends upon those who call themselves Christian.* They may seem like a hopeless minority much of the time, but upon them depends what will really happen to the youth which comes under the influence of any institution and its supporting, or hindering constituency. Youth sees this with astonishing and sometimes embarassing clarity, even as the common people heard Jesus gladly while the leaders of His day dealt with Him as a law-breaker.

V. *The future of the Christian College depends upon its ability to adapt itself to changing circumstances.* Just as we must differentiate between THE CHURCH and a church, so we must learn to see the difference between a CHRISTIAN college and just another college, whose charter allows it to use the term Christian. The name will have less and less to do with the reality. There have been so-called secular schools whose influence has been more Christian than that of some denominational schools because of the character of the respective faculties and constituencies. This means that the Christian Colleges of the future will be movements more than organizations, when they are at their best. Unless this is true, like many churches of the present day, they will not be free to do their most important work.

VI. *The future of the Christian College depends upon the spirit in which it can help to train leaders beyond the pale of its own organizational background.* The future will brook no smug, self-satisfied isolation. That never has been representative of the Spirit of Christ. It will be increasingly apparent that there must be direct and indirect influence, in the Spirit of Christ, upon the leadership of the generation in which the college does its work. This is a part of the missionary spirit of the followers of Christ which denominationalism has too often obscured. The needs of the world are becoming so great that the spirit of partisanship will need to make room for the family spirit more and more.

VII. *The Christian College of the future may appear as a very humble servant,* but it will be a factor, in the Hand of God, whose influence will be felt for the good of the public in times of crises as well as in so-called normal times. What appears on the surface may not mean much to the casual observer, but those who look for the fruits will see and thank God for the fact that the Christian College has a future.

What Has the Christian College Meant To Me?

I. D. D. Eitzen, Pastor, Immanuel Mennonite Church, Los Angeles, Calif.

In the light of my past privileges in attending school I have come to consider education as a process of getting introduced to the hitherto discovered laws governing self and the world about self, and in the process becoming hungry to discover more of these laws. Because human nature is as it is ("deceitful above all things") many educators have, in their blindness of heart, chosen men (self) as the center of the universe they have discovered.

The Lord be praised! In my youth I gave Him my heart, my future and my hunger pangs for truth. He honored my feeble but sincere promise of consecration and directed me to teachers who, in human weakness but with a Bible perspective, led me to see that the Creator and Sustainer of this integrated program of laws was not human selfishness but a redemptive God, best described in Hosea 11:8,9; John 3:16; Romans 5:6 et cetera.

This deeper discovery—possible only in a Christian school—is of eternal importance, for I believe that God shall remain the source of every additional discovery of truth I shall make as I go on in my studies, even under non-Christian leaders (Romans 8:38,39).

This assurance I owe to my earliest Christian teachers, my parents; the teachers of the Mountain Lake Preparatory School; a few Christian high school teachers; and the founders, contributors, and teachers of Bethel College.

II. A. R. Keiser, Pastor, Salem Mennonite Church, Dalton, Ohio

Christian education should result in a full personality thoroughly permeated and inspired by the Spirit of Jesus Christ. To procure this kind of an education it is practicually essential that we have and support the Christian college.

I wish here to give three reasons why I believe the Christian College serves us better than any other kind of a college or university possibly can. The first is because a college which is preeminently Christian is primarily concerned in the field of Christian idealism. I wish here to give my testimony as to the high Christian ideals which always surrounded me while I was a student at Bluffton College. There is perhaps no greater need today than creating more individuals who have a deep faith in God, in their fellowmen and in themselves. Far too many men and women early in life become disillusioned and cynical.

The second reason for my high estimate of the Christian colleges of our land is to be found in the Christian friendships and associations there made. For many of us these experiences will never fade from memory. Some of them are the Student Volunteer meetings and hikes, the various "Y" activities, the Christian study groups and others. These have no parellels in the large tax supported universities.

The third and last reason I will mention is to be found in the spirit of demoncracy and Christian sympathy which are to be found in these fine Christian colleges scattered over our nation. Here we find the true melting pot of races and classes. Many of us who have attended both the Christion college and the State Institutions will be quick to speak of the friendships there made and will tell of the difficulty of striking friendships in the larger school. The spirit of tolerance and understanding are very evident in the school where Jesus Christ is given His rightful place.

Yes, I believe in the Christian college and I am planning to send my son to one of these rather than to one of the larger tax-supported Universities. I am desirous that my son will have the advantage of those fine Christian ideals, those beautiful Christian associations and that he will be surrounded by a democratic spirit of love and Christian understanding.

III. David Wedel, Pastor, First Mennonite Church, Halstead, Kansas

It is not by chance that man solves his problems. It is always by the use of the best knowledge that is available. In any field of endeavor, the man who has superior knowledge at his disposal has the greater chance to win. An organized educational system carried on by professional teachers is a product of modern civilization designed to make the necessary knowledge available.

Let me begin the statement of what the Christian college has meant to me by enumerating some of the benefits that have been received intellectually. Bethel College has opened up a larger world to me. One's world is only as large as one's acquaintance in the field of knowledge. Here the experience of thinking independently and forming ones own conclusions became a common experience that was comparatively new before. There was also made available something of the technique of problem solving. We were introduced to some of the great achievements, discoveries, and great thoughts of the people of all ages.

I believe this much any college or university could have done for me. Education is certainly a formative, molding, and orienting process. An orienting process to WHAT? Here the Christian college makes its contribution. While it gives information, it also orients the student to a God centered world. Here the student has an opportunity to achieve a Christ centered life as he grows in knowledge. Instead of giving a large amount of unrelated knowledge, which is then left to the student to assimilate as best he can, the Christian college is concerned with the development of a well rounded Christian personality by the use of the knowledge that has now become a part of the student. Here lies the chief contribution of the Christian college for me; it relates the knowledge that is made available to a God centered world.

IV. Delbert E. Welty, Pastor, Emmanuel Mennonite Church, Noble, Iowa

In keeping strictly to facts involved it is necessary to warn the reader not to forget that the writer possessed a very meager and a not too highly complimentary conception of what constituted a Christian college prior to his enrollment. Veracity makes him confess that his knowledge of what constituted a Christian and a Christian life was not clear and definite. Then, too, the Christian college had no special appeal, on the contrary, it only served to heighten the reluctance he felt when circumstances intervened determining enrollment.

Today, as I look back over the years and search my heart and meditate upon what the Christian college has meant to me, many things come to mind. Briefly, a few reactions. The Christian college has given me a growing sense of appreciation of the necessity, the vastness and the intricate ramifications of the problem, of Christian education. This, naturally, has lead me away from a fault-finding to a fact-facing attitude in the interest of the cause. It contributed in fostering growth of the new birth which I acknowledge as the gift of God, as the work of God in the human soul. God can use the Christian college to perform his will. Hence, I believe in and support Christian education and pray and hope that God's will may be done in the field of education as truly as in individual experience. Interested in other things, the Christian college through its influence challenged me to service and to dedicate my life in the cause of God. May God bless the Christian college.

EDITORIAL
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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
656 E. 79th,
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Helen Lichti, Sec.
1808 Fifth St.,
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Standing Up for the Rights of Others

Gen. 37:21-22; Gen. 44:18-34

Young People's Topic for August 29, 1937

Meditation:

Monday, Aug. 23

There is a destiny that makes us brothers,
None goes his way alone."

Tuesday, Aug. 24

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man!"

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths were hide the lures of greed,
We catch the vision of thy tears."

Wednesday, Aug. 25

Matt. 7:12. Christ's is not a passive and negative but positive and active attitude. Do something about those brotherly impulses that well up in you.

Thursday, Aug. 26

Mark 12:31. Jesus used a rather clever measuring stick to determine the degree of love for others.

Friday, Aug. 27

Luke 10:29. What do we answer to the query?

Saturday, Aug. 28

Matt. 7:12 and Rom. 13:10; Mark 12:30-31. Would you say, as you scan the laws of Moses, that they all are but an application of the here expressed principle?

Sunday, Aug. 29

Topic: *Standing Up for the Rights of Others.* Gen. 37:21-22; Gen. 44:18-34.

Discussion Hour:

1. Show how the life of monks is a direct violation of the principle of Christianity. What on the other hand did they contribute to propagation of Jesus' principles?

2. "The very example and spirit of our Lord indicate that Christianity cannot be rightly lived, still less enjoyed, in isolation." Why this? Enlarge on how it works thus. Consider this: "Personality is only possible as a result of relationships."

3. "Why do some people insist the church should 'stick to saving souls' and not 'meddle with economics and business' problems"? Did you know of instances where a slice of bread was a better sermon than a Sunday forenoon's presentation of a text? Can the church keep out of business and be true to itself? Just how alluring will the church be to folks when its ministrations occupy only Sundays? Is it during the week of office hours, of coal digging, steel milling, court sessions, house cleaning and wheat cutting that man needs expression of brotherhood and love of neighbors?

4. We feel we have the following rights. What others can you think of and what suggestions have you to preserve these:

Right to work, Eph. 4:28
Right to rest, Exod. 20:10
Right to speak, Acts 5:29
Right to choose our religion, Josh. 24:15
Right to think, Phil. 4:8
Right to use our gifts, Rom. 12:4-8
Right to safe-guard health and happiness

What obligations or duties are upon us in regard to possessing the above named rights?

5. Make present-day applications of the right to think; the right to speak; the right to choose our religion.

6. "In his farewell speech to the youth of Great Britain, Stanley Baldwin told them always to do their *duty* and to seek their own *rights* last. Part of our duty is to help others to have their rights. How so? Give illustrations of how the following people are sometimes denied their rights: our parents, younger brothers and sisters, people at school (or in our social circle) who seem a bit 'queer'."

7. "Only as the Christian joins the thronging crowds along the highway of life, doing what good he can and leading as many as he can toward the way which is eternal, can Christian life be enjoyed with the fullest satisfaction."

ECK FAMILY REUNION will be held on Sunday, Aug. 12, 1937, in the Government Springs Park, Enid, Okla., beginning at 10 a. m. All related to the Eck family are urged to attend.

INTERMEDIATE DEPARTMENT

Forgotten Brothers

Intermediate C. E. Topic, August 29, 1937

Daily Bible Readings

Aug. 23. The forgotten man speaks. Acts 16:7-10
Aug. 24. A brotherly act. Acts 8:26-35
Aug. 25. God remembers the forgotten. Ps. 27:1-10
Aug. 26. The forgotten man forgets. Isa. 1:1-4
Aug. 27. Jesus reaches the forgotten. Matt. 9:35-38
Aug. 28. An outcast brother. Mark 5:1-20
Aug. 29. Topic—Forgotten brothers. Heb. 13:1-3; Matt. 22:36-39

A Missionary Meeting

This topic suggests a missionary meeting and the missionary committee should be put in charge of planning for it. Notify the committee well in advance of this responsibility. It can be just another missionary meeting with an impersonal discussion of the topic or it can be made a vital living thing that will send your members away with something to think about. There are a number of suggestions, any one of which you can develop for your meeting.

1. Look over the list of program material available from Women's Missionary Association in the June issue of "Missionary News and Notes." The president or secretary of your Missionary society will be able to give you a copy. Send for several of the programs and save the material you do not use for future programs.

2. If you live in a community where different races are represented, ask some of the young people of high school age to come in and make a contribution to your program. This may be by using some talent that they may have, as singing a song, playing some instrument or reciting. Or it may be done by asking them to tell of some of the finest contributions their race has made to human progress. You might have a fellowship hour either before or after the meeting so they have a chance to get acquainted with your members.

3. Almost every community has missionaries who are home on furlough. They may not be of our denomination, but they always have a message that is alive, because it is taken from experience.

4. Plan a specific project for some neglected persons in your community (hospital, children's home, or poor family) in which the society can participate.

Worship Program Suggestions

Songs: "In Christ There Is No East or West", "Somebody Needs You", "Help Somebody Today", "Where Cross the Crowded Ways of Life"

Poem

Love thyself last.
Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last.
And thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command. . .
—Anonymous

Discussing the Topic

1. Why have some people apparently been forgotten or neglected? What causes contribute toward this condition?

2. Are people themselves ever responsible for being neglected or forgotten? In our churches? In our communities? In our cities?

3. Who would you say are the forgotten or most neglected people in our community? Why have they been forgotten?

4. Is anyone ever forgotten in God's sight? Ps. 27:1-10. Why do you think this holds true?

5. Why should we as Christians assume responsibility for those who are in need of help? Give some instances where Jesus went out of his way to help the downtrodden.

JUNIOR CORNER

TO THE LEADER

The Broken Chain

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We have several of them in our home. My watch chain is one. It's links "let go" and so the chain lies in separate parts quite unuseful.

In the past month I have hoped that the leaders of Juniors might become as a strong chain. The separate "links", we know, are strong, faithfully fulfilling their duty in the various churches from coast to coast. What a wonderful chain this will make when we unite as leaders of youth discussing our problems, sharing our blessings, taking hold of larger tasks, building the Kingdom of God more successfully,—one with one another and one in Christ who said, "Ye can do all things through Me."

We are still pioneering in our conference work. We need unity. We need to stand together and work together. Juniors need to be taught that they are a part of a big whole. They need to be brought in contact with the large tasks of our conference. They need to have a part in this task, a real, vital part. They need to learn to know those who carry the load of responsibility in the various phases of our conference work. The task of the Junior leader is a great task. To you is given the responsibility of molding the future constituency of our conference, its loyalty, its devotion, its unity, its spirit of sacrifice.

At the Christian Endeavor Convention of the Western District held July 25th, it was decided to make all Junior Endeavors a part of this convention organization. Is this a step forward to unity? I believe it is. The plan is to convene as a Junior convention at the time of the Senior convention. Perhaps in an afternoon session. May God's blessing rest upon this decision in a special way that out of it may grow fruitage that shall abide.

I hope you have noticed the last issue's contribution by Miss Minnie Schmidt who is Junior sponsor of the Bethel College congregation. Thank you, Miss Schmidt. Our next contributor will be Sister Helen Ruth Epp who is the leader of Juniors in the Emmaus church near Whitewater, Kansas. We hope that other leaders will respond from time to time with some brief note of help. May we, who are a broken chain, all help toward its union.

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TO THE JUNIORS

Something NEW

A few days less than a year from now something exciting is going to happen. I don't know just where this that is going to happen will happen. It will take place somewhere in Kansas or Oklahoma or Nebraska or Texas or Colorado because all these states together we call the Western District and this, which is to happen, is to happen somewhere in the Western District. Perhaps we better begin getting excited now even though it is almost a year before it really takes place. Perhaps we better begin thinking about it much and praying for it.

Now I will tell you what is to happen. The Christian Endeavor convention met here in Newton on July 25th. They decided that the Junior endeavors should belong to them and that they should have a meeting all their own. Won't it be wonderful to meet Juniors from other states too? Won't it be wonderful to sing together and to plan to do big things together? Won't it be wonderful to work together for Jesus?

Will you think about it? Will you pray about it?

UNION does everything when it is perfect; it satisfies desires, it simplifies needs, it foresees the wishes of the imagination; it is an aisle always open, and becomes a constant fortune.

Sunday School Lesson

A. S. Bechtel

August 22, 1937

THE PLACE OF RELIGION IN A NATION'S LIFE

Exodus 25:1-40; 29:43-46; 40:1-38

Printed 25:1,2,8,9; 29:43-46; 40:34-38

The Tabernacle Ordered to be Built. vs. 1,2,8,9

Exodus from chapter 25 onward, deals chiefly with the building of the tabernacle, its furnishings and the priestly garments. This much space is given to it and its services, for in it, the religious life is to be centralized. God is speaking to Moses on the Mount. He in turn speaks the mind, will and word of God.

The tabernacle was to be built of the freewill offerings of the people (v2). Verses 3-7 tell what was needed. They were to give such things as they had. An offering given gladly, willingly honors God and the cause to which it is given. The spirit in which we give determines the true offering. Chapter 36:5-7 shows the liberal response of the people.

God stated definitely the purpose of the tabernacle in verse 8. It was to be a sanctuary, a holy place, the recognized dwelling place of Jehovah. This verse expresses the underlying thought of all Israel's worship; is the keynote of their religion. Without this sanctuary it would have been difficult to have kept alive the true religion. The tabernacle was for Israel, a meeting-place with Godfulness, the need of cleansing, the approach to God through the blood sacrifice.

God's Promise to Meet and Dwell among the People vs. 43-46

"There I will meet" (v43), at the altar, dedicated as Jehovah's "place of tryst", with the people (vs38-42). The tabernacle, the altar, those who minister in the priest's office are sanctified, set apart for a holy service. The tabernacle with its services and significance—the evidence of His presence with them—shall convince them that He is their God (v46) and pledged to a continued supervision and care of his people.

God's Approval of the Tabernacle vs 34-38

When all was completed, everything in place, when all was ready for His coming, God manifested His presence visibly to the people (v34). God's glory filled the tabernacle. God showed his approval of their labors and sacrifices, and the worship which was to be there entered into. The cloud was the symbol that God had come to dwell with His people. Should God's presence fill our sanctuaries any less today? The Israelites had every encouragement now to make their religion the supreme factor in their national life. Around the tabernacle, as the center of worship, the while congregation assembled. According to the cloud hovering over it, they ordered their journey from day to day (vs36-38). Throughout the years of their wanderings, it spoke to them of God's presence and faithfulness. Israel's religious life centered in the tabernacle worship, was vital to their national welfare. Today nations must give a vital place to religion centered in Christian activities.

Ordination Announcement

The Lord willing, Sister Etta R. Davis of Lansdale, Pa. will be ordained as missionary to China in her home church at Lansdale on Aug. 15, 1937.

Rev. Howard G. Nyce, member of the Board, who lives at Allentown, Pa., will officiate. This will be especially good news to the China workers, who have been waiting for new recruits, and will receive three of them now on the same ship, Jefferson, leaving Seattle on Sept. 11th, because Brother and Sister Jantzen leave then also, and sister Elizabeth Goertz returns with them.

May the Lord protect all four of them, and may the rumors of war in China soon cease. All mission friends are invited to participate in the ordination by intercessory prayer, and to remember them as they go into that country so full of unrest again.

In behalf of the Board,
P. H. Richert, Secr.

APPEAL FROM OUR RELIEF BOARD

It is our duty as Christians, and high time to do something to help bring Relief to the war stricken children in Spain, for their lot is pitiable, in innumerable instances heart-rending. Their homes destroyed, their fathers, and possibly also their mothers, killed; they are wandering about in rags, hungry, sick, not knowing where to go for help and protection. Send all gifts, with requests where and how to be used to the Treasurer of the Relief Board, Rev. P. H. Unruh, Goessel, Kansas. He will receive and gladly forward your gift to the orphans in Spain, or to Canada, Russia, Mexico, South America. God loves the cheerful giver. John Lichti, Chairman, Relief Board

Program

Missionary Society of the Middle District Conference
Saturday, August 15

AFTERNOON SESSION

Devotional Period—Mrs. William Stauffer
Music
Discussion—"Methods of creating more interest in our Societies"; Suggestions to be given by the various societies represented
Project work—Miss Inda Sprunger
Business Meeting and Election of Officers—Mrs. J. E. Amstutz (President) presiding

EVENING SESSION

Devotional Period—Mrs. J. E. Amstutz
Music
Business Report and News Flashes—Secretary
Talk: "Home Mission Work"—Mrs. Jacob Unruh
Talk: "Neglected Fields in Rural America"—Mrs. Paul E. Whitmer
Talk—Mrs. Lester Hostetler
Music
Closing Moments—Mrs. J. E. Amstutz

Note: This part was sent in after the main program had been published.

« « JOTTINGS » »

—After instructing a class of young people, *Pastor A. M. Fretz* of the *Deep Run*, Pennsylvania, charge had the pleasure, on July 25, of baptizing and receiving into church fellowship at Perkasie, the following young people: Emma Maria Keeler, Verda Grace Myers, Raymond Merle Myers, Wilmer M. Myers. A child, Nancy Esther Myers, of the Lawrence Myers family was consecrated. Rev. Olin Krehbiel, of Grace Church, Lansdale, assisted in the services. Pastor Fretz, always a great friend of the van der Smissen family since their coming to America to take charge of Wadsworth Seminary, had the pleasure of a fraternal visit from Rev. Carl van der Smissen, now 85 years old, on his tour among the Pennsylvania churches.

—*The Friendly Church that Helps* is the name given the First Church of Philadelphia by its pastor, Rev. J. J. Plenert. From its Sunday Bulletins we gather the following: The Missionary Society had a linen shower for Miss Etta Davis (missionary Candidate) and Wilhelmina Kuyf.—Greetings were extended to Rev. N. B. Grubb, pastor emeritus of the church on his 87th birthday with Psalm 40:5: *Many, O Lord, my God are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I could declare and speak of them, they are more than can be numbered.*

—From "THE HERALD", Upland Calif. we glean that *Rev. Hostetler and family* are now on their way eastward, visiting enroute the Indian Missions in Arizona and Oklahoma; the Share-Cropper Section in Arkansas and Mississippi, including the Eddy Cooperative Farm at Hillhouse, Miss.; and the TVA area in Tennessee, with Muscle Shoals and Morris Dan. They expect to return the middle of September via Bethel College, Kans., Taos and Santa Fe, New Mexico.—The same source reports the following additions to the Upland Church, July 25: Mrs. Loraine Bellatti Rupp, from First Christian Church, Newton, Kansas; Austin Frank Schneider and Wilson John Rupp from West Zion Church, Moundridge, Kansas; Mrs. Elizabeth Penner Hiebert, from Bethel College Menn. Church; Mrs. Dorcas Hendrickson Dettweiler and Miss Helen Hendrickson, both from the First Brethren Church, La Verne, California.

—*The First Mennonite of Berne, Indiana* held a Young People's Conference during the first week of August, with Dr. M. R. DeHaan of Grand Rapids, Michigan, as the speaker. For Sunday, Aug. 1, the subjects were: *What Delays Christ's Coming? The* Key of Revelation. *Camping on the Road to Sodom.* Onions, Leaks and Garlic. During the week: Seven Laws of Salvation. Faith and Works. The Road of God. The Sin Unto Death. The Analysis of Love. The Chemistry of Calvary. The Chemistry of Light. The Chemistry of Conscience. The Chemistry of Resurrection.

—*Donnellson, Iowa.*—Dr. and Mrs. Fast visited the Zion Church at Donnellson, Iowa, July 25-27. The addresses were most helpful, giving a clear picture of the work of our Conference.—Corr.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, AUGUST 17, 1937 NO. 32

EDITORIALS

THE WORLD HAS THE "JITTERS"—WHY?—Some one has aptly said, *The World has the Jitters.* It is true. The world is nervous. It is in danger of a nervous breakdown. The reason? The World War between Christian nations, the ruthless Japanese Conquest of Manchukuo, the murderous Italian conquest of Ethiopia, the communistic campaign of atheism, and the red menace generally, the rise of dictatorships with their repressions, unemployment and its demoralization, the civil war in Spain, the Sino-Japanese conflict, with war clouds threatening elsewhere! And what next? A reversion to paganism, barbarism, or something worse. Isn't it all because God has been left out of the picture? A godless man, a godless nation, a godless world *had better be in fear and trembling.* For God is still in the heavens, still has something to say about human affairs, and likely he is speaking to the nations in the events mentioned. Restore God in his rightful place among the nations, and there is bound to be a change for the better. Much of the unrest and confusion of today is chargeable to the fiasco made by the so-called Christian nations of Europe and America in their treatment of God. Europe has been worshipping at the shrine of militarism, materialism and rationalism. America has forgotten the motto, *In God We Trust,* stamped on our coins as a constant reminder, put there by the pious founders of our nation. And wherever God is set aside, there fear will enter and reign. *It is God, Christ, in the heart, or fear and, eventually, Satan.* It has always been thus and always will be. Look at the Children of Israel. It was faith in God—God in the heart, God in the home, God in the nation—or impending doom, either through internal chaos or external foes. "Provide out of all the people able men *such as fear God, men of truth, hating covetousness,* and place such over them (the people) to be the rulers. . . . ," Ex. 18: 21, is *one* requirement for a happier and more stable world. "O that there were such an heart in them (the people) *that they would fear me,* and keep *all* my commandments *always, that it might be well with them and with their children forever,"* Deut. 5:29, is another requirement. *"If ye will fear the Lord, and serve him,* and obey his voice, and not rebel against the Commandment of the Lord, *then shall both ye and also the king that reigneth over you continue following the Lord your God,"* I Sam. 2:30, is still another requirement with promise.

* * *

WHY GO TO CHURCH. *First,* because God established the Sabbath day as a *holy day,* on which to lay aside all earthly things and cares, to spend the time in meditation upon things spiritual. And the easiest way to do this should be to go to God's house, where He is ready to wait upon us in an especial manner. *Second,* people or communities that do not go to church are soon found to be going down grade. *Third,* it isn't true as some people claim, that they can worship God just as well out-of-doors, in the grove, by the river, at the sea-shore, or in the home. The fact is that, while a person may thus get rest and recreation, the average man doesn't get worship in this way. *Fourth,* we are in a way our brother's keeper, and our regular participation in church worship may be a boon to him and his spiritual life; our absence a hindrance. *Fifth,* the sermon may not be much, possibly hardly worthwhile, yet, it is usually the best effort of a godly man who is trying hard to shepherd us, who prays for us, and is seriously trying to make our lives better. We ought to be there to show our appreciation. *Sixth, at church we have the opportunity* to join with others in the great songs of redemption and of praise to Him who brought it, a foretaste of the share we may have some day in the great heavenly chorus. *Seventh,* meeting fellow Christians, shaking hands with them, and exchanging a friendly word with them is refreshing, stimulating, and makes us just a bit more charitable towards others and their shortcomings. *Eighth,* it should prove a great inspiration to realize that millions of others the world over worship with us before the throne of God.

* * *

A little thing will keep them from the House of God who have no desire to go to it.—Aughey.

FOREIGN MISSIONS

P. H. Richert, Sec.

BAPTISMS, CONFERENCE BLESSINGS, AND BIBLE SCHOOL REPORT

A. Habegger, Busby, Montana, July 7, 1937

We attended the Northern District Conference held at Bloomfield, Montana. This was the first time we had been able to attend a session of the Northern District Conference and we enjoyed it very much, and were blessed by the messages, and by the personal contacts that were made with former friends and with new friends. Oliver Eaglefeathers from our church and Milton Whiteman from Lame Deer went along with us. Oliver gave a nice report the first Sunday after our return home. He was deeply moved with emotion and could hardly speak at times, because after seeing the way true Christians, young and old, took part at the Conference, he felt so sorry on account of the backwardness of his own people, that in addressing us he could not speak well because he pitied his people so.

Coming back from the Conference, we brought along two more passengers, two ladies to help in the Daily Vacation Bible Schools here on the Reservation. They were Miss Frieda Johnson and Miss Marie Tieszen, both from the Bloomfield church. We had vacation Bible School for two weeks with good attendance.

Summary of the Vacation Bible School

No. of Children attending 1 day or more	66
No. of Children attending two days or more	44
Highest Daily Attendance	38
Lowest Daily Attendance	24
Average Daily Attendance	32
Perfect Attendance	14

This was the third year we have had Daily Vacation Bible School and our attendance was also the best. We were very fortunate to have two consecrated capable helpers. Mrs. Habegger taught the little folks who had never been to school, Miss Tieszen the Primary group, Miss Johnson the Juniors, and I took the older children. A program was given on Friday evening on the last day of the Bible School, and we felt that the effort was very much worth while. The two ladies then went to Lame Deer to help the Petters in a two weeks Bible School there.

Another year we hope that still more will come and still more regularly. The parents have to be educated to the idea also, before the school can be as successful as in truly Christian communities. One widow, Mrs. Littlebear, sent six children every day, three of her own, two grand-children and one relative of hers. As a token of appreciation for such fine co-operation, and for faithfulness right along in sending them to Sunday School, and she herself coming very well to all services and prayer meetings, Mrs. Habegger gave her a surprise in presenting her with a beautiful quilt that was sent by a Mission Sewing Society to this station sometime ago. This presentation was made on the evening, when the program was given.

On May 9th five young people were baptized upon confession of their faith, two boys and three girls, and our daughter Esther. We commit them to the loving protection of our Heavenly Father that by His grace they may be perfected in love and faith and hope according to the will of God.

Godliness With Contentment Is Great Gain

Helen E. Nickel, India

One evening, when I was thinking about the great prospects of a furlough in the homeland, I set out for a walk away from the bungalow. I thought that perhaps I could walk quietly, relax, meditate and pray. Instead it was so hot that I felt tired. The red dust was hanging in the air and almost choked me. The cattle were coming home in the herds and were stirring up the dust more and more. People, too, met me and wished to speak. I felt irritated with much that is part of INDIA.

Then from behind me one of the Christian farmers caught up with me in the road and we exchanged the customary "salaams." Quietly he said to me: "Just now I have been thinking of the goodness and mercy of God." "While I have been thinking about the heat and the dust," I whispered to myself.

Then Garib went on to say that at the time of his baptism he had wanted the missionaries to change his name. He was a bit proud of his new status and resented to think that he should hand down the name, Garib Das, to his children. "You know what it means, misahibiji," he said. I knew that the name meant "a poor servant." Not changed until this day.

Garib continued on, "But I am quite willing now that my children carry that name. I am poor in this world's goods. Everyday we have to work hard to get a sufficient supply of rice. And yet men may call me Garib Das and still I am happy. I am rich with the blessings of God. I am content to work, but I am contented to know that in God's sight I am blessed. My son, who was so recently restored from such a long and serious illness, is well again and preparing hemself for the service of God; my daughter is teaching and is a help in the mission. My family is well provided with food and shelter and I am satisfied."

I thanked him for directing my thoughts to the goodness and mercy of God, and for diverting them from the insignificant little matters which so often made me irritable or dissatisfied.

HOME MISSIONS

W. S. Gottshall, Sec.

The work of the itinerant minister in Canada is hard and difficult in the winter season, weather and roads are not favorable to travelling, yet the Brethren are faithful in their work. The people often live isolated, far apart and seldom receive a visit from the travelling minister who conducts devotions for them. They therefore appreciate it all the more, when a minister arrives where several families live in a group; they then congregate in a suitable house and remain the whole day and the preacher holds services, and Bible Studies and does personal work and administers the Lord's Supper.

This work keeps the families in touch with the church, but it is very exhausting for the minister for it costs much selfdenial. Brother Franz Enns had a light stroke last February while preaching, which weakened him somewhat, but the Lord helped so that he could continue his work again.

Brother J. P. Klaassen writes: Our work and problems are often the same, but the question that is most frequently asked is: *"What must I do to be saved."* The answer is not hard to find. We have the most delightful experience at the bedside of the sick and while conducting catechetical instruction. This year I asked the members of the class to write down after each meeting what they remembered and at the next meeting the reports that the catechumens had written were read. This causes them to be attentive and they can later refer to their notes. In Winnipeg we had 25 candidates for baptism, the services were held in a large English church, at which services it was estimated there were about 800 present. The groups of this district lying farthest apart are more than 300 miles removed from each other. We often regret that we can not do more for the cause of missions, but we are burdened on account of the debt on our church. Should more opportunities for earning money offer themselves, and our people get a good harvest, then it will soon be better.

On June 2 Brother Bahnmann returned to his work at Swift Current, but the work is made more burdensome because of weakened physical conditions and extreme weather and strong opposition. He writes: "On June 23 we had our general annual congregational meeting at which five evangelists were chosen. It was my endeavor during the vacation season to arrange for Summer Bible Schools. This work is very necessary and well received. I believe I have secured five teams which will go out, two by two, and open such schools in July for a two weeks term. Building churches is also in operation. In Wymark the plans are about completed, and in Swift Current the basement for the church which is 28x60 is ready and, by the time this reaches you, the church will be in place. It was brought into town, a distance of fifteen miles from the country district. *The $2000 appropriated by the Home Mission Board is not sufficient to finish both these churches. Since we have no harvest but a total crop failure, we can not think of finishing the churches and conducting the Bible School for winter, without help from the outside. We hope the Lord will find ways and means and provide so we can continue to build His kingdom. We trust in Him. He is faithful."*

GIRLS HOME WINNIPEG.—Sister Epp reports: —On the 27th of April we had our combined festival with the serving Girls of the "Bruedergemeinde". This is the fourth year that we had such a combined festival and had a program together. Nearly all the girls from our Home were there and so we were a large group. We were especially glad that Elder Toews could also be present. At present many girls are at home. Their employers do not like it that they must get along without their help for the summer, but we find it advantageous to have the girls go home for the summer; they do not become quite so independent as those who remain in the city. During the month of June five of our girls were married. On June 26 we had a wedding here in the Home. The bride has no parental home any more, and so her older sister who is also employed here, prepared everything for the wedding. In this way our Home must in many things be a substitute for the parental home. The girls appreciate the Home very much. They like to come here and pay promptly. Lately one of our girls took sick with lung trouble and is at present in King Edwards Hospital. We hope she will get well again with God's help.

* * *

BEQUESTS

During the past year the Home Mission Board has received several Bequests which the Friends of Missions have ordered in their Wills. Such remembrance of our work is highly appreciated by the Board and enables the Board to extend the work. We would like to encourage others who have means and a heart for Home Missions, to remember Home Missions when they make their Testament. The Conference Field Secretary, Brother H. J. Fast, has reported about several fields which he found while travelling through the churches, in which such work should be done. But the Board can only take up the work when the means flow into the treasury. For all such support the Board wants to thank the donors very heartily.

Schools and Education

New Bible Courses

New arrangements for practical Bible study have been made in Bethel College. Courses for Christian Workers, Church and S. S. Teachers, Missionaries, and Ministers will be given for High School graduates and others who qualify.

The members of the faculty have a well rounded out training and many years of experience. The distinctly religious instruction will be taken care of by Edmund G. Kaufman, A.M., B.D., Ph.D., President of Bethel College; A. Warkentin, A.M., Ph.D., Graduate of the Baptist Theological Seminary, Hamburg, Germany; Amos E. Kreider, B.D., formerly Professor at the Witmarsum Theological Seminary; P. S. Goertz, M.A., B.D., Ph.D., Dean of the College; Sister Frieda Kaufman, Sister in charge of the Bethel deaconess Hospital, Newton, Kansas.

Courses in Church Music, Psychology, Social Science, Natural Science, and English will be given by the following faculty members: W. H. Hohmann, Mus.M.; P. E. Schellenberg, Ph.D.; E. L. Harshbarger, Ph.D.; A. P. Friesen, Ph.D.; J. E. Linscheid, Ph.D.

With the proposed Bible Courses the college strives to meet a long felt need in our churches, and our sincere prayer is that God may guide and direct the efforts in helping young people who have given their life to the Lord to get a better preparation for serving Him.

Bethel College

THE MENNONITE

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The Effective Sunday School

Daniel J. Unruh

IV. INSTRUCTION IN THE SUNDAY SCHOOL

The Sunday School is easily divided into two groups, the instructors and the instructed. How effective this instruction is depends upon certain important factors, several of which present themselves to us in the form of a few related questions. The questions are these: Who should teach? What is to be taught? How to teach? Whom to teach?

1. WHO SHOULD TEACH?

A great teacher came to Jesus one night and addressed Him as "a teacher come from God", undoubtedly seeking counsel concerning the all-important subject of religious education. Jesus proceeds to tell him that the prime factor in the process, as far as the Kingdom of God is concerned, is to enter in, or to become a member thereof, and to have a spiritual insight into the things pertaining thereto, this necessitates a new birth. The first and foremost requirement of a Sunday School teacher therefore is, that the teacher be "born again".

Space does not permit more than a brief enumeration of the essential qualifications of a Sunday School teacher. They are:

1. The teacher must have a spiritual endowment consisting of a new life in Christ, and faith in the entire Holy Scripture.

2. The teacher should have a natural endowment, sometimes called a good personality, winsome, sympathetic, agreeable and neat in appearance, with some teaching ability.

3. The teacher should be a person of good intelligence, not necessarily with a higher education, but one who is constantly learning and is progressive in method and thought.

4. He should have a working knowledge of the Bible.

5. He should be thoroughly consecrated to the Lord and to the teaching ministry.

6. He should be a lover of souls, sowing, watering, and cultivating the 'seed of the Word', thus winning the scholar, both old and young, to the Lord Jesus Christ.

II WHAT IS TO BE TAUGHT?

Quickly we reply, the Bible. Yet not all so-called Bible teaching is true to that sacred book. Some Sunday schools use extra-biblical materials and some use unscriptural material for helps. A consecrated teacher may be able to inspire more faith in God with extra-biblical lessons than a worldly teacher with a Bible in the hand, but that does not argue for the advantage of extra-biblical lessons. It does, however, argue well for the advantage of having consecrated Christian teachers.

The instruction should be true to the Word of God. The lesson helps should be true to the authority, authenticity and complete reliability of the Scripture. It is impossible to be true to the teachings of the Bible if we do not believe in the accuracy of the Bible in its entirety. The instruction should emphasize the great cardinal truths of the Christian faith and avoid dogmatic, social and economic teachings "after the rudiments of the world."

III. HOW TO TEACH?

The teaching in the Sunday School should be pedigogically sound. There should be greater effort to do this work right. Teacher Training classes should be encouraged and maintained wherever possible. A few general principles may be stated here. Proceed from the known to the unknown. Use language familiar to the pupil. Adapt the teaching to the need of the pupil. Secure the pupils cooperation. Hold the pupils attention. Repeat and review to retain previous impression.

IV. WHOM TO TEACH?

This is only another way of calling attention to the fact that the teacher must know human nature but, more specifically, he must know his pupils. The teacher should learn to know their problems, their interests, their talents, their hobbies, their environment, their fears, their hopes and their aspirations. Know whom you are to teach and make every effort to understand and to appreciate them.

Summing it all up into one, the answer to the question, What makes a successful Sunday School? is summed up in a word 'THE TEACHER'.

— ECHOES FROM THE EDUCATION NUMBER.—We are sorry that lack of space prevented: 1. Bringing of Dr. C. H. Smith's splendid article on, *Christopher Dock—Mennonite School Master.* It appears in this number. 2. The use of some "cuts". Those that were available would have taken too much space. If we might make some suggestions for future issues on this phase of conference work, we would hint that the smaller schools, academies, institutes, be also briefly represented; and why not also give some glimpses of other Mennonite colleges, like Goshen, Tabor, Hesston, etc.? Our papers now annually bring two special issues on the work of MISSIONS, one on SCHOOLS and EDUCATION, and if any of the other conference boards should desire to feature their activities and problems in a special issue, or a partial one, I think the Board of Publication would grant them the opportunity as it has done with the boards mentioned.

Doctrinal --- Devotional

PROPHECY

C. H. Suckau

A widespread but unwarranted objection to the study of prophecy seems to be due to the fact that God's program for the culmination of our dispensation, as is foretold in the prophetic scriptures, and as is borne out by history, conflicts with the fond and cherished hopes of those who have set for themselves a program of worldbetterment and universal peace for this age.

The study or neglect of the prophetic scriptures will be largely determined by the view one holds in regard to Christ's second coming, as being premillenial or postmillennial.

Postmillennialists believe that, the church is to establish Christ's millennial Kingdom in the world. Well-meaning motives govern the wishes and efforts of such Christians. It is their desire, alike with premillennialists, that Christ's reign of righteousness be established on earth. The difference between the two groups lies herein that, postmillennialists are certain that Christ is using and will use the church as the direct agency for bringing this about. It is naturally difficult for them to concede, as premillennialists understand and maintain that, Christ's Kingdom will be set up, not by the church, but by the Lord Jesus Christ Himself when He returns, and that, preceding His return, the purifying judgements predicted in Rev. 11 to 18 are to prepare the world for the new order—THE MILLENNIUM.

Ignorance in, or lack of emphasis on any line of biblical truth is and has been the great cause for the presence of all sorts of sects and isms in the church throughout all the ages.

Do we acquit ourselves well if we neglect the study and teaching of prophecy because it conflicts with our world program? Can we say with Paul "I have not shunned to declare unto you all the counsel of God?" Dare we ignore and neglect "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants THINGS WHICH MUST SHORTLY COME TO PASS?"

The Jews made a grievous mistake in ignoring the prophecies regarding the first coming of Christ, because His coming in humility did not fit into their program of that day. May no one neglect the study of the "MORE SURE WORD OF PROPHECY" in which we have God's promise and revelation of Christ's second coming in glory, because this does not fit into man's program for this day!

Sunday School Lesson

A. S. Bechtel

August 29, 1937

GOD CONDEMNS INTEMPERANCE

Lev. 10:1,2,4-11; Prov. 31:4,5; Is. 28:1-8; Rom. 14:21.

Topic: *Why Beverage Alcohol is a Social Foe*

Introduction

Our lesson scripture shows that alcohol is a social foe, making people unfit for giving the best service they are capable of, and inevitably bringing evil results. With the more complex civilization of our present day, alcohol becomes an increasingly greater menace, social enemy.

God's Ban on all Use of Wine and Strong Drink vs. 1,2,8-10

The two elder sons of Aaron had just been installed into the divine office of priesthood. Definite instructions as to the ritual had been given (chaps. 6,8). Seemingly, while at least partially intoxicated, they made the fatal error of offering "strange fire before the Lord." They considered self-will as of equal authority with the command of God. This brought swift and terrible punishment (v2). Departing from the divinely commanded order of worship in this early day in the nation's life under God, was a sin of presumptuous self-will. The people must learn early that "to obey is better than sacrifice."

God very definitely forbids the use of all strong drink (v9) to His people and in particular to leaders in worship. God did not—does not—recognize being intoxicated as a valid excuse for transgression. We must distinguish between holy and unholy (v10). This is good common sense—a lesson we still need to learn. Worship demands the clearest perceptions of the mind. God's ministers must be holy. All Christians are priests (1 Peter 2:5) and should approach God daily. That should definitely settle the question of total abstinence for all Christians. Rulers should be an example to their people, above reproach in conduct, clear-headed in judgment (Prov. 31:4,5).

Drink Destroys Ephraim Is. 28:1-4

Isaiah prophecies against Samaria, the capital city —"crown of pride," of Ephrain. This was soon fulfilled in her overthrow by the Assyrians. Samaria was beautifully situated, but with prosperity and wealth came self-indulgence, luxury, drinking—her outstanding sin being drunkenness—which sin Isaiah especially denounced. "A mighty and strong one," the Assyrians became God's instrument of justice when His long-suffering patience was exhausted. Samaria of "glorious beauty," became a "fading flower" through being "overcome with wine" (v14). Wine, not distilled liquor, caused Ephriam's downfall. Our own Federal government tempts—shall we say, urges —people to drink intoxicating liquor by making it easy to obtain it. In short is doing much to make us a nation of drinkers. We should learn a lesson from Ephraim.

Prophets "out of the way" through drink vs. 5-8

Isaiah here speaks against the drunken leaders of Jerusalem—Judah "residue of his people" (v5). Judah falls into worse excesses than Ephraim, even the religious leaders (v7) "priests and prophets" were "swallowed up of wine." No community can well hope to rise higher than its religious leaders. A very loathesome picture is given in v. 8. Judah went out of her way through drink and followed Ephraim into captivity. Will America heed the warning?

Nuggets of Truth

Christianity and drink simply WILL NOT GO TOGETHER.

Wine crowded out righteousness in Ephraim—its nature has not changed.

Christians must consider the effect of their drinking upon others. There is no escaping this responsibility.

When wine enters the door, discretion flies out of the window.

Liquor plays no favorites, it will enslave all. Total abstinence is the only safe course.

Sermon Sketch

J. B. Epp

STEPS OF EXPERIENCE IN A BELIEVER'S LIFE

Phil. 3:9-11

A PRELIMINARY STEP: Before building a house, it is necessary to prepare the place where the house is to be built: old rubbish must be removed, old ruins leveled down. So also Paul in the first part of the chapter, shows us things that he had to get out of the way, in order that he might SEE CHRIST, *whom to see in faith is life eternal.* It was "the righteousness which is the law" that stood in the way, and the Jewish religion, generally, which hindered him from grasping the simple Truth as it is in Christ Jesus. With many of us it is, perhaps, the church ceremonials: joining the church, with all that it involves; living a good moral life, etc.

THE FIRST STEP FORWARD: This is, *"to be found in Him"* (v.9), or *"to know Him"* (v.10) *as the only Savior of mankind, and to have experienced Him as our personal Savior;* this is the redeeming experience. Not know Him only from hearing of Him, as very many knew Christ on earth (the devils even knew Him), or have Him as an example merely, but have a living experience in our hearts!

THE SECOND STEP, or EXPERIENCE: according to this passage, *is to know in a living way, "the power of His resurrection."* We are *"risen with Him"* by faith, into *a resurrection life,* into *a newness of life," "dead to sin, dead to self, dead to the world,"* etc. This is our practical holiness! Holiness means, in the first place, separation, and it also means full consecration to a life of service for Him, and for *Him* only. It further means a growing in holiness—ever more like Him: until we shall see Him fully as He is, and *then* be perfectly like Him (1 John 3:2).

Having been fully consecrated to Him, we *then* are ready—and not before—for the next step.

THE THIRD STEP, or ATTAINMENT: to know something of *"the fellowship of His suffering,"* "suffering of Christ." Read Col. 1:24, which speaks not of the sufferings for the *sin* of the world (that "cup" he had to drink alone); but it speaks of "suffering for YOU" His body, for whose sins Christ had suffered and died already. Paul here speaks of the suffering in connection with the *"perfection of the body of Christ."* In Paul's *"labors in the Gospel,"* there he experienced his great suffering, *"even unto death."* A German translation of Col. 1:24 reads *"suffering IN Christ,"* which is not literally but biblically correct; therefore *only such who are already IN HIM can be "partakers of his sufferings."* We are called to be fellow-sufferers with Him, I John 3:16.

THE FOURTH AND FINAL STEP: In connection with this (v.11) I shall raise a few questions, in order to cause deeper study on the part of the reader:

1. Is this the so-called "general" resurrection? Or the resurrection spoken of in a general way? It is expected that eventually everybody will be resurrected some day; and there is no choice in the matter?

Note: This passage is more correctly translated by *"out-* resurrection," i. e. a resurrection "from among" the dead. See Rev. 20:4-6.

2. If this refers to the *"first"* resurrection, is it altogether unconditional on the part of man? What about the phrase, *"if by any means I might attain,* etc?" (v. 11). Does not Paul here indicate that he must earnestly strive towards a high goal? See Luke 20:35, which speaks of *worthiness* also. Note also the words in the following, vv. 12, 13, 14 in our chapter: "following after," "reaching forth," "pressing forward."

3. Does this indicate a "partial rapture", so-called? In Rom. 8:17, is not *"entering into Glory"* conditioned by *"suffering with Him?"* This seems to be the same condition that we have in vv. 10 and 11.

These questions are being asked *not* for the purpose of opening up a controversy, but *only* to stimulate "searching the Scriptures" and for helping one another towards a better understanding of some deeper things.

That we have a serious matter before us here, of that there is no doubt.

Retreats in the Northern District

At Henderson, Nebr., Aug. 12-13; Mountain Lake, Minn., Aug. 16-17; Freeman, S. D., Aug. 19-20; Alsen, N. D., Aug. 23-24; Bloomfield, Mont., Aug. 26-27. *Morning Session:* 9:00 to 9:30, Devotion; 9:30-10:30, Bible Study; 10:40-11:40, Discussion of topics. *Afternoon:* 2 to 3, Practical Topics in Christian Life and Faith; 3-4, the leaders alternating. *Evening:* Inspirational address.—Themes suggested: DR. A. WARKENTIN: Mennonite Principles, Non-comformity, Non-resistance, the Oath or Affirmation.—Chastity, the Christ life, Companionship, Communism, Fascism.—DR. ARNOLD SCHULTZ: Prayer, its importance, its meaning; practical Christianity, What are we to do, wherein shall we be different. *Missions:* A Christian and his money, talents, etc., How shall a Christian choose his vocation?

Christopher Dock--Mennonite Educator

C. H. Smith

Professor of History, Bluffton College

The Mennonite schoolmaster, Christopher Dock, who because he was found dead one evening after school hours beside his desk in the attitude of prayer, was called the "Pious Schoolmaster of the Skippack" by one of his admirers, was the most noted of all the early pioneer school teachers of colonial Pennsylvania.

Not much is known of the early life of Dock except that in 1714 at an early age he migrated with his father from somewhere in southern Germany to southeastern Pennslyvania, and soon afterwards alternated the calling of schoolteacher with that of farming among the Mennonite country folk of Montgomery county. The last thirty years of his life were spent entirely as teacher, for the most part in two communities, Salford and Skippack. So successful was he in his chosen work that he was invited by Christopher Sauer, the well known Germantown printer, to commit his methods to print for the benefit of his fellow teachers. Dock wrote the treatise, but modestly requested that its publication be deferred until after his death, lest he might be charged with the desire to win the praises of men. And so it was not until 1770, twenty years after the pamphlet had been written, after both the writer and the pioneer printer had been gathered to their fathers, that it appeared in print on the press of Christopher Sauer Jr., who had inherited the famous Sauer printing establishment and who had at one time been a pupil of Docks, under the title of "SCHULORDNUNG".

The *Schulordnung* is not an abstract discussion of the fine spun theories of educational philosophy, but rather a practical treatise on how to interest the children, how to inculcate within them a love of God and respect for their fellow men. Dock knew nothing about psychology and pedagogy under those names, but he did know a good deal about practical human nature; he had a deep love for the children under his care, and was endowed with an unusual amount of common sense—qualities perhaps still the most fundamental in the modern successful teacher of today. The pamphlet contains many a suggestion on the practical art of teaching school that could still be used to advantage by many of the graduates of our highly specialized training schools.

The treatise consists largely of answers to questions which the elder Sauer had proposed regarding Dock's methods. To the question, how he receives his children and how he maintains discipline in the school he replies, he meets the children with a friendly handshake, and asks them whether they will be obedient children. Together with much that is today obsolete, of course, Dock introduced much that is recognized as sound in theory and practise. He believed in rewarding diligence and industry, and in securing the cooperation of the parents in encouraging the children to learn, although the type of parental help was not quite like that advocated by modern Parent-Teachers associations. As soon as the child had reached the Ab stage in his career, the father owed it a penny, and the mother had to boil it two eggs. Very little time evidently was given for play during the day. Idleness was still regarded as the Devils most fruitful workshop. There seemingly was no definitely appointed time for opening. As the children straggled in, after the teacher had first satisfied himself that all had been washed and combed, those present would read from the New Testament for the first exercise; and after all had arrived the work of the day was begun with a song and the Lords prayer, all kneeling for the prayer. One hour was given for dinner; but since children were likely to misuse this time, according to Dock, the school master read to them from the Old Testament. Most of the sparetime devoted by the school boys of today to baseball and prisoner's base was spent in reading or in listening to the reading of the Bible by the Mennonite boys of two hundred years ago. There are perhaps few teachers of the present who would recommend this practise in its entirety.

Dock also believed in appealing to the pride of his children as an incentive to good work. The poorest reader in the New Testament class, which was the advanced reading class, had to go the foot of the bench. The last one was always designated as a "lazy" pupil. In the elementary classes the child that learned its lessons well received a cipher on the hand marked with chalk. When one had three mistakes all the rest cried out "faul" (lazy). "This," the schoolmaster says, "does more to make them study than a continual dread of the rod." If the child that had failed did not correct its mistakes before the close of the day, the other children might carry the word "faul" home with them. If on the other hand the child corrected its mistakes the word "fleissig" (industrious) was called out by all.

In his methods of discipline Dock was perhaps typical of all colonial school masters, but yet he understood human nature well enough to know that each case needed separate treatment, and that the rod had decided limitations as a corrective for all the faults of the children under his care. "A slap of the hand" he says, "and the birch rod may keep wickedness from manifesting itself, but it can not change the heart." Speaking of the prevailing bad habits among the children of the day among which he includes swearing and cursing, a vice usually contracted from some older person; lying, "an old time sin since Adam"; stealing, pride and quarreling, and the best method of dealing with them Dock says:

"Concerning the means to prevent these evil growths from getting the upper hand, I see clearly that it is not in the power of man to destroy the root in the ground. God alone through the strength of His Holy Spirit must give His blessing. Still it is the duty of the preacher and elders, and parents, as well as the school masters, first to themselves and neighbors and fellow men, and to the young, to work as much as they are able through God's mercy, not only to make this stained coat hateful, but that it may be taken off."

The last question discussed in the *Schulordnung* is the important one, how to secure the love and respect of the children for their teacher. Here again Dock shows himself the born teacher. "I have a great love for the children," he says, "a grace from God, otherwise it would be a great burden to be among the pupils."

Among other commendable innovations introduced by this pioneer schoolmaster into his schools were the use of the blackboard, and the practise of letter writing between the children of different schools.

The religious tone of this as of all rural schools of the time in Pennyslvania was high. The Testaments, Old and New, were used as texts, and were made the basis for both the reading and writing classes. Although Dock was a Mennonite, and taught in Mennonite meeting houses, yet he had pupils from other denominations. Even though he may not have stressed catechisms and creeds, yet as seen his teaching was decidedly religious. He read to his pupils from the Bible, sang religious songs, opened each day with prayer, made lists of questions and answers from the Scriptures wherein they were taught the "fear of God"; and each evening, the school roll before him, he prayed that his injustice or neglect of anyone be forgiven; that on the morrow he might do the best for each and all. And so it seems quite fitting that, failing to return home one evening from the school room, his friends should find him on his knees, back of his desk, dead; having given his last thoughts no doubt to his beloved pupils, and praying was his custom that he might be true to his calling and realize more fully his obligations to those placed in his charge.

In addition to his work as a teacher Christopher Dock composed many devotional songs for children some of which are still in use; and he also wrote "One Hundred Rules of Conduct for Children" in which he describes minutely what should be the behavior of children in all hours of the day, under every circumstance—in the morning, at rising, at bedtime, at the table, in church and on the street. These rules are addressed to his pupils, and no doubt furnished the basis for a course in good manners in his schools, a course that might be given with profit in many of our schools of today.

The *Schulordnung* was put through a second edition the same year as its original publication. A third edition was printed in 1861 by Bishop Jacob Nold of Columbiana, Ohio. It was perhaps only among antiquarians. It is of some historical significence, however, since it is perhaps the oldest treatise of which we have any record on the art of teaching in our country. Today no history of early education in America is complete without some reference at least to the work of Christopher Dock, the "Pious Schoolmaster of the Skippack."

Golden Jubilee Festival

Henderson, Nebraska, a thriving Mennonite village and community, is planning to celebrate *Pioneer's Home Coming* August 19 and 20. A *Historical Marker,* erected at the site where the immigrant house once stood will be unvailed. A large historical parade depicting the phenomenal developments of the life of the people that have taken place since the arrival of the first settlers, a pageant entitled THE COMING OF OUR FATHERS, directed by H. R. Epp, musical concerts and addresses by prominent speakers are some of the features of this *Golden Jubilee Festival.*

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

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What Shall Be The Christian Attitude On Strikes?

Brief analysis of trade-unionism

The trade-union movement began in Great Britain in the 19th century. At first it was legislated against by Parliament because it threatened the profits of the business class. When the steam-driven machine was introduced, and the workers ceased to work with their own tools, the new machine form of industry made the worker a part of the machine. With his own hand tools he could no longer compete with the machine, and he had no alternative but to sell his labor to the owner of the machine. The worker's ownership of his tools had given rise to the guild; the worker's loss of his tools gave rise to the trade-union. The trade-union movement became necessary when labor became a commodity.

Had it not been for trade-unionism the workers today, probably, would be laboring fourteen hours a day, women and children would be found in industry in greater numbers than now, the workers would be receiving wages just sufficient to maintain an animal existence, and the wealth of the owning class would have accumulated to an amount to stagger imagination. On the one hand would exist a great class of workers denied schooling and the common decencies of life; on the other, a great class of owners of property, greater and wealthier than the present owning class, and supporting arrays of police and soldiers "to maintain order." Labor without organization works in peonage. It was out of that condition that unionism lifted the world. There was no other effective force at work to save labor from degradation.

We have to thank trade-unionism for saving humanity from slavery. The world owes a debt of gratitude to those pioneers who advocated organization among workmen. Brave men with vision broke the laws of their country and advocated unionism, and sometimes they were bold enough to go out on strike. They went to prison. They were deported to the penal colonies. They died like dogs in the filthy vessels that bore them overseas. England persecuted and deported an army of the best men in the kingdom. This "criminal class," that was sent to Australia and New Zealand to get them out of the way because they were "dangerous agitators," soon built up a civilization in those distant islands which has astonished the world. Trade-unionism has ever been a powerful and civilizing influence.

Labor needs the right to organize. The "anti-union" campaign which is promoted by the great financial groups is a dangerously reactionary enterprise. Abolition of joint bargaining, carried to its conclusion, would deny labor the right of collective agreement and place the lone working man, woman, and child at the mercy of the aggregations of organized employers owning the means of subsistence.

The cooperative movement is naturally close to the trade-union movement. When the workers by bitter struggle secured the right to organize and then by bitter struggle again won the right to strike, they made a significant discovery. After the state had been compelled to permit these two steps, some workers observed that the problem of labor still was not solved. Although the employer at first resisted paying increase of wages or granting shorter hours or making any concession to the workers, still, when the concession was made, the workers found that the employer did not pay for it. He added the increased cost of producing the commodity to the selling price, and passed it along to be paid by the consumers. And since most of the consumers are working people, it was the workers themselves who paid much of the increase in their wages. In the early part of the nineteenth century, when the working people realized this fact, the modern cooperative movement was born.

We have seen that trade-unionism was incomplete without organization at the point of consumption to supplement organization at the point of production. So while the trade-union movement was established to secure for the worker the best returns for his labor, the cooperative movement was established to secure for the worker the best returns for the fruits of his labor. The first gives the worker more means with which to purchase, and the second gives him more purchasing power with his means. The two movements are complementary. — James P. Warbasse, *Cooperative Democracy*. Reviewed by M. K. F.

* * *

THE DIGNITY OF WORK

C. E. Topic for September 5
(Consecration Meeting)

Reading and Meditation

M., Aug. 30. The law of labor. Exodus 20:9-11
T., Aug. 31. Wealth by labor vs. cunning. Prov. 13:11
W., Sept. 1. Work vs. talk. Prov. 14:23-24
T., Sept. 2. Egypt's labor troubles. Exod. 5:1-9
F., Sept. 3. Roots of labor war. Jas. 5:1-6
S., Sept. 4. Oppression breeds revolt. Exod. 5:10-19

S., Sept. 5. The dignity of honest work. I Cor. 3:13-14; Eph. 4:28; 2 Thess. 3:10-13

Problems and Projects

1. Read the article in this issue, "The Christian's Attitude Toward Strikes," and see what hints it holds as to the basic causes of labor unrest in our country.

2. "We have too many people who live without working, and we have altogether too many who work without living." Can these two classes of people live together side by side in the same community permanently in abiding peace? What are the implications of this statement for a Mennonite people gradually changing from an agricultural to an industrial group, as they are in some areas?

3. If honest work is dignified, what is the meaning of such expressions as "the rights of labor," or "the rights of the laboring classes"?

4. What are the rights and duties of (a) the employer; (b) the employee, in modern economic life?

5. What basic principles of right living with respect to economic relationships did the Mennonites in pre-war Russia fail to observe?

6. In what respects were the Israelites, laboring in the brick kilns of Egypt, like or unlike, modern labor groups seeking to escape the oppression of a conscienceless industry?

7. What are the basic Christian attitudes of a worthy workman, regardless of the type of work in which he is engaged?

INTERMEDIATE DEPARTMENT

BROTHERS AT WORK

Intermediate C. E. Topic for Sept. 5, 1937

For Daily Meditation

Aug. 30. Honest labor. 2 Thess. 3:7-12
Aug. 31. The first labor strike. Ex. 5:1-9
Sept. 1. A crafts' union starts a riot. Acts 19:23-29
Sept. 2. Conscientious workers. Col. 3:22-25
Sept. 3. Oppressors of the poor. Jas. 5:1-6
Sept. 4. Faithful workers. Matt. 25:14-30
Sept. 5. Topic—*Brothers at work.* Gen. 4:9-10; 1 John 4:20-21

Something to add Interest

1. Because we usually know the condition of labor only in the particular place where we live, it will add interest and value of your discussion to make a special study of workers in many different occupations. Assign to different members the task of reporting on the work in the following industries: fishing, mining, lumber mills, factories of different kinds, railroads, cattle ranges, farming, etc. The following outline could be used: Find out as much as you can about the workers in (one of the industries). 1. Conditions of environment. 2. Hours of work. 3. Compensation. 4. Hardships. 5. Opportunities for service to mankind.

2. Interviewing successful workers. It will be enlightening and inspiring to the young people to interview a number of successful workers in different vocations in your community. Let them ask: 1. How many years were spent in preparation for the work. 2. How many hours of actual work are put on the job daily. 3. How much time is spent in advancement in the field of service.

Suggested Songs:

"To the Work", "Ready to Serve", "Here Am I, Send Me"

Your Worship Service

"Jesus Calls Us", sung or played
Scripture reading: Col. 3:22-25
"My Master Was A Worker," sung or read
Prayer by the leader
"O Master Let Me Walk With Thee," Stanzas 1,3,4
Offering: "Freely ye have received, freely give."

The Leaders Part

As you study this topic form a definite purpose in your mind for this meeting which the study of this topic can accomplish for this group. Strive so to plan and direct the meeting that it shall be achieved. Use the scripture passages Gen. 4:9-10 and I John 4:20-21 to bring out the wrong and right attitude toward our fellow workers. Give illustrations of both types.

Questions You Will Want to Answer

1. What are some motives for work? Do you consider them all worthy? Why not?

2. Some people work for money. How does it interfere with the best work in teaching, for example? What should be our motive in wanting to get money?

3. Some people strive to attain perfection? When is this a worthy motive?

4. When is it right to work to attain power? Illustrate with a school election.

5. Someone has said, "Work was never popular until Christ came." He said "My Father worketh hitherto, and I work." How did Jesus make work popular?

6. What is the Christian way to divide work in the home? Should it be equal? Give reasons for your answer.

7. When does work become drudgery? How can you keep it from becoming so, dishwashing for example?

8. Is there any work that a Christian cannot do? How can work be made worship?

THANK GOD FOR WORK

Thank God for work
That makes the muscles tire
Is dimmed in sleep—
Till life's devouring fire
Rejuvenating hours
That recreate our powers,
Our visions keep.

Thank God for work!
For will to do our share,
For strength our load to bear
With steady heart,
For sight to sight to see the need
Of swift and helping deed
To do our part.

Thank God for work!
To know there's something done,
To know there's something won
By our own might.
Joy of accomplishment
Man-earned and heaven-sent
Be this our right.

A. G. Gulp

JUNIOR CORNER

TO THE LEADER

For many of you September means a new beginning in your endeavor work. Perhaps, in these closing days of August you are making a rough picture of the new year's work. I wish we might have each leader's picture in the rough. It would be a help to the rest of us. Now is a splendid time to check up and work. What have we done in the past? What are our weak points? Where have we failed completely? What do we want to accomplish? What shall our objectives be?

Each meeting will have its own purpose, but over the whole year's work are there specific aims we wish to reach? The following seem to me of vital importance:

1. That we "let the word of Christ *dwell* richly." Col. 3:16.

2. That we lead the individual heart to the Way, the Truth, the Life. John 14:6.

3. That we teach the principles of our faith. I Peter 3:15.

4. That we develop attitudes of love, devotion and sacrifice toward all phases of our conference work.

5. That we lead each child to feel his personal responsibility in the work of the Church by making him a contributor in some way or other, to our mission work.

6. That we lead the Junior to become a reader of his portion of our conference publications. (Junior Messenger, Mennonite, News and Notes.)

It is with these objectives in view that the new term's program suggestions will be submitted.

* * *

GENERAL OUTLINE FOR SEPTEMBER

September 5: Looking unto Jesus
September 12: Looking unto Jesus the Saviour of the World
September 19: Looking unto Jesus the Lamb of God
September 26: Looking unto Jesus the Coming One

Verse for the month: Verily, verily, I say unto you, he that believeth on me hath everlasting life. John 6:47.

Song for the month: I Will Sing the Wondrous Story. Verses 1, 2, 5

Program Suggestions for September 5, 1937

(Specially prepared for those who have not had endeavor meetings through the summer)

Registration. This always takes time. The meeting could be announced fifteen minutes earlier to care for this. What will your registration be? There are still a few weeks left to go about quietly, to put your hand on a junior here and a junior there. Invite them to come. Tell them why they should. Perhaps a heart to heart talk with the parents would win another junior for your group.

The Aim for the evening is to unite a group of juniors; to lead them to see the value of endeavor work, the help that it can be in their lives and others; to present to the group definite aims for the year; to discuss with them a specific mission project, and to lead them to understand that "all good and perfect gifts come from above." The blessing of the year will depend upon our coming to Him, our asking of Him, our receiving, and our obedience. This is a difficult aim to carry out in one hour's time. It will take much careful and prayerful preparation

Opening Service in song, scripture and prayer.

1. Song service
2. Scripture: John 15:4,5,7,10,11,12
3. Thoughts on the scripture read by a junior speaking on: "How Jesus shows His love in these verses"
4. Prayer of thanksgiving for such love
5. Sing in unison song of the month:

"I will sing the wondrous story
Of the Christ who died for me"

Before the singing, read verses 1,2,5 with the group. Teach them to love the song

Leaders' minutes
1. Discuss the value of endeavor work
2. Reveal the aims for the year. Have them ready on a blackboard
3. Discuss the mission project
4. Announce business meeting
5. Lead to the speaker's thought, the need of divine guidance and presence

Heart-talks by guest: "Looking unto Jesus." Use Hebrews 12:12: Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith.

Verse of the month: read from the blackboard and repeat in unison

Closing song: "I need Thee Every Hour", and prayer

To The Junior

Matthew 6:19-34

Far away on the hillside
Where once the Savior walked,
Where the wavelets murmured softly
As He daily healed and talked.

There half-hid in the grasses,
As though listening to the tide,
In purest raiment glistening,
Grew the lilies side by side.

When Jesus saw the blossoms
He smiled, and pointing, said,
"See, He who clothes the lilies
Counts the hairs upon your head.

"Naught can equal them in beauty
Though they toil not, neither spin.
Yet kings in all their glory
No greater praise could win.

"Let not your heart be troubled;
Your burdens cast on Me;
If in truth you are my servants,
The truth shall make you free."

Be ye white as are the lilies,
Be ye pure as is the snow,
Cleansed in Calvary's fountain
Which for the world doth flow.

Amy E. Enns

A New Book on
WAR PEACE AMITY

* * *

WAR PEACE AMITY, by REV. H. P. KREHBIEL,

Of books that treat of the curse of war and the need of its abolition and of the need for peace there is no end. Some of these naturally venture to suggest ways and means by which peace may be brought about and war made impossible. But many of us have been looking for a treatise that would go to the root of this war-peace problem and show us that the peace to be aspired to cannot be a man-made peace, but it must be a peace such as God intended as the only cure for man's ills. Such a book has recently come off the press with the title and by the author given above.

The book consists of six parts:

In PART I, the author shows that man is by nature selfish, combative, rebellious; that his trail through history has been bloody, and that he has invented many reasons to justify war.

In PART II, he depicts the dawn of peace, the religious peace movement through the early centuries to the time of Jesus, the far-reaching meaning of Christ's teaching of peace, including the love life of the early Christians.

In PART III, he pictures the conflict between light and darkness, how Christianity as the handmaid of the state-church expanded while peace was eclipsed and Christ's cause was shackled.

In PART IV, he recounts the struggle between Church and State, in which the Church, with only partial success, attempted to effect her separation from the State.

In PART V, he shows the progress toward peace and particularly the Christian peace movement in recent times.

In PART VI, the portion on ANITY, he brings out the real purrpose of his book, that man-made peace will not avail, that Christ must come before Caesar, and that it is only as Christians the world over will follow Jesus Christ, the Prince of Peace, and go with him all the way, by keeping all his commandments, that peace on earth will be increasingly realized.

The book is well made. It is printed in large, clear type, on good quality white paper, durably bound in brown cloth, and contains 350 pages.

The book is invaluable for:

1. Individual reading and meditation. Every earnest minded Christian and lover of peace should read it.

2. Reading in the family, at the fireside, with the children and young people taking part in it.

3. Study in C. E. and Y. P. societies, teacher training classes, peace groups and organizations.

The price for single copies is $2.00. Ordered in lots of a dozen or more, considerable reduction will be allowed.

Send orders to:

The Mennonite Book Concern, Berne, Indiana,
the general distributor for our General Conference

CORRESPONDENCE

SECOND CHURCH, BEATRICE, NEBR.

Dear Mennonite:

It gives great pleasure to write a few lines about our community in Beatrice, Nebr. The Lord has blessed us in different ways, we have heard many messages, also Sunday School lessons from Sunday to Sunday, and we hope that the Holy Spirit has reached many souls, who will keep us from temptations and world living, that we all may follow closer and closer our Lord and Master, who is the best friend we have.

We had the privilege to listen to the Bethel College Choir about two weeks ago, which has touched our hearts very much and we hope that many will be blessed by their wonderful and forceful old-fashioned songs. This year the Lord has blessed us in giving a bountiful harvest, and if we get a few more showers we hope to get some corn, which we have not received for three years. The Lord has been so good to us, that we are not worthy of it.

Our Pastor, M. Horsch, has been called by the Mission Board to the Hopi Indian Station in Arizona, and our prayer is that the Holy Spirit will work in many hearts for their own salvation and for the glory of God. We should all give thanks to the Savior of the world for the suffering on the cross and should always look up to Him who wants to lead us through our life until He calls us home. May the Lord help us to our eternal reward!

In love and friendship, John Wiebe.

* * *

FIRST MENNONITE CHURCH, LIMA, OHIO

We have had a very busy spring and summer. We began the season with three nights of pre-Easter services which ended on Friday, March 26, with a baptismal service and the reception of new members. Two couples were received into the church.—Consecration of infants was held on Mother's Day during the morning service. Two infants were consecrated to the Lord.

The Young Ladies Chorus from the First Mennonite Church of Berne, Ind., was with us on the evening of June 6. They rendered a most enjoyable program of hymns.

From June 7 to 11 inclusive our church had charge of the morning devotions over Station WBLY in Lima. Although it was a new experience for us, with the help of the Lord we were able to do it.

Following that we held Daily Vacation Bible School in the mornings for two weeks. Mrs. Ruhl Bixel was the supervisor. The enrollment of 103 was divided into six classes. After the final session, the children went on a picnic. A program was given for the parents and friends at which time the boys and girls gave portions of the stories, chapters, and Bible verses they had learned in the morning sessions.

Mrs. S. K. Mosiman, wife of Dr. S. K. Mosiman of Bluffton, Ohio, was a very interesting speaker at the June meeting of the Ladies' Missionary Society. The meeting was held on Sunday evening, June 13, so that everyone might hear Mrs. Mosiman.—The Ladies' Missionary Society also held a picnic on July 7 for all the members of the church.

On July 18 Miss Irma Schneck, a returned missionary from Ethiopia, was with us in our services both morning and evening. She gave us a splendid message in the morning and showed stereopticon slides in the evening. At the present time we are raising money to plaster the church. About $200 is needed. Along with that the church is carrying on the regular program and radiating a spiritual atmosphere in the community.

Pauline Sprunger, Corr.

DEATHS

KINSINGER—*Miss Lisetta H. Kinsinger,* born Jan. 15, 1865, died July 28, 1937. A loyal and faithful member of the Mennonite Church of Trenton, Ohio, where she will be greatly missed. A busy and useful life ended very suddenly with a heart attack. Her friends knew that she was not well, however, none expected her death, which came as a shock to the entire community. Miss Kinsinger lived an outstanding Christian life, and the blessed influence of her Christian character is a wonderful heritage to all who were privileged to know her.

Funeral services were held from the Funeral Home at Hamilton, Ohio, on Friday, July 30, 1937. Burial was made in Mennonite Cemetery at Trenton, Ohio.

Rev. J. E. Amstutz officiated, basing his remarks on "Be thou faithful unto death, and I will give thee a crown of life."

"Weep not that her toil is over,
Weep not that her race is run,
God grant we may rest as sweetly
When, like hers, our work is done."

BERNARD THEODORE REIMER was born at Marion, Marion County, Kansas, December 4th, 1903; was reared at the same place. Later he moved with his parents to Oklahoma, where he received most of his common school education. His high school, college and university education he received in Los Angeles. He specialized in the study of Law, almost completing his course, earning his way through 8 years of study.

At the age of 19 he was baptized upon confession of his faith in his Savior Jesus Christ and united with the Mennonite Church at Inola, Oklahoma. He has reached the age of 33 years, 7 months and 22 days.

Almighty God hath determined the time before appointed, and the bounds of man's habitation, so we feel comforted, though our dear son and brother BERNARD has found his sudden death by drowning in the Pacific Ocean, when bathing at 4 P. M. on Monday the 26th day of July, 1937, not realizing the danger of the riptide prevalent at that place. Although several of his chums were with him, when he called for help they were not able to give it to him.

Our hearts are deeply saddened by his sudden death, but our hope is to meet with him in Glory. His last words, when he was home about 2 months ago were: "Do not worry about me, for I am ready if the Lord should suddenly call me.

Funeral services were held on August 2nd in the First Mennonite Church, Reedley, Calif., conducted by Rev. H. J. Krehbiel, who spoke on John 13:7, and Dr. J. H. Langenwalter, who spoke on Isaiah 55:1-6.

—The Reimer Family

MRS. ANNA KILE.—Anna Allen was born August 6, 1851, twice married, the first time Mr. Bealer, the second time to Israel H. Kile, was formerly a member of the Lutheran church. Then through her second marriage she became a member of the Deep Run Mennonite Church. She died on June 26, 1937, aged 85 years, 10 months, 20 days. Funeral services were held at the Sellersville Lutheran church on the 30th. Her pastor, A. M. Fretz, was assisted by Rev. Weidlich of the local church.

MRS. ANNA GEBHART.—*Anna Alleman* was born at Bern, Switzerland, May 15, 1867. She left her native land and came to the United States when she was 16 years of age. Twenty-five years of her stay in this country were spent at Reedley.

Her married life was blest with two children who remain to mourn her sudden passing following a heart attack on July 22, 1937. She also leaves two grandchildren.

Mrs. Gebhart reached the age of 70 years, 2 months and 7 days. The later years of her life were spent at the home of her daughter, Mrs. Grant Gregg.

The deceased also leaves three sisters living in the central States.

Mrs. Gebhart was a member of the First Mennonite Church of Reedley among whose membership she leaves a number of friends.

Funeral services were held on July 24 in the First Mennonite Church, Reedley, Calif., conducted by Dr. J. H. Langenwalter. "I cannot feel that thou art far since near at hand the angels are."

MRS. HENRY KINTZI.—*Maria Ewy* was born October 21, 1867, in Galicia. She left her native land and came to Minnesota when she was 14 years of age.

On April 2, 1888, she was married to Henry Kintzi. Ten children were born of this union, 6 of whom preceded their mother in death. In 1909 the family moved to California to establish their home. Mr. Kintzi passed away March 19, 1922.

Two sons and two daughters remain. They are Werner and William of Reedley, Mrs. Tillie Huebner of Ten Mile, Oregon, and Mrs. Louise Clithero of Bakersfield. There also remain seven grandchildren.

Mrs. Kintzi passed away July 21, 1937, having reached the ago of 69 years and 9 months. She was called upon to suffer much during her less than three score years and ten. The reason for all this lies beyond our judgment, but the manner in which she bore these trials leaves a deep impression.

The deceased was a member of the First Mennonite Church of Reedley for many years, during which she made a number of friends both within and without the church.

Funeral services were held on July 24 at the First Mennonite Church, Reedley Calif., conducted by Dr. J. H. Langenwalter.

"With silence only as their benediction God's Angels
come,
Where, in the shadow of a great affliction, the soul
sits dumb!"

Foreign Mission Receipts for July

Part D. C. Schmidt Legacy	$2138.06
Second S. S., Beatrice, Nebr.	130.00
First Menn. S. S., Mt. Lake, Minn.	44.00
Eden C. E. Soc., Moundridge, Kansas	28.21
New Hopedale Church, Ringwood, Okla.	6.92
First Menn. Church, Mt. Lake, Minn.	104.78
Bethesda Church, Henderson, Nebr.	148.92
First Menn. Church, Upland, Calif.	58.06
Bethel College Church, Newton, Kansas	39.60
Nenn. Church, Wadsworth, Ohio	30.00
Bethesda C. E. Society., Henderson, Nebr.	30.00
Sister Helena Entz, Newton, Kansas	20.00
Garden C. E. Soc., Moundridge, Kansas	15.15
Menn. S. S., Hutchinson, Kansas	12.50
Tabor Church, Goessel, Kansas	83.52
Zion Church, Elbing, Kansas	405.31
Swiss Church, Whitewater, Kansas	84.15
First Menn. C. E. Soc., Newton, Kansas	25.00
Hebron Church, Buhler, Kansas	22.03
Anna Schmidt, Whitewater, Kansas	20.00
Friedenstal Church, Tampa, Kansas	15.41
Friends, Newton, Kansas	5.00
Eden S. S., Moundridge, Kansas	354.07
Bethel Church, Mt. Lake, Minn.	318.31
Bergfeld Church, Mt. Lake and Delft, Minn.	108.55
Children's Program, Mt. Lake, Delft, Minn.	35.85
S. S., Delft, Minn.	42.57
West Zion Church, Moundridge, Kansas	113.00
Menn. Church, Pratum, Oregon	37.58
Grace Vhurch, Lansdale, Pa.	37.58
Adult C. E. Soc., Upland, Calif.	30.00
Garden Twp. Church, Moundridge, Kansas	28.50
First Menn. Church, Geary, Okla.	10.65
H. R. Schroeder, Goessel, Kansas	10.00
Friend, Silverton, Oregon	5.00
First Menn. Church, Berne, Ind.	368.73
Men's Chorus, Berne, Ind.	41.04
Young Men's Chorus, Berne, Ind.	20.00
Christian Church, Moundridge, Kansas	119.30
Eicher Emmanuel Church, Noble, Iowa	47.90
A. M. Church, Milford, Nebr.	40.00
First Menn Church, Philadelphia, Pa.	28.42
San Marcos Church, Paso Robles, Calif.	19.34
Eden Church, Inola, Okla.	18.06
Friend, Beatrice, Nebr.	10.00
First Menn. S. S., Lima, Ohio	3.29
P. D. Dirks, Burrton, Kansas	10.00
Gerhard A. Regier Legacy, Elbing, Kansas	6000.00
Zion Church, Souderton, Pa.	100.00
Emmaus C. E. Soc., Whitewater, Kansas	38.40
Bethany Church, Kingman, Kansas	35.00
S. S., Vineland, Ontario	23.62
Gnadenberg Church, Whitewater, Kansas	22.85
Zoar Church, Goltry, Okla.	15.44

Eden C. E. Soc., Moundridge, Kansas	11.22
Salem Church, Munich, North Dakota	11.07
Sichar Church, Cordell, Okla.	7.67
Menn. Church, Butterfield, Minn.	60.39
Mr. and Mrs. Jacob J. Graber, Pretty Prairie, Kansas	30.00
First Menn. S. S., Reedley, Calif.	25.00
Menn. Church, Burrton, Kansas	6.52
Mrs. Jno. P. Schmidt, Canton, Kansas	5.00
Mrs. Aganetha Schroeder, Goessel, Kansas	100.00
Mrs. John Landis, Perry, Okla.	50.00
Marie Lohrenz, Mt. Lake, Minn.	10.00
C. E. Soc., Rosthern, Sask.	20.00
Zion Church, Donnellson, Iowa	100.00
Hoffnungsau Church, Buhler, Kansas, adults	90.28
Hoffnungsau Ch., Buhler, Kans., children	26.70
Grace S. S., Lansdale, Pa.	50.00
Bethany Church, Quakertown, Pa.	10.00
Group, Vancouver, B. C.	2.95
S. S., Fortuna, Mo.	2.01
S. S., Whitewater, Man.	9.00
North Star Sew Soc., Drake, Sask.	32.05
Scudder, Ontario	15.00
Saskatoon Branch of Rosenort Church, Saskatoon, Sask.	5.00
North Star C. S. Soc., Drake, Sask.	15.00
North Star Church, Drake, Sask.	45.50
Eigenheim Church, Rosthern, Sask.	35.00
Bernard Schellenberg, Moosehorn, Sask.,	4.00
David Dalke, Morden, Man.	10.00
Herold C. E. Soc., Morden, Man.	8.55
Westheim Church, Rosemary, Alta.	49.50
Maria U. Schmidt, Hillsboro, Kansas	50.00
Christian S. S., Moundridge, Kansas	45.00
H. J. Schroeder, Goessel, Kansas	40.00
Herold Church, Cordell, Okla.	24.22
Henno Church, Lind, Wash.	16.07
H. D. Voth, Escondido, Calif.	15.00
North Kildonan S. S., Winnipeg, Man.	5.00
Bethel S. S., Langden, N. Dak.	2.00
First Menn S. S., Butterfield, Minn.	40.00
Bergtal Church, Pawnee Rock, Kansas	15.72
P. C. Goering, Moundridge, Kansas	10.00
New Hopedale Church, Ringwood, Okla.	8.48
Thru W. F. Unruh, Newton, Kansas	5.00
Friend, Nebraska	500.00
Herman A. Wiebe, Whitewater, Kansas	60.00
Linda Brown, New York	45.00
First Menn. Church, Chicago, Ill.	5.00
Menn. Church, Nappanee, Ind.	5.00
Jr. C. E. Soc., Convention, Souderton, Pa.	3.00
Intermediate C. E. Convention, Allentown, Pennsylvania	2.00
Senior C. E. Convention, Allentown, Pa.	5.00
Salem Church, Dalton, Ohio	12.00
Bethel College Church, Newton, Kansas	21.74
Bethel S. S., Lustre, Mont.	28.34
New Hopedale Church, Meno, Okla.	18.37
St. John Church, Pandora, Ohio	100.00
C. F. Claassen, Manitou, Colo.	50.00
Girls S. S. Class, First Menn. Church, Pretty Prairie, Kansas	4.61
Mr. and Mrs. P. P. Schrag, Pretty Prairie, Kansas	25.39
Menn. Church, Richey, Mont.	24.88
Menn Church, Pulaski, Iowa	10.41
Johann Epp, Whitewater, Kansas	10.00
Mr. and Mrs. Jonas D. Saner, Kingman, Kansas	3.36
Eden Church, Moundridge, Kansas,	675.00
Interest and Rents	110.00
Midland Flour Mill Stock	2000.00
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas.	856.34
Total	$17259.01

Balance in Bank, July 1, 1937		$ 681.80
Gifts for General	$16,388.41	
Gifts for Special Support	561.15	
Special	32.05	
Interest and Rent	110.00	
Pension Fund	122.40	
Sundries	45.00	17,259.01
		$17,940.81
Bills Payable		2,500.00
		$20,440.81
PAID ON ORDERS	$14,485.78	
Pt. pay't on money borrowed	1,500.00	15,985.78
Balance in Bank, Aug. 1, 1937		$ 4,455.03

Respectfully submitted

J. E. Regier, Treasurer

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE

Receipts during July

Einsiedel, E. D. Miller,	$ 9.96
Wichita, R. G. Warkentin	12.42
Second Church, Beatrice, E. G. Wiebe	20.11
Zion, Kingman, Ed. C. Voran	4.00
Zion, Kingman, J. C. Preheim	40.00
Hebron, D. B. Neufeld	27.10
Emmaus, J. A. Busenitz	57.50
Mennoville, Mrs. O. C. Wehmuller	12.61
Friedensfeld, H. B. Regier	25.00
Kidron, F. W. Koehn	5.05
Christian, H. S. Wedel	96.30

Gratefully acknowledged,

H. J. Dyck, Treas., Elbing, Kansas

« « JOTTINGS » »

Where Will The General Conference Meet?

Brother David Toews, who served as chairman of the Mennonite General Conference of Canada, writes that their Conference voted to invite the General Conference of the Mennonite Church of North America to meet next year at Saskatoon, Saskatchewan. The time for the meeting will be fixed by the officers of both conferences.

C. E. Krehbiel, Secretary, General Conference
Newton, Kansas

— ANNOUNCEMENT.—The Bruderthal congregation near Hillsboro, Kansas, plans to have a farewell service on Sunday, Aug. 29, for sister Elizabeth Goertz, who is again returning to China. All who are interested in the Lord's cause are cordially invited. The service begins at 2:00 o'clock p. m.—A. D. Ewert.

— *Rev. P. P. Wedel,* ex-president of the General Conference and pastor of the First Church of Christian, Moundridge, Kansas, is scheduled to give a series of Bible lectures at the Ebenezer Mennonite Church near Bluffton, Ohio, Aug. 22-29.

— *The Young People's Retreat* of the Western District which was held during the week of August 2 to 8 at Camp Wood, near Elmdale, Kansas, had an enrolment of 225, by far the largest on record. But while this is gratifying, it is still more so that everybody reports a very profitable and blessed time spiritually, and a pleasant time socially. Among the instructors were such persons as Rev. P. P. Wedel, Rev. J. N. Smucker, Dr. Abraham Warkentin, Rev. Walter Gering and Sister Lena Mae Smith, which accounts, in a measure, for the success of the Retreat.

— *Rev. and Mrs. John Lichti* of Medford, Okla. are, at this writing, sojourning at Geneva, Ill. From there Brother Lichti is taking treatments at the College of Drugless Physicians in Chicago, with good results. He is greatly impressed with the beauty of trees, schrubbery, lawns, and cornfields there. Before returning they will visit Mrs. Lichti's relatives and other friends at Berne, Indiana.

— *The Bethany, Freeman, D. S., Messenger:* We believe and have heard officials of other colleges make similar statements, that *Freeman Junior College* fills a definite need in our community and should reach into others—and it deserves an expression of the appreciation of the constituency! It is time for us all to *Talk Freeman College* and arouse interest. The Board of the College inaugurating a WELFARE DRIVE. This Sunday we will meet to decide as to our contribution (Bethany Church) to this drive.

— *Brother E. W. Baumgartner of Berne, Ind.,* treasurer of the Board of Publication, reports that gifts amounting to a little more than $2000.00 have been received from the churches in the United States for the Book Depository in Canada. Will the churches that had intended or promised to add their quota, but haven't done so thus far, kindly send in their gifts soon? Brother Toews hopes to get a few more hundred dollars from the churches in Canada, where they have a harvest. With this financial backing the proposed book store should soon be realized.

— *Sister Elizabeth Moser of Bluffton, Ohio,* a highly trained nurse with the Rockefeller Foundation in the American Hospital at Peiping, China, is in danger with other Americans there, and needs to be remembered in our prayers. Let us also pray for our missionaries who, after all, may not be so very far from the war zone.

— *Dr. J. E. Hartzler,* Goshen, Ohio, gave a series of Bible lectures at Hillsboro, Kansas the week of August 2-8.

— On Sunday, August 1, *Rev. S. M. Musselman* was installed as the new pastor of the Johannestal Church, near Hillsboro, Kansas. The event involved an all-day program and a reception given in honor of the new pastor and his family. During the forenoon the Reverends P. F. Unruh of Goessel, and Walter Dyck of Burrton served as speakers; in the afternoon the Reverends J. H. Epp and Arnold Funk, both of Hillsboro.

— *Rev. and Mrs. E. J. Neuenschwander* of McPherson, Kansas, so the Berne Witness of Aug. 6 reported, have gone to Berne, Ind. to be at the bedside of his mother, Mrs. C. A. Neuenschwander. While there they stay at the home of L. A. Sprunger.

— *The Daily Capital, Topeka, Kansas,* in a leading article reports that the Bethel College A Cappella Choir gave a concert at the First Congregational Church, Washington, D. C., on July 30, which was unusually well received. Hon. Arthur Capper, senior U. S. Senator from Kansas, introduced the choir. In so doing he said some very good things about Bethel College and in conclusion also "paid a high tribute to the sturdy qualities of the Kansas Mennonites than whom, he said, there are no better citizens anywhere." Congressman John Houston, from Kansas, says, "One of the proudest moments came at the close of the concert, when I had the opportunity to individually remind those in attendance that the choir was a product of my home town, Newton. The crowd was enthusiastic in its praise of the young people. All Kansans have ample justifications to be happy over this splendid musical organization." The choir, consisting of 41 people traveled in a National Trailways bus. The tour included many Mennonite communities, also cities like Chicago, Washington, D. C., Philadelphia, and New York, a distance fully 3000 miles. Under God's kind protection they all returned safely Friday, Aug. 6.

— The ECK FAMILY REUNION will be held on Sunday, August 22, 1937, at Enid, Okla. in the Government Springs Park. An all day program has been planned by the Committee, the morning starting at 10 o'clock. At 12 o'clock a community dinner will be served, followed by an afternoon of visiting. All those related to the Eck family are urged to be present. The Committee.

— The last couple of years grasshoppers played havoc with the crops in some of the midwestern states. Now it is the pestiferous crickets that are investing the same territory. And they are not content with what they find in gardens and fields. They make their inroads into every nook and corner of buildings, doing damage to clothing, fruits and vegetables found there. They are said to be coming into South Dakota in swarms. Some call them Mormon crickets. The Mormons tell this story concerning these pests: When they reached Utah and had put out a large area in wheat, these hoppers came in swarms and threatened to devour everything, with starvation seemingly staring the settlers in the face. They then went into prayer and, lo and behold! swarms of sea gulls arrived and in a short time cleaned up the insects.

The Mennonite

“Other foundation can no man lay than that is laid which is Jesus Christ.”

VOL. LII BETHEL COLLEGE, KANSAS, AUGUST 24, 1937 NO. 33

AN EFFECTIVE SERMON.—On entering college we were asked by the fatherly professor in the Greek class, “What are you young men here for?” After a few moments of silence he answered his own question thus, “To get new points of view.” This editorial may not contain *new* points of view, but it aims to present *some* points of view or characteristics that one would expect to find in a really effective sermon.—1. The effective sermon *comes from the heart and goes to the heart.* One of the most telling sermons on record was Peter’s sermon on the day of Pentecost, “for when the people heard this, they were pricked in their heart.”*—That was the first effect, but not the only one, for they said to Peter and the Apostles, “What shall we do?”* So 2. the effective sermon *arouses or leads to action* or, if not to tangible action, *it should result in determination for better living, in genuine striving for spiritual growth and perfection.* —3. A sermon to be effective *must be born of the Spirit and must be Gospel truth.* “For the Spirit which is of God—is not the words which men’s wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual.”** 4. The effective sermon *rings with conviction, spiritual discernment and understanding.* In this connection Paul says, “In the church I had rather speak five words with understanding—than ten thousand words with a tongue.”***—5. The sermon that grips most hearers’ minds *moves within a circle of which Jesus Christ is the center,* or which bears reference to Him. “And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ,”†—“for in none other is there salvation.”§—6. The language, diction, and plan of the sermon which is to be effective *must be so simple that people of all walks of life, the old and young, the learned and unlearned, can grasp its meaning and import,* and that the listener can remember and carry the main thought or gist of it away with him, to ponder it and tell it to some absent member of the family, when asked to do so. “And I, brethren, when I came unto you, came not in excellency of speech or of wisdom, but to tell you what I know of Jesus Christ.”‡—7. An effective sermon *is not lengthy.* The quintessence of hours or even days of study and prayerful meditation upon almost any text fit for a sermon can be given in twenty minutes, and in the end will very probably do more good than if spread over a considerably longer time. The great majority of the discourses of Jesus were short and pointed.

WISE ADJUSTMENT.—One of the chief obstacles in the world’s upward movement lies in the fact that so many well-meaning people are so slow, if not adverse, to adjust themselves to changes and movements that are necessary, yes, often inevitable, if the world is to be made better and human life richer and happier. We need only to recall the jolts that the introduction of the Sunday school experienced in some of our churches, or the slow headway made by four-part singing and better music generally, not even to mention the opposition to the introduction of musical instruments. Today we have fine choirs, we sing our cantatas and oratorios, we have our organs, pianos, pipe organs, we even allow our young people to lend variety to our church music with their orchestras. And haven’t we grown in grace, and favor with God and men? Isn’t our worship enriched? — In the matter of doctrine, church discipline, forms of baptism and dress, our denomination has shown a disinclination or obstinacy toward amicable adjustments that has resulted in splitting our “peace-loving” (?) Mennonite church into seventeen branches. In this connection the Apostle Paul teaches all men everywhere a great lesson. Facing, on the one side, the orthodox Jews who insisted that their pattern of becoming a Christian was the only one, while the gentiles favored a freer, less laborious way, he says, “I am become all things to all men, that I may, by all means, save some —to the Jew I am a Jew—to the weak, I became weak, that I might gain the weak.” What a beautiful Christian trait, such humble, self-forgetting, self-denying, tolerant adjustment to the differing views and inclinations of fellowmen who, above all things, needed to be saved through love and forbearance.

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*Acts 2:37; **I Cor. 2:12-13; ***I Cor. 14:19; †Acts 5:42; §Acts 4:12; ‡I Cor. 2:1-2.

FOREIGN MISSIONS
P. H. Richert, Sec.

A Review of Recent Spiritual Work

By Wu T'ing Hsin, Evangelist, Tamingfu, China

I. CHINESE NEW YEAR EVANGELISM. It has been the practice for several years that all Chinese Christians go out at this time to witness for the Lord. The Lord moved the hearts of 72 to volunteer thus to glorify God and to preach the Gospel. They realize that this work of saving souls does not only fall to Evangelists and Missionaries, but it is the duty of every church member. These 72 were divided into five groups or teams. Each day these went out in the city or country to witness: Team No. 1 went west of the city to spread the Gospel seed, Team No. 2 went to the south to preach salvation, Team No. 3, walking east of the city to publish 'this way,' (north of the city the Nazarene friends worked for the Lord), two teams witnessed for the Lord in the city. This work was carried on seven days from February 14 to 20, witnessing at 66 places. About 2,558 people listened to these messages. 1940 tracts and leaflets were given out. During this time 41 persons expressed their interest in the Gospel. This year's Week of Evangelism work was not the same as previous years. At every place the people heartily welcomed us. Although a few "being the sons of Satan" and influenced by him tried to hinder, yet did the Lord give victory to His followers. We request you, our brothers and sisters in the Lord, to pray for these 2558 listeners that they may through this witness come to the Lord and receive salvation through Him.

II. TENT WORK IN THE CITY. Our China Mission has done tent Evangelism for many years, continually working in the Taming district, admonishing people to surrender to Christ and be saved. This year on special invitation the tent was brought to Taming city. The tent evangelists came gladly. Feb. 19 to March 29—40 days the tent was here with the best of conditions. At other times the business people are busy, during the New Year they are free, to listen and meditate. On an average there were present each day over 300. The majority often nodded approval and a good many resolved to follow Christ. Also a number wept over, and confessed their sins. Here too, we need the readers' prayers that the Lord prosper the Gospel seeds sown, that they may bring forth 100-fold, 60-fold, 30-fold. This is our prayer.

III. PRISON PREACHING. According to John 3:16 the Gospel is for everybody, "whosoever." We daily admonish people in city and country to repent and be saved. Should we not also find opportunity to go to the jail and admonish those who have sinned against the laws of the country, and against God? A few years ago our church members with one heart asked that we go and preach in the jails also. It is regetable that earlier the jail authorities were adverse to this idea and would not give permission. But last July, just as we were discussing how to consult the magistrate, he sent us a letter and asked, if our church would not consent to come and preach the Gospel, at least once a month or each week, in the jail. This was clear evidence that the Lord had opened the doors for the Gospel to be preached in prison. Each Sunday afternoon men and women, church members, led by evangelists and Biblewomen, rejoice in going to two prisons for men and two for women. There are at present over 400 prisoners. Thus the last eight months this work has been going on. Reception of the Gospel is very good. Most of the prisoners listen with hungry hearts. The wardens and other authorities welcomed us most heartily. During these eight months some of the prisoners, both men and women, have expressed their desire to accept Christ, and some also with weeping confessed their sins.

We heartily appreciate the cooperation of members of the Nazarene Mission in joining with us to do this work. We hope that the readers of this report will join us in prayer for this needy work, that we may receive power to lead this class of sinners, the greatest in man's sight, one by one to the feet of the Lord. That they, too, together with us may reach the shore of salvation—this is our sincere hope.

IV. CIRCUIT PREACHING. The local church has three outstation preaching places. During the past we evangelists and the Biblewomen have gone out to these places at stated times, to lead meetings and visit the Christians. Recently four more preaching places have asked for regular preaching services. The prospects are good. Each time that we have gone to these places the people have rejoiced in receiving us. Aside from going to these seven places evangelists and Bible women are trying to visit the many other villages surrounding us. Looking at the work as a whole the outlook is much better than a few years ago. Then Christianity was looked upon as a foreign religion, misleading the people. Everywhere there were those who opposed the Gospel. Now, at every place they concede that this is the true Gospel of the True God.

When we notice these conditions then certainly we see that the harvest is great but the reapers are few. We pray the Lord of the harvest to send more reapers to gather in the harvest. We plead with the readers to intercede for this holy work, that the Lord's Holy Name may be glorified here at Taming.—Translated by Mrs. C. Voth.

HOME MISSIONS

ORDINATION ANNOUNCEMENT

For some time the Home Mission Board has been looking for a worker who can serve the Portland Mission as superintendent and preacher. The worker there has done very good work but must always provide for the preaching service. Now the Board has secured the service of a young man who is willing with his bride to assume the obligation and take charge of the Portland Mission. Brother Edmund Miller from Freeman, S. Dak., has been studying in the Biblical Seminary in New York for several years, and will be ordained to the Gospel Ministry in his home congregation, the Salem Zion Congregation east of Freeman on Sunday, Sept. 5. The Board covets the prayers of the churches of the Conference and all mission friends for Brother and Sister Miller and all workers for the Lord.

W. S. Gottshal, Sec of the Board.

Schools and Education

THE EFFECTIVE SUNDAY SCHOOL

D. J. Unruh

V. SUPERVISION OF THE SUNDAY SCHOOL

The Sunday School without a program is like a boy, with a gun, who shoots without taking aim, and accomplishes just what it sets out to accomplish. They get "what the little boy shot at." Such Sunday Schools are a travesty of Christianity. Is it any wonder that many former Sunday School scholars are trying to rationalize their apathy and indifference to things spiritual. A recent magazine article "Why I don't go to Church" illustrates this, and speaks of an unsatisfied hunger for the living God. How can we remedy such a situation?

1. PLANNING AND PREPARATION.—I do not pretend to be a Sunday School expert, but the observation of a pastor and the organizer of several Sunday Schools, has proven to me that an effective Sunday School must be planned. Plans call for preparation. That includes more than studying the lesson or choosing the hymns before hand; such a program soon develops into the monotony of a 'hurdy-gurdy.' The school should be planned for the quarter year, the year and even for periods of years. Planning will add the zest of youth, the color of freshness of spring, the warmth and glow of life.

Certain qualifications are necessary to do any effective piece of work and that is just as important in the work of the Sunday School as in secular education, the insurance business, or in merchandising. The Sunday School must be prepared to estimate and expand its constituency, to direct the energies and conserve the power of its personnel, and to impart its influence and teach the truths of God's Word to its membership. Teacher-training courses are essential in a progressive world if our S. S. are to function effectively.

2. ORGANIZATION.—There are, it is true, Sunday Schools that are afflicted with organizations until they are like millstones around a drowning man's neck. Yet Sunday Schools cannot work effectively unless they are unified and only that which unifies the school is worthy of the name of an organized Sunday School. Electing officers and creating committees means nothing if these officers or committees do not function. It merely means that they become barriers rather than gates that open to larger avenues of service. Compare that with the picture in I Cor. 12:4-25 and Acts 6:3. In the first instance the organization is implied and in the second place it is explicit. Organization substitutes system for chance and order for chaos.

3. RECORD.—A planned and a unified program will need a check-up system and that requires records. Without records the attendance becomes irregular, the teachers become dilatory and the school apathetic. Every member of the S. S. should be enrolled and a record kept of his attendance. It takes time to do this, but it's time well spent. Some things, such as spiritual values cannot be recorded, but they can be promoted through regularity, accuracy and thoroughness. Adopt a good record system. The six-point record has met with favor in well organized Sunday Schools. The six items are as follows:

1. Regular attendance
2. Punctuality
3. The use of the Bible
4. Offering
5. Lesson study
6. Attendance at preaching service.

By all means have some method of checking up, so that you can tell how the Sunday School functions.

4. SUPERVISION.—To see that the channels of service are adequate (i. e., preparation), that they remain unified and open (i. e., organization), and to check up and record their function (i. e., recordation) is a big task calling for consecration, executive ability and untiring vigilence. That is the Sunday School superintendent's task. The pastor should be an interested and sympathetic counsellor, co-operating with superintendent and teachers and giving the school its spiritual direction.

As a further guide for effective work a Sunday School standard has been accepted by the General Conference and will be gladly sent upon request.

Why Bethel College Appeals to the Churches

J. M. Regier

Bethel College has very definite reasons why she is making her appeals to the churches. Our appeal is *not* from the angle of *secular education.* Although we know that we are well equipped to do efficient work in the various fields of the liberal arts college, and that we are able to tax the abilities of a student to the limit for a period of four years, yet we are not making our entreaty from this angle. We make our appeal from three other angles, and I believe that our other Mennonite Colleges, Bluffton, Goshen, Freeman, Tabor and Hesston, will concur in these for their colleges.

Our first appeal is from the angle of the *social life* for our young people. We believe that the social life of a church college is far more wholesome than that of large state schools. Often times fraternities and sororities divide a student body into cliques. We do not have these organizations. It is our aim not to have the social life of the campus marred by other social customs and usages which have always been detrimental.

This social factor reaches out into the future. Very many friendships have been formed among the young people, of the same sex and of opposite sexes, which have proved to be a blessing to themselves and to the church that we represent. It is the most wholesome experience for the young people of our denomination to learn to know hundreds like themselves from scores of communities.

Our second appeal is from the angle of the *religious life.* Yes, this is the chief reason for the existence of Bethel College. About fifty hours of Bible and religion is being taught. The school maintains a daily chapel hour. Provisions are also made for a Religious Emphasis Week in fall and a Bible Week in the winter. The college church provides the young people with opportunities for worship on Sundays. It is sometimes said, "Religion is not taught, it is caught." This may only be a half truth, but we know that many have here "caught" the spirit.

Our third appeal is from the angle of the *denominational life.* If the Mennonite church has anything worth preserving, and it positively does, this can be done effectively only if we have institutions of learning where our own leadership is being trained. I have observed that in congregations where these values are cherished most, the leaders have been prepared in our own colleges. It is remarkable how many leaders, not only ministers but lay-leaders, have been students in our schools. At Aberdeen, Idaho, I asked how many had ever been students at Bethel College, and thirty-five people stood. We teach the value of our own Church without minimizing the virtues of other Churches. We do not want our people to be narrowly sectarian.

Will you not all lend your support to our church colleges for the sake of the social, the religious and the denominational life of our young people and the Mennonite church of tomorrow?

* * *

CHURCH TRAMPS. There is no racket as bad as a religious racket. The church tramp is a racketeer. He is usually not in good standing with any denomination and tells you that he is willing to serve all of them equally. He offers to speak, sing, or entertain, without charge, except for a free-will offering. Our Mennonite churches are considered fertile fields by individuals of this type. As a result, many minds of free-lance causes have been presented throughout our churches and a certain amount of loyalty and financial support won from them. All of which has been detrimental to our own institutions and organized work. We are far from suggesting that only Mennonites should speak or sing or lecture in our churches. But we need to guard constantly against those who would exploit our churches for personal gain.—Lester Hostetler, in "The Leader."

* * *

—*The Bethel College Church* had the following pulpit supplies while the pastor, Rev. J. N. Smucker, and family were having their vacation and while he was assisting in the program of the Western District Retreat: Dr. A. Warkentin, Rev. P. J. Wiens, Rev. H. J. Kliewer, Miss Elizabeth Goerz, and Dr. P. S. Goertz.

THE MENNONITE

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Contributions intended for the Young People's Department should be addressed to the editor of this department.

Report of the Field Secretary

April 1 to June 22, 1937

Dear Brethren of the Executive Committee:

During the past quarter my work has taken me through the churches and smaller groups of the Pacific District. The smaller groups included Winston, California, and the Newport and the Deer Park, Washington, communities. One group I would like to have included is the new Bellingham, Washington, settlement, but unfortunately I did not learn of this group in time to arrange for a visit.

Besides the more or less regular speaking, conference and visiting program I gave addresses on various special occasions, chief among which were the Oregon S. S. and C. E. convention and the similar Washington Convention. At the former I spoke three times and the latter four times. The attendance at both of these conventions was excellent and the spirit and the participation splendid.

The Pacific District is to date the only conference which I have covered completely. The trip required an absence of two and a half months during which I spoke one or more times every day, except Saturdays. Such a long uninterrupted speaking tour finally becomes a bit strenuous and tiring.

Of course the work has its compensations. The appreciation with which this work is everywhere received certainly is *one such compensation*. The better insight one gets into the larger field and needs of our Conference work here at home is most surely *another*. The happy fellowship that one can enjoy with the brethren in the ministry and with the many fine Christian people in our churches, both old and young, is unquestionably *another compensation*. Others could easily be added. I have a growing conviction that such visits by an official representative of the Conference once a year could be the source of great good to our cooperative endeavors. I believe they would tend to stir up a more active interest in the whole of our Conference program and they would help to tie the churches, especially the more isolated ones, more closely into the larger fellowship and service.

On such trips one, of course, discovers certain needs. I shall not take time either to ennumerate or to discuss these but one, to me very obvious need I cannot forego mentioning. It concerns our smaller struggling churches *in this country. It appears to me that they have too often been left to shift for themselves in a discouraging struggle that has maintained nothing more than a mere existence. Many of these groups could, I believe, under wise and adequate leadership and with sufficient assistance from the Conference have grown into self-sustaining churches. Now one often wonders whether they won't soon pass out of existence with the passing of the older residents.* The problem, it appears to me, is not merely one for which the Home Mission Board must find a solution. I think it is larger than that. It is a problem which the Conference as a whole should clearly see and for which they should make wise and adequate provision. Are not these some of the STAKES that need to be strengthened?

Society of Friends and Mennonites in Conference

The historic spot where Christopher Dock, pious School-master of the Skippack, labored and now lies burried since 1771, was the scene of an interesting and inspiring joint conference.

The meetings were held in the Lower Skippack, more familiarly known as Johnson Mennonite Meeting house, on Monday, July 26th afternoon and evening.

Representatives of the Schwenkfelder Conference and members of Johnson's Congregation were also present. The Church where the meeting was held is not affiliated with any Conference, but has been friendly to Mennonite Missions and Education for many years. The present pastor is the third generation Johnson who served the church as Elder. Many a church would have deteriorated, but not this one, because the leaders were all men of vision, passion and education. For almost a century they taught the school founded by the pious Christopher Dock.

The theme of the meeting was "The Good Life" and was treated from the viewpoint of the Individual, the Family, The Meeting (Church) and The Community.

The subject: "The Individual" was treated in the form of a Symposium, by Charles W. Palmer, member of the Society of Friends, who has been a teacher for many years in Northeast High School, Philadelphia. A majority of boys in Second and First Mennonite churches attend this High School. The paper was the summing up of 260 essays written by the Senior boys on the subject: "The Good Life" as an English asignment. The paper showed that the majority of the young men had a worthy and encouraging conception of the Christian religion and moral stability.

It was agreed by the meeting that each cooperating group should appoint one individual and that these constitute a Continuation Committee for the planning of future meetings.

A. J. Neuenschwander, Sec., E. D. Conf.

* * *

My friends, let us try to follow the Saviour's steps; let us remember all day long what it is to be men; that it is to have every one whom we meet for our brother in the sight of God; that it is this, never to meet anyone, however bad he may be, for whom we cannot say: "Christ died for that man, and Christ cares for him still."

Sunday School Lesson

A. S. Bechtel

September 5, 1937

GOD REQUIRES SOCIAL JUSTICE

Leviticus 19:9-18, 32-37

Introduction

These laws are a part of the code given to Moses on Sinai. They express a broad spirit of humaneness and justice, a remarkable contrast to the spirit of the times. They express the spirit of true consideration for others and the eternal principles of righteousness which we find later in the Sermon on the Mount.

The religion of the Bible is more than doctrines to be believed; it is a life to be lived. We must live in contact with other people and need to seriously consider our relations with them. Justice toward others is clearly a part of true religion. These laws strike at personal selfishness in all relations with others.

Provision for the Poor vs. 9, 10

The motive here is humanity and personal responsibility to the poor. The best manner of relieving poverty is an age-old problem. With all our present day organizations and government efforts, it is still unsolved. All progress is welcomed. The obligation to help the unfortunate dare not be overlooked. Provision is here made in leaving some grain and fruits for the needy to gather for themselves.

Personal Integrity, vs. 11, 12

Justice to others demands a personal integrity that respects the property and rights of others. Among a Christian people there must not be lying, defrauding nor stealing. Verses 11 and 12 are a blanket command covering the entire field of business ethics. All shall be morally and legally right. The Golden Rule is to be applied in all relations. The one who is not Christian in business is not much of a Christian anywhere.

Probity of Conduct vs. 13, 14

There shall be fair and honest dealing with our neighbor and justice for the wage-earner. One of our sorest social problems is the return due to the worker from the employer. Where the true Christian spirit is given the right of way, there will be a just pay made to the worker.

The deaf and the blind-handicapped by misfortune —shall be kindly, justly treated. To speak ill of those unable to hear and to put an obstruction in the way of the unseeing, is very cowardly. God hears and sees.

Sanctity of the Individual vs. 15, 16

The magistrate shall be just to the individual in rendering judgment. God is no respector of persons. The individual's good name and reputation needs to be protected; all are equal before the law and shall be judged in righteousness and impartiality. A perverted justice is a fruitful cause of social unrest, also a loophole permitting much ethical wrong-doing.

Honor for the Aged v. 32

Age has had experience such as youth can not have had. Age has passed through life's trials and made contributions to society. It is but justice that age be respected deservedly. It is God's command.

Regard for the Stranger, Sojourner. vs. 33, 34

God gave definite command for protecting, giving considerate treatment to foreigners living in the land of the Israelites. He is to be treated as one of their own (v. 34). Israel was a stranger in Egypt. Kind treatment of the foreigners in our midst is a duty so long as they respect our laws and institutions.

Our lesson sets forth a high standard in its requirements of love and good-will. These standards are essential to social justice.

Nuggets of Truth

The Christian religion alone can make love a reality.

Treating others with justice is a part of true religion.

"Christians must put away the small dust of deceit from their hands."

The square deal, is no mere slogan, but the eternal will of God.

As ye would that men should do to you, do ye also so to them.

* * *

COMMUNION SERVICE

Northern Dist. Conference, Bloomfield, Mont. 6-6-37

Dr. Rodolph Petter

Text: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29b.

We are gathered here this afternoon, not as a Conference, not as visitors, not as individuals, not just to hear a sermon. We are here as the sons and daughters of God, his household, his family in Christ Jesus, gathered around *His Table.*—It is a blessed, spiritual oneness with Christ whom we behold with the inner sight of faith, whom we hear speak unto us, appropriating, assimilating, absorbing his glorified Person, so that his own, divine, immortal and eternal life become our very substance and existance.

In this spiritual communion let us *behold the Lamb of God*, from the gray dawn of mankind until the new day-star arises and the Sign of the Son of man appears in heaven.—Here under the elements of the Supper instituted by Christ, let us behold, let us contemplate the *sacrificial Lamb of God* in the *felt need* of our first parents, . . . in the *first promise of Salvation*, in the *first sacrificial institution*, in *its use* by Abel, in its *distinct proclamation* by Abraham, in *the Passover*, in *Isaiah's vision*, in John the Baptist's *declaration*, as *confirmed* and *realized* by *Christ in person*, then as *revealed by the Holy Spirit* in the New Testament.

Here, before us is the Lord's Table at which we spiritually sit with our crucified, buried and risen Savior and Lord. We behold *Him, the Lamb of God who beareth the sin of the world.* We behold *Him* in the tenfold vision given us by the Holy Spirit, in the Scriptures.

1. *The felt need of the Lamb.* And they sewed fig leaves together, and made themselves aprons (Umguertung)," Gen. 3:7. The need of a "covering" was keen in the measure the consciousness of sin was felt. But, alas! Adam and Eve's covering was woefully inefficient and insufficient. Their "fabric" had no

value in atoning sin in God's sight. God alone could and would provide the means of expiation for sin. Ever since that day men of every race and nation have sewn all sorts of "aprons" in the form of religious worship, philosophy, policy and other "fig leaves," to provide a deeply felt covering for sin and its results. Man's provisions all proved fig leaves which soon tear apart.

2. God alone could and would provide and the *promise of his provision* was given that day to our first parents. He would come later on in the posterity of the woman, the Deliverer of whom God says to Satan, "He shall crush thy head, and thou shalt snap at his heel." Gen. 3:15. The deliverance promised *includes a suffering.*

3. That this suffering would be sacrificial (expiatory) is implied in v. 21 of Gen. 3. There it says, "God *made* for Adam and his wife *coats* of *skins,* and clothed (covered) them." The Hebrew word here translated by "made" is used in the sense of "prepared, arranged, initiated, instituted in the manner used in Exod. 29:36-39, also Lev. 9:7 where the same word is used (in Hebrew) to mean "slay for an offering" . . . thou shalt offer the bullock of sin-offering . . . The one lamb thou shalt offer . . . Offer thy sin-offering." The same Hebrew verb is used here in Gen. 3:21. The making of coats of skins involves here not only the slaying of a lamb or lambs, but its sacrificial symbol of "covering, protecting" for the statement "he clothed them" has the meaning of "he covered them." So this passage reveals something far more important than just a covering of the body. It involves the initiation of the first sacrifice as taught by God himself.

4. In Gen. 4:4, Abel is offering a lamb according to an established custom. Cain brings his own offering, not ordained by God; Abel sacrifices a lamb. That offering is agreeable, acceptable to God, because he had ordained it. Cain's offer is rejected, for it was *not a sacrifice,* for the main reason that he had rejected God's institution. Abel came to God with the sense of his sinfulness and the need of atonement for it. He brought the offering which God had instituted, *a lamb.* The lamb was to be the symbol, the representation of the "covering," the full expiation which God had in view in the person of Christ. (Gen. 4:1-5). Thus in those first days of mankind the *Lamb of God was beholden,* only in an unconscious, indistinct manner, until Abraham came.

5. Who knows not the gripping episode in Abraham's life, when he and his only son were ascending the mountain on which God had asked Abraham to sacrifice his only son? (Gen. 22:1-15). To the inquiry of the young man where the lamb was, Abraham answers, "God will provide himself the lamb for a burnt-offering . . . " When Abraham said that it was not because he half expected to get a ram on top of the mountain. NO! Abraham knew exactly what he said, for at that moment a vision was given him of Jesus Christ's day. Jesus himself, when on earth said to the Jews, "Your father Abraham rejoiced to see my day: and *he saw it and was glad*" (John 8:56). Abraham knew he could furnish the wood, the fire, the knife and the altar but not the genuine Lamb which he knew that God alone would *provide* some day for the sins of the world. Here in Abraham's days the *Lamb of God is beholden* more clearly and with deeper spiritual understanding than we know.

6. Later on, in Moses' days, at the Passover the Lamb of God is beholden in the Paschal one, slain, whose flesh was eaten and whose blood was spread on the outside and above the doors of the Israelites' houses, "as the sacrifice of Jehovah's passover," for a sign of protection from death and deliverance from bondage. God had told the Israelites, ". . . Against all the gods of Egypt I will execute judgment: I am Jehovah . . . and the blood shall be to you for a token . . . when I see the blood I shall pass over you . . . " (Exodus 12:12b, 13, 26, 27). In that memorable night and for centuries afterwards on all the door posts of the Israelities it was proclaimed in blood, that the slain lamb was the means of their salvation. Had *it* not died, they *would* have had to die. Now they were protected, covered from punishment and death.

Old Indians told me that in remote times, they had certain religious ceremonies in which the blood or flesh of an animal was offered on a white, low altar built of white sand. After those ancient days the dull red paint had taken place of such sacrifices.—In fact Indians claim that to appear in prayer or worship at their religious doings they must be painted red, the color of the blood. In 1890 when most of the Indian tribes expected a Deliverer to appear, they were told to paint with the dull red color, to be thus ready, "covered" to meet their Messiah and escape destruction. The Cheyenne word "*mae*" means both blood and red, while the term "*emae*" implies "under cover, concealed."

7. With Isaiah the *beholding of the Lamb of God* becomes distinct, *He* is heralded in ch. 53 as *One* sent by God, One who is to bear our griefs and carry our sorrows . . . who is to be wounded for our transgressions and bruised for our iniquities . . . who takes our chastisement upon himself . . . *as a lamb,* led to the slaughter . . . his soul *made an offering for self,* bearing the sins of many and making intercession for the transgressors.—Then (in ch. 9:6) Isaiah tells that this Savior will come born as a child, growing up as a son, become the Wonderful-Counsellor, Mighty God, Everlasting-Father and the Prince of Peace.

8. Some six or more centuries after that, John the Baptist, seeing Jesus approaching pointed to him and said, "*Behold the Lamb of God, which taketh away the sin of the world.*" Herewith the personal presence of the Lamb of God among men is proclaimed. The felt need of our first parents has reached its climax in the whole world. The promise of a Savior is realized. Instead of the *symbolical* comes the *actual.* The lamb of Abel becomes the Lamb of God. What Abraham had rejoiced to see, becomes sight. The atonement needed, desired, taught, promised, symbolized through thousands of years is now to take place, once for ever, doing away with all the substitutes. The Lamb of God which taketh away the sin of the world has appeared, "Behold Him" (John 1:29).

9. Behold the Lamb of God in the person of Christ the Son of God when He institutes the Lord's Supper instead of the Passover, the night before He became

the sacrificial Lamb. Hear Him saying, "With desire I have desired to eat this Passover with you before I suffer." And the next day he bore the sin of the world at the Cross, confirming all the promises and prophecies; purchasing with His *own blood* what no other sacrificial blood had been able to give mankind, *supreme and full atonement, forgiveness* and *justification, salvation* from condemnation, *life* from death.—Our passover has been sacrificed (I Cor. 5:7).—"Ye were redeemed . . . with precious blood of a lamb without blemish and without spot, even the blood of Christ . . . foreknown indeed before the foundation of the world, but manifested at the end of times for your sakes . . . (I Peter 1:18-20).

10. The last view of this lamb of God is given us by the Holy Spirit in the Book of Revelation where we behold the Lamb of God *in the time ahead of us*. "And I saw in the midst of the throne . . . a Lamb standing . . . . and they sing a new song to Him, saying, Worthy art thou . . . for thou wast slain and didst purchase unto God *with thy blood* men of every tribe and tongue and pepole, and nation . . . Myriads of angels shout aloud (in song) Worthy is the Lamb *that has been slain* . . . Every created thing in heaven, and on earth and under the earth and on the sea (join in the song) say, Unto Him that sitteth on the throne and unto the Lamb be blessing, and honor, and glory and dominion without end," Rev. 5:6-14. Then ch. 7:14b, "These are they that come out of the great tribulation, and they have *washed their robes* and made them white in the *blood of the Lamb*." And in ch. 19:6-9 we hear the voice of a great multitude, in heaven, as the voice of many waters and mighty thunders saying, "Hallelujah: for the Lord our God, the Almighty reigneth. Let us rejoice and be exceedingly glad, and let us give the glory unto him: for the marriage of the Lamb (his reunion with the redeemed ones) is come, his wife has made herself ready . . . And he saith unto me, Write, Blessed are they that are bidden to the *marriage supper of the Lamb*."

And now in anticipation of this great and glorious day of our eternal reunion with the Lamb of God, we are here today before His Table, beholding Him, Christ, the Lamb of God, with the eyes of Faith, Hope and Love. We gather with Him in Spirit, we hear what *He* says concerning *His* Supper. We simply reach out our hearts to take what He offers us. . . . We eat and drink it, assimilating *His* life in ours. We partake of this Supper, just as *He* said we should, which is written in the Gospels.

As our Savior and Lord taught us, let us behold the Lamb of God in the participation of the Supper he instituted for all his followers:

a) *With the intense desire of our hearts* to commune with Him; "With desire I have desired to eat this passover with you," Luke 2.

b) *With heartfelt thanks and blessings.*

c) By *taking* the bread of which Christ says, "This is my body given (broken) for you."—And by taking the cup of which Christ says, "Drink all of ye, for this is my blood poured for many unto remission of sin. To *take the bread* and *take the cup* means to appropriate to ourselves all that Christ possesses and offers: *Forgiveness, Justification, Salvation,* the *Spirit of God, Resurrection of the body, Heavenly riches, Immortality, Eternal glory, Eternal substance* and *Eternal presence* in God's Home.

d) By *eating and drinking,* meaning assimilating, absorbing within us the person and life of Jesus Christ, the Lamb of God.—When Jesus said, "This is my body," pointing to the bread on the table, his own body had not yet been given, it was still whole and living. When he said, "This is my blood shed for you," his own blood was still within him unshed.

Thus when He points at the bread on the Communion Table, his own, very body cannot be meant, for *that body of Christ disappeared* in *the grave* for a spiritual, glorified one.—And when Jesus points at the cup on the Communion Table, his very blood cannot be meant, for *that was shed upon the ground at the Cross.* — The bread here, stands, represents the Whole Person of Christ, as he *appeared incarnated* and now *exists in a glorified body.*—And the cup (the liquid fruit of the vine) stands for the blood as the *life-soul of Christ* poured out for the sin of the world. It also represents *his Risen Life, the* guarantee of the resurrection of our body.

We know that our physical body, assimilates, absorbs food and drink, but we cannot tell how they become a part of our bodies. Here at the Lord's Table we assimilate the person and life of Jesus Christ, the Lamb of God, as represented by the elments of bread and wine.—Not these elements, but the very person and life of Christ become part of us, we become one with Him and one with each other. We are the spiritual body of Christ in building.

All this we do in *remembrance of Him,* proclaiming the Lord's atoning death *until He come,* remembering the vision of the Lamb of God in the past, holding in memory his *Words, Works,* his *Death,* his *Grave* and his *Resurrection.* But also yearning in anticipation of his Coming, when this Holy Supper will no longer be needed, for we shall fully have what it now represents.

"Blessed are they that are bidden to the marriage supper of the Lamb."

THE GOLDEN THREAD

Prayer is like a golden thread
Placed on the loom of a life;
Weaving in and out it works
To blot out sin and strife.
A portrait there is taking form,
A face with beauty rare
Comes out upon the pattern which
The mysterious threads of prayer
Have fashioned for a darkened soul;
A work of art unpriced.
Transformed, this life is shining through
The image of the Christ.

—Erna E. Hoefs

EDITORIAL
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Junior Department
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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
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Mennonite Youth Looks at Journalism

By Roland M. Bixler

Alcoholic snoopers peering through keyholes, bleary-eyed photographers waiting for murders to occur, blatant city editors bellowing in a frenzied madhouse—such are the exaggerated impressions which many persons hold about those engaged in newspaper work, the bulwark of journalism.

More thoughtful critics, realizing that efficiency prevails in the seeming bedlam and that newspapers print what people like to read, level other indictments against the newspaper profession. They point out that news to which the public is entitled sometimes is repressed because it might harm the almighty advertisers or because newspapermen have promised to keep it secret.

They also accuse the newspapers of posing as truth-tellers, then coloring purported facts with opinions, particularly in politics. They charge newsgatherers with playing up crime and sex and sometimes actually aiding criminals, besides indicting newspapers for emphasizing bad living instead of good living.

An element of fact makes each of these accusations a half-truth, although in contrast to European suppression of news by dictatorial governments, the American newspaper becomes a shining beacon of freedom and integrity. The newspaper exists to print news, and news is whatever the masses like to read about that which is extraordinary. Mirroring the spectacular elements of life as it does, the newspaper is not above criticism—far from it—but it remains the greatest, if the least appreciated of all twentieth century wonders.

From every section of the world photographs come by wire and speedy transportation, and news arrives by telegraph, cable, and wireless. All are quickly reproduced, condensed, and welded into an inexpensive means of education on every subject, into a source of facts and opinions upon which we base our lives and our opinions.

As for the persons in the newspaper profession, I personally know a number of them in various parts of the United States and find them a trustworthy, truth-seeking lot "for whom the work holds a strong fascination, and who are willing to make some personal and pecuniary sacrifice in order to stand in the wings of the stage of the world, catch the full force of the dramatic moments, know the real character of the stars and supers behind their masks and make-up, and perhaps do a little prompting now and then." The integrity of a newspaper man is outstanding; editors have gone to prison rather than expose those they feel obligated to protect.

From the standpoint of youth interested in journalism as a vocation there are these disadvantages to consider: hours are long and irregular (although rapid strides are being made toward the 40-hour week, insofar as possible); pay is small with comparatively few high-salaried positions at the top; nervous strain entailed by meeting deadlines, etc., is inevitable; and anonymity must be the rule for ghost writing, re-writing, and preparation of most material for news columns. Most important, the writer must conform to policy at the cost of his personal opinion. No one tells a journalist in America what he shall *think*, but his employer can, and sometimes does, tell him what he shall *write*.

Too, the newspaperman's life is essentially a young man's or young woman's. Some of those who remain in the profession gain positions of prominence at 50, but many of them become human derelicts at the time that others of the same age are entering their prime as doctors, lawyers, and educators.

To youth really interested in fellowmen and in the world of ideas, advantages outweigh the foregoing defects. There is the newspaperman's deep-seated fascination of "being in on the know," of meeting the famous and the infamous, of bringing information which mankind wants and needs. There is the opportunity of working with more freedom than the regimentation of the factory and the corporation office can allow. There comes the opportunity to influence the course of human events.

The trite saying that the pen is mightier than the sword still holds. Journalists throw the merciless glare of publicity on the world as it is; they recount the results of good and evil; they crusade for right in places high and low. The influence of writing and printing since the days of the Reformation and the value of the printed word in Mennonite history illustrate the power of journalists.

Too, newspaper work gives thorough training for those entering other types of journalism, for those becoming public relations directors, secretaries to public figures, advertisers, etc.

(Concluded in next issue)

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How Jesus Reveals God

Topic for September 12, 1937

Reading and Meditation

M., Sept. 6. Jesus reveals God by interpreting nature. Matt 6:25-34
T., Sept. 7. God revealed in Jesus' healing ministry. Luke 4:16-21
W., Sept. 8. Jesus revealed God as a Spirit. John 4:19-25.
T., Sept. 9. Jesus revealed God's attitude toward men. Luke 15:1-10
F., Sept. 10. Jesus revealed God as Master Workman. John 5:17
S., Sept. 11. Jesus revealed God in the Old Testament. Matt. 22:23-33
SUN., SEPT. 12. Topic: How Jesus Reveals God. John 1:14-18

Problems and Projects

1. In a sermon some years ago a great Mennonite preacher, loved by youth especially, and by people of our church generally in the present generation, made this remark: "Jesus is the finest expression of what is good, in whatever line one may be thinking. Your scale of values, and your conception of 'goodness' leads nearer and nearer to Jesus, as you begin to analyze what is 'goodness.'" Can you verify this statement through your own analytical thinking or experience? Explain.

2. Discuss the various attitudes with which various people accept or interpret the world of nature. What hint does Matt. 6:25-34 give us as to the unique interpretation which Jesus gave to it? How does THAT interpretation tend to change OUR interpretation of God?

3. There are those who say that Nature is God? In what sense is that a complete—, and in what sense an incomplete conception of God?

4. If, according to Luke 4:16-21, God is a healing God, how can a Christian be so complacent about accepting ill health as something "natural"? Surely, ill health is not 'natural" if God is the essense of wholeness and perfection, besides whom incompleteness and imperfection cannot exist! How do you explain this?

5. A splendid testimony meeting would result, if for a period of say five or ten minutes, members present would commit themselves in single sentence testimonies, "To me, God is . . ." You will be surprised at the varying statements of God which you will hear.

6. Speaking of "The Master Workman," how does a master Christian workman differ in his standards, perhaps, from a master non-Christian workman? Describe your experience in dealing with men of perhaps humble calling, but whose standards of workmanship have been an uplift to your spirit.

INTERMEDIATE DEPARTMENT

CHRISTIANS AT SCHOOL

Intermediate C. E. Topic, Sept. 12, 1937

Daily Bible Readings

Sept. 6. Marks of a Christian. Eph. 4:20-32
Sept. 7. Christians are honest. Phil. 4:8
Sept. 8. Christians are Christlike. Rom. 12:16-21
Sept. 9. Christians show self-control. 1 Cor. 9:24-27
Sept. 10. Christians go "the second mile." Matt. 5:38-42
Sept. 11. Christians obey Christ's sayings. Matt. 7:24-29
Sept. 12. Topic—Being Christian at School. 2 Tim. 2:15-26

Bible Background for Discussion

1. What marks of a Christian mentioned in this passage will you need to be Christian at school? Eph. 4:20-32.

2. When is a Christian's honesty put to a test at school? Phil. 4:8.

3. What occasions at school call for Christian self-control? 1 Cor. 9:24-27

4. What opportunities for going "the second mile" do we have at school? Matt. 5:38-42.

Discussing the Topic

1. In what ways is being Christian at school different from being Christian anywhere else?

2. What school rules and regulations help us in being Christian in our conduct?

3. Which one of Christ's teachings do you think hardest to put into practice in school? Why?

4. In what ways should Christian young people be different from other young people in school?

5. How can we witness for Christ in school?

Song Service

New Hymns. Do not sing the same songs at every meeting. Learn new ones. Take your hymn book and deliberately select one that fits your topic that you have never used before. Your pianist and song leader should have an opportunity to become familiar with it before the meeting. Other appropriate hymns are: "Jesus Calls Us," "I Would Be True," "More About Jesus," "I Would Be Like Jesus."

Call To Worship

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Plan your worship service with songs, scripture reading, prayer and offering.

A Special Talk

Have someone who knows the value of the "Quiet Hour" come in and give a ten minute talk on "The Quiet Hour as the Place of Preparation for Being Christian at School," at the close of the discussion period.

Closing Purpose

If this meeting is to be more than just another meeting with just another discussion, everyone who has been in it should have in his heart the desire to express something of a purpose with regard to his school life. The following might be read in unison:

"I am a follower of Christ.
I would seek first the ways of the kingdom of God.
I would follow the example of Jesus Christ, who lived a life of perfection among men.
I would stand fearlessly for the right in word, thought, and action.
I would face temptation, that it may strengthen my character.
I would meet temptation fearlessly and triumphantly.
I would resist temptation with all the power which I may gain through prayer and fellowship with God.
Because I am a follower of Christ."

JUNIOR CORNER

TO THE LEADER

Program Suggestions for September 12, 1937

LOOKING UNTO JESUS THE SAVIOUR OF THE WORLD

(For general outline of the month see last issue)

Preparation for the meeting: The pin-ons could be in little booklet forms tied with a bit of contrasting ribbon. On the outside could be the words: "What I Need." On the second sheet would appear the answer in the words: "Is Jesus." On the third leaflet could be the verse of the month. Your junior pin-on committee would enjoy doing this work for you. These helpers could be appointed at each meeting. Thus, in serving only once, they will be more anxious to serve again later. The poster could have the heading: "What the World Needs Is Jesus." Besides the invitation the poster would bear, the theme could be illustrated with a picture of the world and a picture of Christ leaning over the world or standing near the world.

Call to worship: Prelude of hymns

Opening Worship Service

1. In unison sing: "We praise Thee, O God, for the Son of Thy love"
2. Verses of praise. Distribute verses among the group pervious to meeting. Mark them by number so that the children can respond in turn
3. Response to verses of praise by singing in unison verses 1 and 2 of "O for a Thousand Tongues to Sing"
4. Rise and read in unison (Mennonite Hymnal, No. 60)

> O bless the Lord, my soul!
> His grace to thee proclaim!
> And all that is within me join
> To bless His holy name
> O bless the Lord, my soul!
> His mercies bear in mind!
> Forget not all His benefits!
> The Lord to thee is kind.
> He pardons all thy sins;
> Prolongs thy feeble breath;
> He healeth thine infirmities
> And ransoms thee from death.
> Then bless His holly name,
> Whose grace hath made thee whole;
> Whose loving-kindness crowns thy days!
> O bless the Lord, my soul!

5. Prayer by leader

Mission Minutes

The minutes are of great importance. These will lead the juniors to grow into interested and active members of our conference work or they may be minutes lost. They will need the leader's careful preparation. Perhaps these minutes can also become the link that shall unite the leaders also. Mrs. Cline gives you splendid suggestions for mission projects. She has a special section for you and your juniors in the Mission News and Notes. The Junior Messenger, too, is trying to interest juniors in missions. Keep these various projects before the children by letting them report about them as well as news from the various fields.

Announcements

Study Period

Aim: to lead into the truth: "The Son of Man is come to seek and to save that which was lost." Your endeavor is a part of your church. The work of the Church of Christ is, first of all, the gathering of souls for the Kingdom, to lead lives to the Saviour of men. It then becomes our responsibility as workers in the church, to let Christ, the Saviour, have first place in all our planning. He must become the center of our work. Our programs must be Christ-centered *and our lives also.* What we have not experienced, we cannot pass on to others.

"Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter;
I am the clay.
Mould me and make me
After Thy will,
While I am waiting,
Yielded and still.

Have Thine own way, Lord!
Have Thine own way!
Hold o'er my being absolute sway.
Fill with Thy Sipirt
Till all shall see
Christ only, always living in me!"

1. Introductory remarks as to theme of the evening. Let the chairman read "I Gave My Life for Thee"
2. Jesus Saves! Have a beautiful box or a low bowl on the table containing tiny rolls. Each one of these should bear a scripture verse with the thought: Jesus Saves. Let one junior be in charge. Let him step to the front to draw a verse and read it and then let him choose some other junior. This junior, having read his verse, chooses the third junior, etc. You, as leader, could stand near to receive the read verses and, putting a bit of paste on them, stick them on a sheet of poster paper which is headed "Jesus Saves!" If you prepare the verses in a decorative way your poster willl glow in color and could be used on the wall in some part of your Sunday School building.
3. Sing in unison: "We have heard the joyful sound: Jesus saves! Jesus saves!"
4. Jesus, the Saviour of the World, Jessus, My Saviour—Heart-talk by pastor.
5. Sing in unison: Just As I Am
6. Closing prayer and benediction by pastor

How wonderful Jesus is! He always wants us to come to Him. He never shuts the door when He sees us coming. No, He comes to meet us. There is never a time when He does not want one or the other of us. He says:

Come unto Me
All ye that labour
And are heavy laden,
I will give you rest.

DEATHS

MRS. JACOB A. KLAASSEN.—Sarah Unruh was born March 25, 1903, in the home of her parents, Brother and Sister Henry Unruh, seven miles west of Delft, Minnesota. Through instruction by her parents and at school she received the elements of knowledge. Then she spent the year 1927-1928 at the Northwestern Bible School in Minneapolis, Minn.

In her eighteenth year she was converted, took part in the catechetical instruction in the Bergfelder Church, received forgiveness of sin through the atonement of Jesus Christ, professed Him as her personal Savior, was baptized and received into membership of the church of which she remained a true and faithful member until the end. Once a member, she joyfully served the church as a Sunday school teacher the following years.

Dec. 11, 1929, she joined in the holy bonds of matrimony with Jacob A. Klaassen. With much joy, courage, and hope for life, they built their family home, at the same place where Brother Klaassen's parents had previously lived, and where, in 1908, a cyclone had carried away and destroyed all buildings, and also killed the youngest sister of the family. In their new home they were privileged to enjoy much happiness and contentment for a little more than seven and a half years, though they also experienced serious tribulation. But they found much comfort in God's Word, particularly in Psalm 27:14, "Wait on the Lord; be of good courage, and he shall strengthen thine heart."

On Oct. 6, 1936, there appeared a certain ailment. A minor operation revealed the fact that it was cancer trouble. Another operation was performed Oct. 31, but the physicians had little hope for her recovery, nevertheless, she improved for a short time. On June 25 of this year the doctors gave up all hope—a sad moment in the life of the family. But looking to the Lord from whom comes all help, they overcame all fears and gained peace, trusting and waiting upon Him. On Thursday, July 22, she peacefully passed over into the home of the redeemed, free from all earthly disease. Praise and glory be to God!

She leaves her bereaved husband, a daughter, Ethel Edna, 6 years old, and a son, Glendon Jacob, 4 years old, also her aged parents, two brothers and two sisters, a sister-in-law, a father-in-law, and many other relatives and friends to mourn her early death. She attained the age of 34 years and nearly 4 months. She was laid to rest in the Mountain Lake cemetery, Sunday afternoon, July 25, Rev. H. H. Quiring officiating at the home, and the Reverends A. A. Wiebe, D. P. Eitzen, and John Bartel delivering short addresses at the church.

Pacific District Conference

Resolutions Passed at Its Last Session at Reedley, California, June 17-20, 1937

The following resolutions were adopted at the 38th ANNUAL SESSION OF THE PACIFIC DISTRICT CONFERENCE held at the First Mennonite Church at Reedley, California, June 17-20, 1937.

This session of the Conference was preceded by a minister's Retreat of two sessions on the 17th. Every session was opened with devotionals. Rev. D. D. Eitzen, President of the Conference, delivered the conference sermon Thursday evening, the 17th. In the absence of the secretary, Homer Leisy of Salem, Oregon, was appointed secretary pro-tem. Delegate Certificates revealed a 100 per cent representation, i. e., 15 churches with 76 delegates representing a total of 236 votes. Visitors present were: Missionary J. P. Suderman, Arizona, Rev. J. M. Regier, Bethel College, Kansas, and Rev. Jacob H. Janzen, Vancouver, B. C.

1. The Conference endorses Brother J. M. Regier's visit to the churches of the Pacific District Conference.

2. That the office of editor of the Workers' Exchange be separated from the Field Secretary and two offices be created.

3. That we encourage the Board of Education of the General Conference to continue their investigation of the best methods to provide the necessary training for our workers.

4. The newly revised constitution was adopted as amended, and a rising vote of thanks was given Dr. H. J. Krehbiel for his efficient work on the same.

5. That Brother P. R. Aeschliman continue his services at Newport the coming conference year as often as requested and that the allowance per trip be raised to $7.00.

6. Since the group of Mennonites residing at Deer Park have expressed the desire to organize, we recommend the encouragement and help toward such organization.

7. We recommend further that a worker be placed to work at Deer Park and Newport and a partial support be given for such service.

8. That the conference contribute $35.00 per month for pastor at Dallas, Oregon, and requests the congregation to contribute at least $20.00 per month.

9. That the Evangelization Committee represent the Conference in Dallas in the effort of that church to secure a better place of worship.

10. That $25.00 a month be allowed for the rent of living quarters of Miss Niswander in the coming conference year.

11. That the arrangement for supply preaching at Portland is to be continued as it was in the previous years.

12. In regard to Winton, the committee recommends that this field receive further consideration with the attempt to make a more definite investigation.

13. That the invitation from the First Mennonite church at Monroe, Washington, for the next conference session be accepted.

14. That the request of the Shafter, California, group be also referred to the Evangelization Committee.

16. That we grant the request of the Peace Committee for $25.00 for their work.

17. That the Budget submitted for 1937-1938 be adopted.

Dallas	$420.00
Deer Park and Newport	300.00
Portland	560.00
Printing Workers Exchange	60.00
Field Secrretary	100.00
Miscellaneous	35.00
Peace Fund	25.00
Bethel College Representative	50.00
Total	$1550.00

18. That we thank God, the Father, in the Name of Jesus Christ, for the opportunity of holding this conference again, unhindered, and for the many blessings we have received from Him.

19. That we thank the ministers and the members of the First Mennonite Church of Reedley for the Christian love, fellowship and hospitality which they have extended to the delegates and guests of the conference.

20. That we express our grateful appreciation to the Men's Chorus of the Reedley church for the inspiring program which they rendered, and to the Reedley Ladies' Chorus for the helpful numbers with which they served us.

21. That we send a vote of thanks and express our appreciation to Mrs. Newby of the Reedley Flower Shop and Mr. and Mrs. Mortensen of the Colonial Flower Shop for the very beautiful offerings of flowers which they made for our good.

22. That we express our sincere gratitude to Rev. P. R. Aeschliman for all the work that he has done as the FATHER OF THIS CONFERENCE.

23. That we express our appreciation, by rising, to the absentee members of our Conference, Brother Aeschliman, Brother Galle, and Brother Jantz for the helpful work they have done in the Pacific District Conference.

24. That we learn to appreciate Peace more and more, as a fruit of the Spirit (Gal. 5:22), as a way of life.

25. That the Workers' Retreat, held in connection with the annual sessions of the Pacific District Conference, be continued, and that the first session be devoted to the ministers and their problems, and the second session to the ministers and lay workers.

26. That we express our sincere appreciation and our hearty approval to Bethel College for placing further emphasis upon Bible Study by adding to the present course, and by establishing a special Bible Division.

27. That we do all in our power to encourage, instruct and teach the present and prospective workers among the young people of our District Conference.

28. That we impress upon our congregations and their auxiliaries, the need of using the literature and publications of the General Conference.

29. That the churches of the Pacific District Con-

ference be encouraged to hold special services (protracted or revival meetings) with particular emphasis upon Bible Study, to further the religious life of our people.

30. That we enourage those, who read papers before this conference, to have them published in our Church Papers for the good which their messages may do to those who could not be present.

31. That we encourage our churches to make clear, through meaningful explanation and constructive teaching, what the conference understands by the Principles mentioned in Article 4 of our Constitution; and that Dr. Langenwalter be requested to write an explanation of Mennonite Principles in keeping with this resolution, for presentation at the next conference and, if approved, to be published in pamphlet form for use of the pastors and workers who desire to distribute them to interested people.

Officers and committee members elected for the ensuing year: President, Rev. P. A. Wedel; Vice President, Rev. Herbert A. Widmer; Secretary, Rev. M. J. Galle; Treasurer, John C. Lantz.

Evangelization Committee: Rev. W. Harley King, 1940; Rev. J. M. Franz, 1939; Dr. J. H. Langenwalter, 1938; Rev. S. S. Baumgartner as advisory member.

Business and Program Commitee — Rev. Lester Hostetler, 1940; Rev. P. A. Wedel, 1939; Homer Leisy, 1938.

Trustees, H. C. Wiebe and Reinhold Ewy, 1940; Carl Waltner, 1939; Ed Leisy and Elmer Widmer, 1938.

Bethel College Representative: L. J. Horsch and Rev. P. A. Wedel.

Conference adjourned.

Rev. D. D. Eitzen, President,
Homer Leisy, Secretary, Pro-tem.

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REPORT OF THE HOME MISSION TREASURY FOR JULY, 1937

Paid direct into the CANADIAN TREASURY, Rev. David Toews, Rosthern, Sask. Rosenort Church, Saskatoon, Sask., $5; From Laird, Saskatchewan, $10; Zoar Ch., Langham, Saskatchewan, $1463; Rabbit Lake, Sask., refund on loan, $45; Eigenheim Ch., Rosthern, Saskatchewan, $17.

For Saskatoon Church, Paid in General Treasury: Sunday School, Bethel, Mt. Lake, Minn., $25.

General Treasury: Sunday School, First, Upland, Calif., $15.82; Christian, Moundridge, Kansas, $93.25; Sunday School, Bethel, Inman, Kansas, $30.73; Interest, $40.00; Estate of late D. C. Schmidt, Upland, California, $1069.03; First Church, Upland, Calif., $26.50; Bethel College, Bethel College, Kansas, $19; Refund on Freight on books sent to Canada, $2.19; Mission Friend, in Oregon, $5; Mission Friends, Newton, Kansas, $5; Grace, Lansdale, Pennsylvania, $34.30; Salem, Freeman, S. Dak., $100; New Hopedale, Okla., $30.40; S. S. Hoffnungsau, Inman, Kan., $10.60; Bethel, Mountain Lake, Minnesota, $100; Bethesda, Henderson, Nebr., $68.19; S. S., First, Butterfield, Minn., $40; Herold, Bessie, Okla., $7.82; Bethany, Quakertown, Pa., $10; Legacy of late Gerhard Regier, Elbing, Kans., $4,500; Bergtal, Pawnee Rock, Kansas, $9.87; Men's Chorus, Berne, Ind., $13.68; First, Berne, Ind., $122.91; C. E. Immanuel, Los Angeles, California, $12.81; Emmanuel, Noble, Iowa, $23.95; S. S., New Hopedale, Okla., $13.04; Menn. Ch., of Buterfield, Minn., $35.03; First, Philadelphia, Pa., $11.37; Apostolic, Trenton, Ohio, $25.44; Eden, Inola, Okla., $15.44; S. S. Brudertal, Hillsboro, Kansas, $65.01; First St. Menn Church, Newton, Kansas, 34.81; Miss Clara Kuehny, Janjgir, C., P. India, $30; West Zion, Moundridge, Kan., $95; First Ch., Halstead, Kan., $40.55; S. S. Bethel, Lustre, Montana, $18.18; S. S. Bethel, Montain Lake, Mnin., $115.18; Bethel College, Bethel College, Kan., $16.11; St. John, Pandora, Ohio, $50. Total $7046.30.

Disbursements: Salaries, rent, supplies, etc., $1513.75.

The above gifts are hereby acknowledged and thankfully received. May the Lord bless gift, giver and His work. A. J. Neuenschwander, Treas.
Quakertown, Pa.

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REPORT OF THE EMERGENCY RELIEF BOARD TREASURER

For March, April, May, June, 1937

FLOOD SUFFERERS: North Star Menn. Ch., by J. Gerbrandt, Drake, Sask., $29.55; A friend, Newton, Kansas, $10; Christians, Oraibi, Arizona, by J. P. Suderman, $6.33; Happy Hour Club, Inman, Kansas, by Eldo Schmidt, $5; John Schmidt, Goessel, Kansas, $13.10; Friedensberg Church, Springfield, S. Dak., by H. A. Boese, $10.08; Ex. Com. of Mission Society by Frieda Regier Entz, $10; Ex. Com. of Mission Society by Frieda Regier Entz, $114.76; Junior C. E. First Men. Ch., Pretty Prairie by J. G. Graber, $8.26; Bergfelder Ch., Mt. Lake, Minn., by J. J. Schultz, $10.

RUSSIA: Refund, $7; John J. Schmidt, Canton, Kansas, $5; Edward Esau, Whitewater, Kansas, $5; Abraham Dirks, Buhler, Kanas, $10.50; Bethesda Ch., Henderson, Nebr., $26.27; John J. Schmidt, Canton, Kansas, $5; Dick Klassen, Newton, Kansas, $25; P. M. Claassen, Newton, Kansas, $15.00; Refund, $5.00; Refund, $5.00; John J. Schmidt, Canton, Kansas, $5; G. J. Duerksen, Hillsboro, Kansas, $1; John J. Schmidt, Canton, Kansas, $5; H. H. Dirksen, Mrs. and Clara, Goessel, Kansas, $25.10.

CANADA: First Menn. S. S. Reedley, Calif., by Richard Langenwalter, $11; Ferd Stucky, Moundridge, Kansas, $50; San Marcos Menn. Ch., Paso Robles, Calif., by B. A. Claassen, $5.02.

GENERAL ACCOUNT: Firt Menn. Ch. Newton, Kansas, by H. J. Andres, $35.65; C. I. Kraher, Warroad, Minn., $20; First Menn. Ch., Upland, Calif., by C. E. Schmidt, $8.74; Emmaus Menn. Ch., Whitewater, Kansas, by J. A. Busenitz, $56.35; Christian Menn. Ch., Moundridge, Kansas, by J. B. Stucky, $48; Bruderthal Menn. Ch., Hillsboro, Kansas, by P. N. Funk, 20.10; Gnadenberg Menn. Ch., Whitewater, Kansas, by Wm. Harms, $17; Bethel S. S., Inman, Kansas, by J. B. Neufeld, $40.29; Herald Menn. Ch., Cordell, Okla., by J. A. Harms, $13.73; Emmaus Menn. Ch., Whitewater, Kansas, by J. A. Busenitz, $58.67; Christian Menn. Ch., Moundridge, Kan., by J. B. Stucky, $45; Buhler Menn. Ch., Buhler, Kan., by J. B. Regier, $15.46; First Menn. Ch., Upland, Calif., by C. E. Schmidt, $5.70; Sunshine Soc. Circle, Lost Wood, N. D. by Mrs. Theo. Thiesen, $10; Bergthal Menn. Ch., Pawnee Rock, by N. C. Schultz, $19.03; Bruderthal Menn. Ch., Hillsboro, Kan., by F. N. Funk, $21.70; Deer Park Mennonite Church, Deer Park, Washington, by P. J. Schroeder, $10.00; Refund, $5.00; D. W. Friesen, Altona, Manitoba, Canada, $2.25; Mrs. Helena Wedel, Galva, Kansas, by H. Frey, $15; Emmaus Menonite Church, Whitewater, Kansas, by J. A. Busenitz, $57.89; Christian Menn. Ch., Moundridge, Kansas, by J. B. Stucky, $49; Bergthal Menn. Ch., Pawnee Rock, Kansas, by H. C. Schultz, $18.08; Bruderthal Menn. Ch., Hillsboro, Kansas, by F. N. Funk, $18.05; P. J. Waltner, Pretty Prairie, Kansas, $10; Marlin Sperling, Moundridge, Kansas, $5; D. W. Friesen, Altona, Man., Canada, $1; Anna P. Krehbiel, Moundridge, Kansas, $5; Mr. and Mrs. Jos. P. Wedel, Moundridge, Kansas, $100; Robert Weinbrenner, Hillsboro, Kansas, $10; Mrs. C. W. Klopfenstein, 8914 Gardenway, S. Gate, Calif., $25; Fred A. Johnson and Family, Tuba, Arizona, $5; D. W. Friesen, Altona, Man., Canada, $1; Mrs. John Maurer, Montezuma, Kansas, $1; Buhler, Menn. Ch., Buhler, Kansas, by J. B. Regier, $25.34; Mrs. David Schmidt, Hillsboro, Kansas, $10; Emmaus Menn. Ch., Whitewater, Kansas, by J. A. Busentiz, $55.25; Bruderthal Menn. Ch., Hillsboro, Kansas, by F. N. Funk, $20; Hoffnungsau Menn. Ch., Inman, Kansas, by A. B. Reimer, $25.61; Christian Menn. Ch., Moundridge, Kansas, by J. B. Stucky, $49; Deer Park Menn. Ch., Deer Park, Washington, by P. J. Schroeder, $4.41; Rev. John and Henrietta Roth, Salem Oregon, $5; Bergthal Menn. Ch., Pawnee Rock, Kansas, by H. C. Schultz, $18.27.

SOUTH AMERICA: C. H. van der Smissen, Bethel Home, Newton, Kansas, $1; Hillegonde van der Smissen, Bethel Hospital, Newton, Kansas, $1; Rev. Ferd J. Isaac, India by Jacob Isaac, $10; Deer Park Menn. Ch., Deer Park, Washington, by P. J. Schroeder, $10.

TOTAL RECEIPTS: General Fund, $1,002.55; Flood Sufferers, $217.08; Russia, $114.87; Canada, $66.02; South America, $22; Total Receipts, $1,422.52.

REMITTANCES: Flood Sufferers, $467.94; Canada, $475.02; Russia, $273.20; MCC Quota, $627.50; Refund, $17; U. S. Aid, $58.10; Board Meeting, Teleph.-Teleg., etc., $264.31. Total, $2,183.07.

Gratefully acknowledged,
Peter H. Unruh, Treas.

REPORT OF THE EX. COMM. OF MISSION SOCIETIES

for July, 1937

Foreign Miss. Gen'l Treasury: Miss. Soc., Deer Creek, Okla., $20; Dorcas Soc., Halstead, Kan. $10; Bethel College Ch. Miss. Soc., Newton, Kansas, $104.67; Miss. Soc., Pratum, Oreg., $32; Bergtal Sew. Soc., Corn, Okla., $22; Bethel Sew. Soc., Mt. Lake, Minn., $5; Sr. Miss. Soc., Bergfeld Ch., Mt. Lake, Minn., $5; Sew. Soc., First Ch., Newton, Kan., $30. Total $228.67.

Home Missions: Dorcas Soc., Halstead, Kansas, Home Miss.,* $10; Bethel College Ch., Miss. Soc., Newton, Kansas,* $50; Miss. Soc. Pratum, Oreg.,* $12; Coll. Women's Miss. Program, Pacific Dist. Conference, Reedley, Calf.,* $22.35; Coll. Women's Miss. Program, Girls' Home, Vancouver, B. C., $22.35; Miss. Soc., Pratum, Oreg.,* $5; Ladies' Aid, Butterfield, Minn.,* $10; Bethel Miss. Soc., Mountain Lake, Minn.,* $25; Bergfeld Sr. Sew. Soc., Mountain Lake, Minn.,* $5; Bergfeld Jr. Sew. Soc., Mountain Lake, Minn.,* $5; Bethel Sew. Soc., Mountain Lake, Minn.,* $5; Miss. Soc., Pratum, Oreg, Girls' Home, Saskatoon, Sask., $5; Miss. Soc., Pratum, Oreg., Girls' Home, Winnipeg, Man., $5; Oakleaf Miss. Soc., Mountain Lake, Minn., Church Debt, Saskatoon, Sask., $10; Total $191.70. ***General Treasury.**

Retired Missionary Fund: Dorcas Soc., Halstead, Kansas, $17.35; Bethel College Ch. Miss. Soc., Newton, Kansas, $20.27; Miss. Soc., Pratum, Oregon, $13; Coll. Women's Miss. Program, Pacific District Conf., Reedley, Calif., $22.35; Onecho Mis. Soc., Solfax, Wash., $26; Bethesda Sr. Sew. Soc. Henderson, Nebr., $11.89; Chr. Menn. Sew. Soc., Moundridge, Kansas, $10.90; Sew. Soc., Madrid, Nebr., $5.90; Miss. Soc., Upland, Calif., $15.40; Miss. Circle, Meno, Okla., $12.16. Total, $155.22.

Traveling Expenses of Missionaries: Eigenheim Sew. Soc., Rosthern, Sask., $7; Ladies' Aid., Butterfield, Minn., $15; Mary Martha Circle, Lehigh, Kansas, $10; Bergtal Sew. Soc., Corn, Okla., $20; Miss. Circle, Meno, Okla., $17.84; Sew. Soc., Berne, Indiana (Rev. and Mrs. P. J. Boehr), $20. Total, $89.84.

For India: Sew. Soc., Goesel, Kansas, Teacher, $50; Miss. Soc., Upland, Calif., Orphan, $20; Miss. Soc., Upland, Calif., Biblewoman, $20; Miss. Soc., Upland, Calif., Leper Work, $15; Miss. Soc., Upland, Calif., Champa Hospital, $25; Miss. Soc., Turpin, Okla., Champa Hospital, $10; Miss. Soc., Grace Ch., Lansdale, Pa., Basna St. Work, $15; Ladies' Aid, Butterfield, Minn., Christmas, $10; Sew. Soc., 1st Ch., Newton, Kansas, Sew. Machine for cripple, $5. Total, $170.00

For China: Miss. Soc., Upland, Calif., Native Nurse, $31; Jr. Bergfeld Miss. Soc., Mountain Lake and Delft, Minn., Biblewoman, $30; Jr. Bergfeld Miss. Soc., Mt. Lake and Delft, Minn., Biblewomen and Evangelist work in general, $11.86; Miss. Soc., Pratum, Oregon, Biblewoman, $20; Miss. Soc., Grace Ch., Lansdale, Pa., Kai Chow Hospital, $10; Miss. Soc., Grace Ch., Lansdale, Pa., work where needed, $20; Ladies' Aid Butterfield, Minn., Christmas, $15. Total, $137.86.

Expenses of Ex. Com. and "Miss. News and Notes"—Dorcas Soc., Halstead, Kansas, $3; Bethel College Ch. Miss. Soc., Newton, Kansas, $7.30;Onecho Miss. Soc., Colfax, Wash., $2.50; Miss. Soc., Turpin, Okla., $2; Ladies' Aid, Butterfield, Minn., $2.50; Bethel Ladies' Aid. Langdon, N. Dak., $1; Rosenort Miss. Soc., Rosthern, Sask., $4.20; Miss. Soc., Eicher Emanuel Ch., Noble, Iowa, $2.60; Brudertal Sew. Soc., Hillsboro, Kansas, $2; Sew. Soc., Goessel, Kansas, $1.50; Jr. Bergfeld Miss. Soc., Mt. Lake and Delft, Minn., $3.20; Salem Sew. Soc., Munich, N. D., $2.50; Miss Soc., Hutchinson, Kansas, $2.20; Miss. Soc., Pratum, Oregon, $4; Miss. Soc., Madrid, Nebr., $3; Zion Miss. Soc., Souderton, Pa., 5.60. Total, $49.10.

Miscellaneous: Miss. Soc. (Town Branch), Pulaski, Iowa, Busby St., Mont., Work, $15; Girls Mission Band, Ebenezer Ch., Bluffton, Ohio, Busby Sta., Mont., work, $10; Salem Sew. Soc., Munich, N. D., G. A. Linscheid's Sta., Okla., work, 10; Dorcas Soc., Halstead, Kans., Miss Mary Schirmer, Ariz., Work, $10, and for Okla. Sta., for Christmas, $2.50; Bethel College Ch., Miss. Soc., Newton, Kansas, Rev. P. J. Wiens, $12.50; Brudertal Sew .Soc., Hillsboro, Kans., Miss Elizabeth Goertz, $5; Sew. Soc., Berne, Ind., Miss Elizabeth Goertz, $5, and for Miss Etta Davis, $5; Miss. Circle, Meno, Okla., Bethel Hospital, Newton, Kans., $10, and for Bethel Home for aged, Newton, Kans., $10; Miss. Soc., Pratum, Oreg., Iimmigrants, Canada, $5; Onecho Miss. Soc. Colfax, Wash., Miss. Ass'n, Histories, $2. Total $102.00.

Grand Total, $1,124.39.

Gratefully asknowledged,
Mrs. Frieda Regier Entz, Treas.

« « JOTTINGS » »

— SILVER WEDDINGS.—Invitations are out for the silver wedding aniversary celebrations of Dr. Abraham and Mrs. Elizabeth Warkentin on Monday, August the 30th, at the First Mennonite Church, Newton, Kansas, and Rev. and Mrs. Isaac J. Dick on Tuesday, August the thirty-first, at the First Mennonite Church, Mountain Lake, Minn.

— From *Rev. Howard G. Nyce*, Allentown, Pa., Sunday program: "Speaking of the Mennonite! Perhaps YOU are one of those who is not enjoying the friendly weekly visitor—you should by all means subscribe at once. It costs only $1.50 a year and keeps you well informed about Conference activities. The Pastor will be glad to send in your name. THE MENNONITE should be in every Mennonite home."—On the next Sunday this pastor announced he had already received some subscriptions and was calling for more.

— DEAR PASTORS OF OUR CONFERENCE.—Kindly notice what this pastor is doing. He was present at the conference session in Upland, where he helped vote to place one of our church papers in every home and takes that resolution seriously. WERE YOU AT UPLAND, TOO? Did you vote *for* the motion? If so, what have you done to make it effective? Maybe you have forgotten. If so, kindly do something *now*.

— *The Bethany Mennonite Church*, Freeman, S. D., has isued a call for candidacy to Rev. H. N. Harder, who is serving a Western District Mission church at Enid, Okla., as pastor. The Harders are expected to visit Freeman soon, to become acquainted with the people of the church and become better known to them.

— MENNONITE CHURCH OF CHRISTIAN, Moundridge, Kans.—On Sunday, Aug. 8, Rev. P. P. Wedel, pastor of the church, and his family had a surprise long to be remembered. After the services in a short program they were told that a brand new car, a Chevrolet Master Deluxe Sport Sedan, standing in front of the church, was theirs to keep and use, and Rev. Wedel accepted the gift with deeply felt words of appreciation for this token of love by the congregation.

— *The Mennonite Church at Shafter, Calif.*, is erecting a nice, up-to-date church building that has been greatly needed, for up until now they have held services in the old grammar school building. In an early number we shall bring a picture and brief write-up of the new building.

— Friends of *Mr. and Mrs. F. J. Wiens* who recently took up residence at Newton, Kansas, will be sorry to learn that the couple are planning to move to Washington state for the sake of improving Mrs. Wiens impaired health.

What a wonderful school system we have, in which a child, beginning in the kindergarten, can go on, step by step, up through the grades, high school, college or university, with free tuition all the way through. Yes, its splendid. But one thing is sadly lacking in most of the schools, *instruction in the Fear of God.*

— *Prof. E. J. Hirschler of Bluffton, Ohio*, is the newly elected president of the Middle District Conference; E. S. Mullet, Napanee, Ind., vice president; J. Roth, Wayland, Iowa, secretary, and Rev. J. E. Amstutz, Trenton, O., treasurer.

— *Wedding at Souderton, Pa.—Miss Ida Erb*, daughter of Mr. and Mrs. Samuel Erb, was recently united in marriage to *Francis Zellner* by the pastor, Rev. Ernest Bohn, at the bride's home.—Church Bulletin.

— THE MENNONITE would like to bring brief reports of the Western District Retreat and also of the one held at Shipshewana. Who will furnish them?

— In some of the churches of the Eastern District it seems to be the custom that the good sisters can a few extra jars of fruit for the benefit of the Home of the Aged at Frederick.—A fine and practical type of service! *The Home* deposits the empty cans at the respective churches.

— *Rev. and Mrs. C. H. Suckau*, Berne, Ind., have motored to Portland, Maine, to bring back their daughter Edna, secretary to a pastor there, now employed to teach in the Monroe, Ind., schools. On their way home they will stop at Stony Brook, N. Y., to take along their son Dr. Theo. Suckau, teacher in an exclusive boy's school, for a vacation.—Berne Witness.

— *Brother C. B. Friesen*, a teacher at Mt. Lake, Minn., who is selling Bibles and other books during vacation, uses the occasion to take subscriptions for our church papers. He has just sent in two subscriptions for the Mennonite.

— *The Zion Mennonite Congregation*, Moundridge, Kansas, is reconstructing its church building. The project includes: A full basement, 43 by 75 under the raised building, to provide a large assembly room in the center, three class rooms, a kitchen, heating room, and rest rooms; a new heating system will be installed and the front of the building will be remodeled in an attractive design.

— Recently Pastor Martin Niemoeller, a leader in the German confessional synod, revealed that 102 Protestant pastors were placed in prison in June. Some of these were later released, but so many of the clergy have been jailed from time to time that the church work has been crippled.

— While the *Board of Publication* is looking for a permanent manager of the Mennonite Book Concern, Brother Fred von Gunten who has been with the business a few years, is filling the place quite acceptably. This being the case the Board is in no particular hurry to act on the selection of a permanent manager, for which position four applications have already come in, so others still have a chance to apply. Mr. von Gunten got married the other day. Congratulations!

— THE CENTRAL CONFERENCE is holding its session at Washington, Ill., Aug. 20-22. Among those on the program, whom many of our readers know, are: Rev. A. E. Kreider, who is scheduled to give eight devotional addresses; Rev. A. C. Wieand, Chicago, and Rev . F. J. Enns and Dr. R. T. Unruh, both on furlough from missions in the African Congo.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

GIVING OFFENCE TO "LITTLE ONES."—The writer knows a gentleman who is not a Christian but who has many characteristics of one. He is one of the type to whom Jesus said, "Thou art not far from the kingdom of God . . . but one thing thou lackest, come, take up the cross and follow me." When a boy he started to go to Sunday School. One Sunday after the session his coat had disappeared and nobody seemed to show any concern about its recovery. He has not been in Sunday School since. Then, after he was married, he started to go to church with his bride. But he had not been attending long, when some un-Christian member of the church cheated him in a business transaction, and that ended his church-going. Such treatment by Christians is what Jesus vehemently condemns, when he says, "It were better for (them) him that a millstone were hanged about (their) his neck and he cast into the sea, than that he should offend one of *these little ones*," for wasn't this man one of the type regarded as *the little ones in faith*. This is one of the uncountable instances where persons are estranged from Sunday school or church, or both, by indifferent or un-Christian treatment on the part of those who profess to be Christians; whereas heart-felt interest in them, coupled with Christian deeds of sympathy and love might have won them for the church and Christ. Jesus not only asks this much of his disciples, but he bids them, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

* * *

Hunting Hidden Prizes.—When God set the world agoing, he hid here, there, everywhere, great prizes to be sought out by his human children, especially those who have eyes to see sharply and patience to search for thing hidden deeply. It is just as when parents hide Easter eggs and children all scramble about for some of them, but with only very few as prize winners. From time to time, through the centuries, the treasures are found in the fastness of the eternal hills, maybe it's a great truth, an outstanding poem, a treasured book, the discovery of a new cure to relieve human suffering; treasures of art—in the form of a powerful oratorio echoing heavenly music, or a temple of worship in the form of a cathedral, or an invaluable painting—,*and most of all and above all* the multitudes of treasures—precious prizes many of them—between the covers of the Bible. And, thanks to God's eternal love, there have been found those among his children who had the understanding and inspiration to multiply this book—THE BOOK—into many, many tongues, so that his children all over the world —black, white, yellow, red, brown—might all possess it and use it as their light upon the way.

* * *

BUDDING INNOCENCE. — One day Heinrich Heine, the German poet, met a charming little girl that reminded him of a flower just blossoming forth into its full beauty. Immediately he penned that poetic jewel, "*Du bist wie eine Blume*," of which the following is a rather crude translation:

You are just like a flower
So sweet and fair and pure;
I look at you and sadness
Entwines my feeling heart.

Methinks that I should gently lay
My hands upon your head,
Praying that God may keep you,
So pure and fair and sweet.

Where is the father, mother, or other thoughtful person who hasn't experienced feelings just like Heine's at the sight of a sweet, innocent child? O, how we would like to keep them pure, sweet, innocent! At the same time we expect them to grow into young men and women, and we realize that they will soon have to come in contact with and live in a sinful world with its many temptations. Some of our readers will see their innocent little hopefuls enter school this fall, with surroundings and influences not to their liking. They can't be there in person to protect them. But God has his guardian angels, and parents and friends can daily pray that God would send one of these to go with Johnny or Mary, step by step, to shield them and preserve as much of their innocence and purity as possible.

HOME MISSIONS

HOME MISSION NOTES FROM CANADA

David Toews

As is generally known throughout the churches of our General Conference, we have an extensive field of home mission work in Canada, where in late years some 21,000 have come from Russia and are trying to establish homes for themselves and for their families in the different Provinces. Our Conference has seen the need of enabling a number of our immigrant brethren to do itinerary work in the different groups.

When our immigrants came in, it became necessary to find homes for them, establish them on the land as farmers. We had to take the land where we found it and it was not always possible to settle them in larger groups. *We have them in about 250 groups.* Some of these groups are very small, others are larger; and quite a number of our incoming people have been able to settle among the old settlers.

Our Conference has helped to build a number of churches in our larger or smaller settlements. The following settlements having received help for this purpose: Rabbit Lake, Sask., Hanley, Sask., Dundurn, Sask., Herschel, Sask., Great Deer, Sask., and lately also Swift Current and Wymark, Sask. In all these churches, except the last two named, regular services are being held every Sunday. The latter two are to be dedicated in September. Also in the Province of Alberta, Manitoba and British Columbia help was given as loans and in some cases smaller sums as gifts. In Ontario the church at Vineland was built and paid for with the help of our Conference. In many places primitive churches have been built very cheaply by the immigrants themselves. Some sixty or seventy churches have been built by the immigrants since they came in.

In Ontario, Brother H. P. Lepp is working among the pioneers in the forests of the north. He has been receiving $15.00 a month, now $20.00. If it would not have been for this support, he could not have stayed because it would have been impossible to support his family in that forest region.

Brother P. A. Remple during the summer months is working in Waterloo, Ont., where difficulties have arisen and help was badly needed.

In Manitoba, Brother J. P. Klassen has been doing itinerary work for a number of years. He has been sick with eczema for about five or six years. But in spite of his ailment he is going through the groups, ministering to them.

Brother J. H. Enns is also doing itinerary work in Manitoba, and during the winter he instructs a number of young people, preparing them for work in the congregations. Brother J. P. Bueckert does the same kind of work in that Province, and so does Brother F. F. Enns of Whitewater, Man. These brethren have some eighty groups to visit.

In Saskatchewan we have Brother J. J. Klassen going through the groups and churches, who in his quiet unassuming way has been a real blessing to many. Other ministers are getting a small support of $15.00 to $25.00 and are doing a very faithful work.

Of late our Conference has also started a work in the Swift Current district. Most of the people in that district are not immigrants but belong to the Old Colony class whose ministers have gone to Mexico and Paraguay and have left their flocks shepherdless. We consider this a very needy field and Brother N. W. Bahnmann does a very effective work. He is getting $40.00 a month and I believe the church is taking care of his board.

This year Saskatchewan has a total crop failure and the Swift Current district has had about seven crop failures in succession. Many of them get support from the Government, while many others, in spite of all the crop failures, managed to get along without this support. How they can along without support this year, is hard to see. Many of our people in Saskatchewan are looking for new homes somewhere else, others are going far and wide looking for places where there might be feed for their stock. The total crop failure in Saskatchewan is considered a national calamity. We had hoped that finally we would be able to get along without help from the outside, but we are again disappointed in our hopes this year. We find that in conditions of this kind spiritual care and encouragement is particularly needed. Of late we have had a number of hardships in Russia and through so many disappointments in this country are losing courage.

In Alberta crops are very poor, except in the South where they have irrigation. The brethren C. D. Harder, W. Martens and J. D. Nickel are ministering to the different flocks that are scattered from the American boundary on to the Peace River district. In the north the crops seemed to be fairly good.

In British Columbia, Brother J. H. Janzen is doing faithful work in about ten or more groups. Two or three churches have been built of late, some of them receiving some help from outside. Churches are needed.

We also have the girls homes in Winnipeg and in Saskatoon, where faithful work is being done, and girls are gathering in the homes on Thursday afternoons and on Sundays. These homes prove a protection to the girls in the large citiess. There is also a girls' home in Vancouver which is being conducted by Brother and Sister Janzen.

Trusting that our Brethren in the United States and Canada will not grow weary in well-doing, but will continue to remember these Canadian brethren, *members of our own houshold of the faith,* I am,

Yours very sincerely,

David Toews.

FOREIGN MISSIONS

P. H. Richert, Sec.

THE WITNESS IN ORAIBI AND ITS FRUIT

Mrs. J. P. Suderman

Dicie is a Hopi girl about 13 years old. She is in the ninth grade. Her mother, Lillian, has never confessed Christ as her Savior. Her father, Roland, was baptized when in his youth he went to a government school away from Oraibi. Yet, in his own village amongst his own people, he has not professed his faith in Christ. Hence neither of the parents attend church.

Dicie has witnessed her girl friends one by one accept Jesus Christ and be baptized. For over a year she too has at intervals been under strong conviction of her need of Jesus Christ. At times she was visibly miserable. Some of you Junior and Intermediate girls have sent in some stamped goods with floss or money for such work for these Hopi children, to sew on in Bible and sewing classes on Saturday. On one such Saturday afternoon recently it was rainy and I was physically very weary; but I prayed the Lord that He might send whomever He would to the mission, in spite of the rain. Only about 8 girls came. One was Dicie. She was then working on a stamped dresser scarf. In our Bible story hour we had a picture of a mother and her child opening their house door in answer to Jesus' knock, inviting Him to come in. As I was telling how Jesus stands at our hearts' doors and knocks, yet will not enter unless we bid Him do so, Dicie sat there silently weeping. We can only tell these Hopis of God's love for them, even though they are under His wrath because of sin, and under condemnation for eternal death, that Jesus died in their place and by accepting Him they are made free. God has to draw their hearts, work faith in them and cause them to open their hearts to receive Jesus. So Dicie was committed to God in prayer. A little over a week later she yielded and publicly confessed Jesus Christ as her Savior. Now she is free. It is so noticeable in her face and attitude. The misery is gone and she is happy. In her prayers she thanks the Lord for dying in her place, for saving her and prays that God may save her father, mother, brothers and sisters.

Two other girls, Bernice Lomayesva and Pearl Talas, and two boys, Alvin Lomavitu and Fieldnig Q. are joining her for baptism in the near future. Lucinda Jenkins also desires it, but for the second time her father, Sam Jenkins, forbids her baptism. Pray much for these young lives that a true work of God may be completed in their hearts before they are baptized. (Written Apr. 20, 1937).

(Continued on June 11)—A few Sundays before Pentecost (Day of Baptism) our church bell did not ring, so I went to the homes to gather these girls and boys for instruction. We had already heard that Dicie's parents were unwilling to let her be baptized. When I came to get Dicie her mother had set her to baking cookies, just to keep her from coming. But though I noticed the situation, I asked Dicie, "Would you like to come to church with me for a while?" With an eager "Yes" she removed the pan of cookies from the stove, left her work and came with me. When we came to Bernice's home she was nowhere to be seen. Her mother met me with the words, "Fred (the father) says Bernice dare not be baptized." The following Saturday in our girls' sewing and Bible class as I was reading a story of how a little girl loved Jesus and, upon hearing her mother say that Jesus was coming soon, had washed her hands and face, put on a clean dress and then was found looking out of an attic window waiting to welcome Jesus at His coming, Bernice just dropped her work, left her seat, and came and sat near me, longing for love and sympathy.

RELIEF

FLOOD CAUSES SERIOUS DAMAGE AND GREAT SUFFERING IN INDIA

The following Cablegram was received by the Foreign Mission Board:

JANGIR, AUG. 11

"BIRRA STATION SERIOUSLY DAMAGED. UNPRECEDENTED FLOOD. NO LIVES LOST. ALL SMALLER BUILDINGS DAMAGED OR DESTROYED. CHRISTIANS HOMELESS. FUNDS URGENTLY NEEDED.—'PENNER.'"

This report speaks for itself. About ten dwellings of native helpers are included. The Foreign Mission Board has requested the Emergency Relief Board to share with them in the relief work in behalf of the poor heathen and our unfortunate Christian converts. Let us manifest our Christian love toward them.

Please forward your donations to our Treas. Rev. P. H. Unruh, Goessel, Kans. and God will reward you richly.

By request of the Emergency Relief Board,
John C. Mueller, Sec.

* * *

RELIEF NOTES

Compiled by O. O. Miller and A. Warkentin
Menn. Central Committee Receipts and Expenditures
July 1, 1936—July 1, 1937

On July 15th, shipment of three bales of clothing, weight 381 lbs., valued at $200.00, was forwarded from Lancaster, Pa., to Paraguay, via S. S. Western World. This clothing came to Mellinger's Church following the April sending, and is now en route to help supply the same need.

Brother P. C. Hiebert, chairman of the M. C. C., writes from Buenos Aires, Argentina, June 6th, that he was somewhat ahead of schedule due to using Condor Air Service from Florianopolis, Brazil, to Buenos Aires. At that time of writing, Brother Hiebert's visit to the five largest groups of Mennonites in Brazil had been completed. He reports these groups cheered at learning through this personal visit to them again of the continual interest in their welfare by the Northern American brotherhood. He expected to meet the leaders of the Paraguay Colony at Asuncion and to spend about a month among the Paraguayan brethren. His return passage, as arranged, brings him to New York, Sept. 1.

Correspondence from Paraguay dated June 19th, again confirmed this as being a good crop year. The cotton crop was even better than had been estimated just a month earlier—and the price received by the farmers considerably higher than in 1936. Colony leader Siemens states that new courage is manifest all around, and that there is again a stronger faith that the new home can be successfully established in the Chaco. He also states that just then the most difficult and discouraging feature of their colony life is the decision of a large group to move to a new Paraguayan location. No suitable place had yet been found; but the Committee representing 154 families in this group were on the third trip in their search.

In the next issue of Relief Notes we hope to have Brother Hiebert's comments on this situation.

Dr. Adolph Keller, Director of the Central Bureau for Relief of the Evangelical Churches of Europe, reports the following happening to the Hutterian settlement near Kassel, Germany:

"On April 14th the German Secret Police raided the "Bruderhof" at Roehn, near Kassel, a settlement of the Hutterian Brethren, an evangelical fellowship whose views on war resemble those of the Moravians and Mennonites. The police, reinforced by fifty or sixty troopers, demanded that all the inmates leave the institution within 24 hours. Several of the Brothers were arrested; 45 were permitted to leave the country, of whom 31 are now in Holland, the rest in Liechtenstein.

This group of devoted Christians, who live strictly according to Biblical law, earned their living by operating a model farm, binding and restoring rare books and manuscripts. They were compelled to leave all personal and communal property behind, each individual being allowed only one suit of clothes. Part of these refugees may find accommodations at a similar settlement in the Cotswolds, England; others will seek to emigrate to Columbia."

Brethren John Horsch, Scottdale, Pa., and Harold Bender, Goshen, Ind., from other sources have had this information confirmed as substantially correct. A Holland Mennonite Committee has befriended and helped this exiled group as best they could and is helping them settle in England.

But more help is needed. The Mennonite Central Committee is in a position to and will gladly forward any gifts designated for Hutterian Relief. During last year several hundred dollars were so forwarded.

Mennonite Central Committee Receipts and Expenses

July 1, 1936—July 1, 1937

Received

Cash Balance, July 1, 1936		$ 83.24
Menn. Board of Missions & Charities		
M. C. C. Budget	$2450.00	
Paraguay Relief	250.00	
Brazil Relief	25.00	
Paraguay Mission to Indians	50.00	
Hutterites Relief	46.00	2821.00
Emergency Relief Board		
M. C. C. Budget	1300.00	
Paraguay Relief	297.00	
Brazil Relief	25.00	
Paraguay Mission to Indians	.50	1622.50
Commission for Col. and Relief		
M. C. C. Budget	1000.00	
Paraguay Relief	250.00	
Brazil Relief	25.00	
Paraguay Ministers	50.00	1325.00
Eastern M. Bd. of M. & C.		
M. C. C. Budget	500.00	
Paraguay Relief	400.55	
Brazil Relief	25.00	
Paraguay Mission to Indians	50.00	
Hutterite Relief	25.00	1000.55
		$6852.29
Loans Receivable		$ 276.69
Special Contributions		
G. Wiebe and Berg Passage		409.50
Central Conf. of Menn. (Budget)		50.00
Special Loan (Corp. Para. Purchase)		22,500.00
		$30,088.48

Paid Out

Accounts Payable	$ 195.00
Paraguay Relief	1,100.55
Geneva Nansen Relief	
Acct. Harbin transport final pay'ts	495.85
Brazil Relief	100.00
Hutterite Relief	71.00
Paraguay Mission to Indians	100.00
Paraguay Minister Aid	50.00
B. Unruh Support and Menn. Home Dept.	2,630.50
O. O. Miller trip to Paraguay	1,365.79
M. C. C. Ex. Com. Exp. (Meet., post. etc.)	376.33
Corp. Para. Purchase on acct.	22,500.00
Corp. Paraguay Loan Int.	61.67
Cash on hand, July 1, 1937	1,041.79
	$30,088.48

In all other human gifts and passions, though they advance nature, yet they are subject to excess; but charity alone admits no excess. For so we see, by aspiring to be like God in power the angels transgressed and fell; by aspiring to be like God in knowledge man transgressed and fell; but by aspiring to be like God in goodness or love, neither man nor angel ever did or shall transgress. For unto that imitation we are called.—Bacon.

Schools and Education

CHRISTIAN EDUCATION

J. D. Unruh, Freeman College

I. While this article is being written the Christian Endeavor Society of the Salem Church near Freeman, South Dakota, is investigating the feasibility of helping an Indian girl to a year or more of training in the academy of Freeman Junior College. The girl is from the Cheyenne Reservation in Montana and is at present attending a government school in South Dakota, according to information given by Missionary Habegger and wife. Should the Society find a workable plan to bring this about it would mean much to the girl. She could complete her high school training in an atmosphere that is more conducive to her spiritual well-being. It would more completely equip her to become a real influence for good when she returns to the reservation. To the Society, and the school also, would flow blessings through such an undertaking. There are no doubt many Christian Endeavor Societies and Missionary Sewing Circles in our Conference that are now supporting Bible women and such like in far away China and India. *While this work is very commendable, one wonders sometimes how many opportunities we neglect that lie at our very door steps.* Certainly there are deserving students here at home, not only on Indian reservations but in our own circles, whose lives could be made to be very useful in God's Kingdom if only means were at hand to help them to a Christian training. Societies unwilling to assume complete responsibility for such an undertaking might well consider the plan of making contributions from time to time to the scholarship fund of the Board of Education of our General Conference.

* * *

WHAT WE NEED

"What America needs more than railway extension and western irrigation, and low tarriff and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety—the kind father and mother used to have—a piety that counted it good business to stop for daily prayer before breakfast—right in the middle of harvest quit work a half hour early Wednesday night so as to get ready for Prayer-meeting." —Wall Street Journal.

THE MENNONITE

Organ of the General Conference of the Mennonite Church of North America. Published every Tuesday, by the **Mennonite Book Concern,** except weeks of July Fourth and Christmas. Devoted to the interest of the Mennonite church and the cause of Christ in general.

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CHILDREN IN SPAIN.—Horror piles on horror as the Spanish war drags on. The most horrible of all is that story of the Spanish children. One day a shipload of them were snatched from the jaws of the war and brought for safety to the sweet green fields of England. The day they got there, an English aviator flew over their camp, and the children went screaming mad with fear. They thought he was another bomber, and the cry went up, "They've followed us here!"

This is bad enough, but what worries us is the army of children still in Spain, the children who didn't and who can't get out to England, or anywhere else. There were more than a million refugees in Loyalist territory in February. There were 250,000 children, then, in refugee colonies. Last month we read that there were still 116,000 children under fourteen in Madrid. The Nationalists have 30,000 they can't care for. When Malaga was evacuated, 5,000 children under ten years of age were on the highways, trying to get out, and at least 1,000 of them had no shoes and a single ragged garment to clothe them. Those who couldn't walk were left to starvation, tuberculosis, and sudden death by shell fire, and worse.

But there's a rift in this black cloud. The American Friend's Service Committee is sending Quakers into Spain. The Quaker *would go*. It's a habit with him; he's always done that. Hating war with all his mighty soul, he is doing what he can for the children, with all his strength and both hands. Soup kitchens are being set up among both Loyalists and Rebels. Clothing gathered in America and England, is being distributed to those who need it, regardless of their politics or which side they're on. It is the old Quaker spirit. It deserves the admiration and the help of every decent Christian, in Christendom. *Christian Herald* would suggest the Quaker now as candidate for this year's Nobel Prize.

Kipling began a poem with these words:

"If you can keep your head while those about you
are losing theirs, and blaming it on you . . . ."

The Friends are doing it. Keeping their heads while the rest of us lose ours, and doing the job that most needs be done right now: the rescuing of Spain's children from the ghastly pains of war.—Christian Herald.

FROM MENNONITE, AUGUST 10, 1937

"It is our duty as Christians, and high time to help bring Relief to these poor children in Spain; for their lot is pitiable, in innumerable instances heart-rending. Their homes destroyed, their fathers and, possibly also their mothers killed, they wander about in rags, hungry, sick, not knowing where to go for protection. —Send all gifts to Rev. P. H. Unruh, Goessel, Kan.

John Lichti, Chairman Relief Board.

Sermon Sketch

A MORE EXCELLENT WAY

It is sad, but nevertheless true, that so many Christians live on such a low plane of spiritual life. Apparently this has been true throughout the history of the Christian Church, for the epistles of the New Testament contain numerous exhortations to Christians not to forget or overlook the higher and better things of the Christian life. To the Romans the warning was given not to mind the things of the flesh, but rather to devote themselves to the things of the Spirit. The Corinthians were exhorted to follow, "the more excellent way," the way of perfect love. The Galatians were in danger of lapsing into legalism and of assuming, although they had begun in the Spirit, they could be made perfect by work of the law. Others were urged to approve things that were "excellent" lest they should be satisfied with those which were merely good. Similar conditions exist today. What spiritually minded pastor has not been burdened because many of his people are so easily satisfied in spiritual things and are not pressing on to the deeper things of God. To such a pastor, the temptation is always present either to become discouraged, because of the situation, or to resort to some harsh methods inconsistent with the kindliness of a true shepherd of a flock as a means of stirring up his people to higher spiritual attainments. John Wesley gave some very helpful advice along this line. He said:

"From long experience and observation, I am inclined to think that whoever finds redemption in the blood of Jesus, whoever is justified, has then the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him the 'more excellent way,' and incites him to walk therein, to choose the narrowest path in the narrow way, to aspire after the heights and depths of holiness—after the entire image of God. But if he does not accept this offer, he insensibly decliness into the lower order of Christians. He still goes on in what may be called a good way, serving God in his degree, and finds mercy in the close of life, through the blood of the covenant.

"I would be far from quenching the smoking flax—from discouraging those who serve God in a low degree. But I could not wish them to stop here; I would encourage them to come up higher, without thundering hell and damnation in their ears. Without condemning the way wherein they were, telling them it is the way to destruction, I will endeavor to point out to them what is, in every respect, 'a more excellent way.'

"Let it be well remembered, I do not affirm that all who do not walk in this way are in the high road to hell. But this much I must affirm, they will not have so high a place in heaven as they would have had if they had chosen the better part."—*Wesley's Sermons,* Vol. II, page 267.—Herald of Holiness.

Sunday School Lesson

A. S. Bechtel

September 12, 1937

A NATION NEEDS RELIGIOUS HOMES

Deut. 6:4, 5; 11:18-25

Topic: *The Influence of Christian Homes in a Nation's Life.*

Introduction

As long as a nation needs religion, it will need religious homes, for religion is nurtured chiefly in the home. Irreligious homes mean an irreligious community, state, nation, and increasing lawlessness. Religious homes train and prepare the youth on whom the future welfare of the nation depends. Religious homes must necessarily recognize God as supreme, so He gave to His people of old:

The First and Great Commandment, vs. 4, 5

Man's first duty is to love God supremely. Every faculty of the mind, soul and body is to be consecrated to His service. Israel was surrounded by nations who believed in many gods, so the fundamental truth of One Supreme God, Lord needed to be deeply impressed on their minds and hearts. Him they—we—are to love with all the power of thought, affection, of the whole personality.

Religion for the Parents vs. 18, 20

God saw clearly the fundamental need of a deeply religious home influence. The first essential of a truly Christian home is that its members be Christian in fact, followers of Christ. Parents are responsible for the religious, Christian standards of the home. They must set the example in Bible-study and family worship. The admonition to parents is very direct in verses 18 and 20. "YE shall lay up my words," and "*Thou* shalt write them." God's Word must be "laid up" on the tablet of our heart to become transmuted into character and holy living. God is saying in these verses that His words shall be constantly kept in mind, shall have a prominent place in all of life, be woven into the very texture of our being.

Religion for the Children, v. 19

God must be brought into the home and the domestic life. Upon parents rests the obligation to teach to children the great moral and spiritual truths about God. "Ye shall teach them your children." God's laws, words are intended to be a common theme of conversation in the home. By conversation, precept and example parents are to teach their children so as to build up in them a strong faith in God. Such a faith, rooted and grounded, fostered in a God-centered home in childhood days, will bear rich fruit in later and mature life. God clearly indicates that religious, Christian instruction of children is to begin early in life in the home. The early childhood years are very important in the formation of character.

God promised notable blessings to His people, conditioned on their obedience (vs. 21-25); long life, prosperity, strength, much territory. God governs the nations on the same principles to day. We too must begin in our national life, with the family, the home. Christian homes are the bulwark of our nation's welfare and life.

Nuggets of Truth

Youths who have no Christian home background are not likely to have it anywhere else.

The Scripture one has "laid up" in his mind and lives it out in life, alone really benefits one.

God should be our first thought in every relation of life.

The Christian home is "the bulwark of the nation."

Religion stabilizes the home.

If youth is to be made God-conscious, adults must make public profession of their faith.

* * *

The Taking up of Arms According to God's Word

Martha Woelke

Psalm 119:33: *Teach me O Lord the way and I shall keep it.* I went to the Lord in prayer and earnestly sought to see his will in the above mentioned subject. And He heard my prayer. Praise His name! I have definitely arrived at the conclusion that God's laws governing and pertaining to: *Thou shalt not kill,* between brother and brother, home-born and stranger, within their gate, are not to be confused with God's commands and laws in regard to taking up arms and taking human life in time of war.

We read in the Old Testament, Exodus 20:13: "*Thou shall not kill,*" and in the New Testament, Matth. 5:21-22: "*Ye have heart that it was said by them of old time, 'Thou shall not kill,' but I, Jesus, say unto you, That whosoever is angry with his brother, without a cause, shall be in danger of judgment.*" Furthermore we read in the Old Testament, Leviticus 24:19: "*If a man cause a blemish in his neighbour, as he has done, so shall it be done to him.*" Breach for breach, eye for eye, tooth for tooth. In the New Testament we read, Matth. 5:38-48: "*Ye have heard that it hath been said: An eye for an eye and a tooth for a tooth, but I, Jesus, say unto you: That ye resist not evil,*"—kindly read to the end of the chapter. Verse 48: "*Be ye therefore perfect as your Father in heaven...*" Matth. 7:12: "*Therefore all things whatsoever ye would that man should do to you, do ye even so to them: this is the law and the prophets.*"

Concerning the taking up of arms in time of war we read in the Old Testament in Deuteronomy 20:1: "*When thou goest out to battle against thine enemies and seest a people more than thou, be not afraid of them; for the Lord thy God is with thee.*" Verse 3: "*Ye approach this day unto battle against your enemies, let not your heart faint, fear not, and do not tremble.* Verse 4: "*For the Lord your God is he that goeth with you to fight for you.* Verse 8: "*The officers shall say, What man is there that is fearful and fainthearted? let him go and return unto his house.*" Please read the complete chapter. Also Numbers 1: 2-4, 47-54: "*Take ye the sum of all the congregation of the children of Israel after their family—every male—from twenty years old and upward, all that are able to go forth to war.* Verse 47: *But the Levites were not numbered for the Lord hath spoken—only thou shalt not number the tribe of Levi, but thou shalt appoint the Levites over the tabernacle of testimony and they shall minister unto it and shall encamp round about the tabernacle of testimony.*" Therefore the Levites don't take the sword to fight as the Lord has commanded, through Moses. As we find no new laws in the New Testament governing this matter, we will have to be guided by the above chapters. In Matth. 24:6, Jesus says: "*And ye shall hear of wars and rumors of wars, see that ye be not troubled, for all these things must come.*" Verse 7: *Nation shall rise against nation and kingdom against kingdom.*" Verse 14: *And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.*"

Now I wish to make a few closing remarks on the taking up of arms in the New Testament. In Matth. 26:36 we read: "*Then cometh Jesus with them unto the disciples, Sit ye here, while I, Jesus, go and pray.*" Verses 39 and 42: "*My Father, if it be possible let this cup pass from me...but as thou wilt.*" Verse 45: "*Behold the hour is at hand.*" Verse 46: "*Rise, let us be going—he is at hand.*" Verse 50: "*Then came they and laid hand on Jesus.*" Verse 51: "*Behold one of them which were with Jesus drew his sword and struck a servant.* Verse 52: "*Then said Jesus unto him, Put up again thy sword unto his place.* These words were addressed to Peter and to the disciples. We thereby see that the Apostles were called to preach and set aside from military service. Matth. 28:16-20 we read: "*Then the eleven disciples went unto a mountain where Jesus had appointed them and Jesus came saying, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

These were Jesus' last words. So his disciples, preachers, missionaries, evangelists are free from military service. As the Levites for Israel, so the Disciples for the Christian, are free from taking up arms, after the Lord's command. (Matt. 26:52.)

Praise ye the Lord! Amen.

My reason for writing this is as follows: I have lived in the United States for 55 years, but have not been a citizen, now 75 years old. During my examination I was asked about taking up arms if the United States were in war. This brought me in trouble and I went into prayer. I went to study in my Bible and thanks to God, He helped me. Job. 12:9: "Who knoweth not in all these, that the hand of the Lord hath wrought this?" So I send this to you and other Mennonites to study it with the Holy Spirit. Since June 17 I am a citizen. Thanks to God and the Judge. Psalm 106:3-5.

History of the Flatland Mennonite Church, Quakertown, Pa.

Prepared and read by Dr. S. M. Grubb, June 6th, at the 100th Anniversary Commemoration of the erection of the present Meeting House

It is the destiny of old men to live in the past—to be looking back to a golden age—to dreams—so said the Prophet Joel and so said Peter on that memorable Pentecostal morning. The young see visions—the glories of the coming years are before them. It is their opportunity to make these visions come true. The experiencess of the past have much to teach us and the hopes of the future have much to inspire. We gather here today to meditate upon what the past hundred years have meant to the fathers and mothers who were accustomed to gather here, and to pledge our loyalty and our efforts to the ideals for which they stood.

In the story of every church there comes to light the memory of men and women who bore the burdens and the heat of the day and who often had to endure the opposition and even hatred of unsympathetic ones. Every landmark in the story of a church tells of unselfish and persistant efforts to keep the light burning and prepare the fields for future and better harvests.

Today we stand under the eaves of a shrine that once resounded with the voices of men whom we have come to regard as our fathers in God. Can we forget Father Oberholtzer? That gregarious little man of giant leadership—a man of vision, an able teacher, a master of eloquent address, a leader of thought, an exponent of scripture, an editor of no mean ability, a maker of locks and even a concoctor of artificial honey, as a side line. We think of him as the champion and mouthpiece of a group of earnest people who chafed under the yoke of an ecclesiastical combination and who sought the right to greater expression. It was because of the vision of Father Oberholtzer that our General Conference came into being, which now comprises a fellowship extending from Canada to the Gulf and from ocean to ocean. It was he who stimulated an interest in foreign missions among the American Mennonites. From him higher education received support when to do so, at that time, was regarded as a sort of herecy among Mennonites. His little printing press erected in the corner of his blacksmith shop gave to our brotherhood a medium of expression hitherto unavailable. My recollection of him from childhood days brings to mind a cheerful old man with a merry twinkle in his eyes and a genius for attracting children that made him for the time being one of them. "Der alter John," as he came to be known when the weight of years began to tell upon him, never came to be too old to love and be loved by children .The mysterious disappearance of his only son "Davy" only intensified his love for other people's children. Whatever there happens to be in the lives of men that attracts the hearts of young people is a heaven bestowed gift that makes lovely their memory.

Here too there are many who recall Father A. B. Shelly and his untiring labors for the upbuilding of the kingdom of God. A few minutes over hard roads and the modern auto will carry one from the Shelly home to this place, but those of us who remember will recall that even this short journey as we regard it today, was often a trying if not a dangerous one when weather conditions were unfavorable. Without complaint Father Shelly travelled this road in all kinds of weather, here to minister to his little flock. He, too, was a man of large vision. It was he who had the confidence of the General Conference to the extent of being called to its office of Moderator time and again. What would be the story of our missions had it not been for the conservative but deeply concerned attitude of Father Shelly as a member and secretary of our Foreign Mission Board? As the pastoral mantel of Father Oberholtzer fell upon him so did the editorial tasks that were involved in editing the "Friedens Bote," which for a period of years was the official mouthpiece of our Conference. In his editorial chair his influence extended far beyond the confiness of his parish or even his local conference. When in the early 70's the mass migration of Russian Mennonites into the United States called for assistance and direction of friendly brethren, Brother Shelly gave freely of his ability, time and assistance.

Since the time of Father Oberholtzer and his successor Father Shelly, others have taken up the work here and consecrated their efforts and abilities to it. It would be a delight to numerate our appreciation of these faithful stewards who have continued the work of Oberholtzer and Shelly, but it is not within our province or the limits of time to make this possible. Let it suffice to say that the services at Flatland never lacked a ministry.

A hundred years may not cover more than a line in the history of the world, nevertheless every century is marked with a decided contribution to the progress of the race. There are older churches and there are churchess that may have had a larger field of influence, but this little meeting house stands as a symbol of three generations and more of development both in our own church and in the community. More than any other of our churches, Flatland has been a community center and has had the sympathetic patronage of the community.

The simplicity of a Meeting House in contrast with what we regard as a church is outstanding. Until not so very long ago it was the custom in Pennsylvania German parlence to speak of the "Kirche Lite" in distinction to members of the plain sects. Writers in the early days of Quakerism spoke of churches in accents of contempt as steepled houses. It is doubtful whether Mennonites ever concerned themselves about whether their neighbors had steepled houses in which to worship. It was but a natural trend for them to keep their houses of worship as simple as were their lives. Ornate buildings just didn't suggest themselves to them when it came to erecting the structures in which to gather for their spiritual edification. Most earlier meeting houses were of logs. It was but quite natural for them to use the materials nearest at hand that called for little skilled labor in their use. The next generation, however, used other nearby material, more enduring than logs, in the shape of local stone. The members of the church at this time had come into slightly better financial circumstances and were able to contribute money for carpenters and masons instead of logs and volunteer labor. That it occurred to them to erect something more substantial than ornamental, is evidenced by the numerous small meeting houses that remain today in a shape as good as the day they were erected. Mennonites have never been a show people, but what they did and wanted was something that would wear well. This was manifested in their choice of clothing, the management of their farms and in building homes and meetings houses. We like to think that their religion was of the lasting kind rather than of the impulsive, effervescent kind that lacked stability.

It is a source of satisfaction to note that some of the older buildings remain today and are still used, when the trend of things is to discard things just because they are old. Often in modernized things, however, we destroy the effect of what should be most appreciated, namely, original pattern that illlustrates just how things were when our country was young and every man, woman and child was a pioneer. A meeting house that retains all its ancient atmosphere has more than a sentimental value to endear it to us—it has an educational value as well and calls for a desire to know more intimately just how our fathers lived and worshipped. About it hover the memories of the fathers of the faith who long ago completed their earthly pilgrimage and have gone to their eternal reward.

Many years ago some Mennonites indulged in the luxury of a law suit concerning the use of a meeting house by two opposing factions who claimed a right in the building. It was an unique proceeding and should be regretted. Generally, when a Mennonite appealed to the courtss, he was excommunicated—and deservedly so. In this case the two factions had their day in court. Our side won in the first inning but the other side, instead of turning the other cheek also, appealed to the State Supreme Court and won. Father Oberholtzer in giving testimony before a Master said that the Flatland Meeting House erected in 1837 was the most recent building in his time in the Franconia Conference.

(To be concluded)

A Significant Centenary

On Sunday, July 4, 1937, the four General Conference Mennonite churches in the Bluffton-Pandora, Ohio, community, the First Church of Bluffton, Ebennezer, St. John and Grace, celebrated their one hundredth anniversary of life and service since locating in northwestern Ohio. The sessions were held in the large and convenient Bluffton high school auditorium.

At the worship service in the morning, attended by 1200, Rev. W. S. Gottshall of Quakertown, Pa. spoke from the standpoint of the oldest living minister that is still in active service who served three of the four churches as pastor nearly a generation ago. Elmer Baumgartner of Berne, Indiana, also spoke at the morning session. He took for his subject "One Hundred Years of Adventure for Christ." A women's chorus under the direction of Hilda Amstutz furnished the special music of the morning session.

In the afternoon the special music was given by the Swiss Men's Chorus under the leadership of Alvin Burkholder as director. Professor E. J. Hirschler had been appointed the centenary historian some months ago. In this capacity he was asked to prepare an appropriate history of the Swiss Mennonite Churches of Putnam and Allen counties, Ohio, to be sold at the Centenary celebration at a popular price so that at least one copy would go into every Mennonite home in the community. Nearly six hundred of these booklets were sold on the day of the celebration. Professor Hirschler's address at this session was "Historical Sidelights" in which he pointed out interesting and significant incidents in the history of the Swiss Mennonite churches. Professor J. R. Schutz, a son of the community, gave a thrilling address on "Then and Now."

The climax of the day's program came in the evening session when the large union chorus, under the direction of Professor G. A. Lehman of Rochester, N. Y. sang "The Holy City." Ruth Bixel was the accompanist on the piano and Professor Sidney Hauenstein was the director of the orchestra. The soloists were Lucille Hilty, soprano, Hilda Amstutz, alto, Gordon Hilty, tenor, and Alvin Burkholder, bass. No finer rendition of "The Holy City" has been given in this community than the one that climaxed the Centenary celebration. The audience numbered at least 1500.

What are the substantial and abiding contributions of such a centenary celebration as was held at Bluffton, Ohio, July 4, 1937? It fostered a feeling of kinship and brotherhood among the people and churches who are the descendents of these Swiss Mennonite pioneers. It impressed upon all who were present the fact that the Swiss forefathers were true heroes who did a difficult piece of pioneering with splendid devotion and great success. It revealed that the great motive back of all this effort and sacrifice was the religious faith and hope of these noble fathers. It made clear that a great heritage has come to the children of these godly men and women which should be prized and passed on to future generations without diminution or loss.

Paul E. Whitmer

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Mennonite Youth Looks at Journalism

(Concluded from last week)

But what does the newspaper field hold for *Mennonite* youth? Far be it from me to guess that a Horace Greeley, an Arthur Brisbane, a Walter Lippman, or a Carl Sandburg will not come from this religious denomination. Many of our so-called "greats" came from seemingly incongruous backgrounds. However, it seems unlikely that any great number of Mennonite youth will enter the newpaper profession (small-town and rural newspapers excepted).

Frankly, the rural background of Mennonites, their traditional shunning of worldly sordidness and discontent, their wholesome tradition of non-interference with the affairs of others, their leaning toward serious-ness instead of cleverness, and the type of education they usually maintain mitigate against any general exodus to newspaper work.

That does not imply that newspapers, in their editorial, advertising, or printing departments do not welcome the type of worker which I hope Mennonite youth represents. Industrious, trustworthy, thrifty workers interested in giving an honest day's work for the pay received are demanded in this field, as they are in every business and profession. If Mennonite youth follows the example of its predecessors in the simple life it need never fear the specter of unemployment.

Newspaper work has occupied much of the discussion thus far, because it proportionately occupies much of that entire scope of writing for publication which is called journalism (be it in newspapers, magazines, books, trade papers, technical journals, or religious periodicals).

The quieter eddies of magazine editing, where a select rather than mass group is aimed at, allow more time for reflective and personalized writing, gives a better chance for creative layouts, and permits more thoroughness. It is a steadier type of work often better suited to journalists with experience.

As for the rippling pools of book writing, I confidently predict a carrying forward of the excellent work of the present Mennonite scholars. If the previous assumptions are correct, the books of Mennonite youth will, however, primarily gain value as reference works or interpretations of discoveries in science and scholarship and ethical living limned against a background of Christian education. Most of them will not be the literary efforts of journalists who write for the sheer joy of writing.

There remains another excellent opportunity for Mennonite youth in journalism — small-town and rural newspaper editing and publishing. In 1931, this nation boasted 533 farm journals, 870 religious magazines, and 2,267 daily newspapers (many of them in smaller cities). *But at the same time it had 11,435 weeklies plus 7,355 other newspapers.* Counties, villages, and urban neighborhoods number these thousands of journals as important factors in their community life.

Too often we hear the lament that young persons of ability usually head for the city, leaving their communities filled with citizens hampered by lack of leadership. The answer, to attempt a simple solution to a complex problem, seems to be improvement of community life and better interpretation of it. To stimulate and inform, to point out insidious influences, to enrich living and thinking and working—in short, to sell community life—seems the principal opportunity for prospective journalists among Mennonite youth.

"Country paper" editing brings greater freedom and more constructive activity than the whirling of metropolitan journalism. Rural journalism leaves much to be desired—in fact, some of it now shadows the grave—but it is a vocation which beckons the graduates of the liberal arts colleges with some practical writing experience.

TEACHING FOR TODAY

Topic for September 19, 1937

Readings and Meditation

M., Sept. 13. Teaching about God. John 3:16
T., Sept. 14. Teaching about death. John 14:1-3.
W., Sept. 15. Teaching about preparedness. Luke 12:35-44

T., Sept. 16. Teaching on missions. Matt. 28:18-20
F., Sept. 17. Teaching about faith. Mark 11:20-26.
S., Sept. 18. Teaching on judgment. Matt. 25:31-46
Sun., Sept. 19. Topic—Teachings of Jesus for Today's World. Matt. 5:1-12, 38-48; Mark 12:30-34

Problems and Projects

1.Did Jesus teach for his own day, for our day, or for any day? Did the teachings of Jesus concern themselves primarilly with outward action and activity, or with basic principles of living? What examples can you cite to prove your case?

2. Did the world to which Jesus came need "a new teaching" any less or any more than the world in which we live? In what sense did Jesus' conception of God, as expressed in John 3:16, present a new thought to the people who first heard it?

3. As you know the thinking of people in your church generally, do people generally look upon death as an "end" or as a "beginning"? What difference will it make in our conduct as to what conception we hold of death?

4. In Luke 12:35-44, Jesus tells us that our "loins . . . . be girded about and our lights burning," and that we should be "like men that wait for their Lord." What does this mean? Does it refer to pious aloofness and inactivity—a spiritual "waiting"? Or should the Christian be very busy at work, thinking of the things he thinks his Master would have him think of? Should we be as waiters in a depot, waiting for a train—idle, or like a mother, getting ready for a guest, waiting for his arrival, in the meantime *getting things right?*

5. In the light of Matt. 28:18-20, what type of people should become missionaries? Almost every returning missionary speaks of the wonderful "harvest which is at hand" and the opportunities which the church has for doing a wonderful piece of mission work at this time. Yet the missionaries are cramped in their work, due to lack of funds, and support from the home land. What would Jesus tell us today about missions, if He were here to address us?

6. Someone has said that religion of tomorrow would tend more and more to become a matter of the head. That is, men would have such a wide array of facts about the work of God, His methods, His standards, His processes, that any religion which would secure a very large following would have to justify itself in the light of these scientific facts. What findings of earnest seekers after truth have challenged the faith of Christian thinking? How have the findings of men like Pasteur, for instance, enlarged the faith of Christians? What citations can you give which would encourage us to seek the truth wherever we may find it? Do you believe the truth as discovered in the schoolroom, or the school of experience, will ever be at variance with Jesus' teachings of faith?

7. Matt. 25:31-46, a thought-provoking passage, depicts a "final judgment," by which men will be measured. By what criterion, do you find, will men be judged? How would you answer the very common attitude of people that since they believe "death ends all," thy do not need to "worry about the final judgment"?

8. Would you consider the following to be basic teachings of Jesus? a. The supreme value of human personality; b. The law of love; c. the principle of self-denial; d. humility. Can you list others? How could such principles be applied to current problems of today?

Suggestion! For certain diseases certain remedial exercises are prescribed. A unique feature on a program would be to have two groups arranged on the stage. One group announces a current problem, sin, or evil in life today. Another person, from the other group, answers by giving Jesus' method of solution. After five or six such problems have been announced and answered, someone could give an oral description of how society would be different if such things were actually put into practice.

* * *

We believe that the very beginning and end of salvation and the sum of Christianity, consists of faith in Christ, who by his blood alone, and not by any works of ours, has put away sin, and destroyed the power of death.—Martin Luther.

INTERMEDIATE DEPARTMENT

THE GREAT TEACHER

Intermediate C. E. Topic, Sept. 19, 1937

Daily Bible Readings

Sept.. 13. Lesson on God. John 4:13-26
Sept. 14. Lesson on God's love. John 3:14-21
Sept. 15. Lesson on lowly service. John 13:1-16
Sept. 16. Lesson on the Spirit. John 14:15-18
Sept. 17. Lesson in fruit-bearing. John 15:1-17
Sept. 18. Lesson on saving men. Luke 15:11-32
Sept. 19. Topic—Learning from the great Teacher. Matt. 7:7-12

Picture Suggestions

Make your room attractive and the message of your topic more real by the use of one of the famous paintings, "Christ and the rich young ruler," or "Jesus teaching by the Sea" are suggested. Hang it in a prominent place in the front of the room, or place it on a stand. Light it with a candle, or an electric light focused on it, while the other lights are off during the worship service. Have someone give a brief interpretation of it.

If you do not have copies available of the best pictures, why not make it one of the projects of your society for the fall to start a library of them for your society. On certain occasions you will find that they convey a message that words alone fail to bring.

Worship Service Suggestions

Appropriate Songs: Select songs that tell of the life and ministry of Jesus.
Musical prelude: "Jesus Calls Us"
Scripture call: Matt. 11:28-30
Response: "O Master Let Me Walk with Thee"
Scripture reading: Matt. 7:7-12
Sentence prayers, closing with "Open Mine Eyes"

Thoughts for the Leader

We never think of a teacher except in connection with a school. And that to us usually means a building and text book. Jesus had neither of these. He did not even have a place where to "lay his head." He needed no text book because he "taught as one having authority," with God, the Father to confirm what he taught.

With a really great teacher our love and appreciation grows as we learn to know him better. So this meeting should help us to have a new love and appreciation for Jesus as the greatest teacher this world has ever known. It is *how* and *what* he taught that have given him this place.

Discussing the Topic

1. How Jesus Taught. (3 short talks) Have each one tell why the method is effective
   a. Jesus taught with object-lessons. Matt. 6:24-33 (Add other illustrations)
   b. Jesus taught with parables. Luke 15 (Give others)
   c. Jesus taught by practice. John 13:1-16 (Find other instances where Jesus practiced what he taught)
2. What Jesus Taught. (Series of talks)

   "What did Jesus teach about prayer? What would we know about it without His teaching?"

   This question can be asked about each of the following topics, and handed out to different members for study: God as Father, the Heavenly Home, the Holy Spirit, fruit-bearing, being born again.

Closing Moments

Special music: (with lights dimmed) "The Stranger of Galilee" or "Sweeter As the Years Go By"
Prayer of dedication (Read in unison or by leader)

"Laid on Thine altar, O my Lord Divine,
Accept this gift today, for Jesus' sake:
I have no jewels to adorn Thy shrine,
No far-famed sacrifice to make;
But here within my trembling hand I bring
This will of mine . . . a thing that seemeth small,
But Thou alone, O Lord, canst understand
How when I yield Thee this, I yield Thee all."

Benediction: "Let the words of my mouth, and the meditation of my heart, Be acceptable in Thy sight, O Lord, my strength and my redeemer."

JUNIOR CORNER

TO THE LEADER

A leader writes:

Dear Co-workers in the Lord:

Greetings with the words of our Lord: "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3.

A story is being told of a boy who made a boat. This boat he liked very much, for it was his own designing and making. One day he lost it. After a few weeks he spied it in a store window. The boy entered the store, and with his own money purchased the boat he himself had made. Lovingly he took the boat into his arms saying, "Little boat, you're really *twice* mine now. You are mine because I made you, and mine because I bought you."

When we meet with the Juniors, we are dealing with boys and girls who are—twice His—They are His first by creation, and then by purchase—purchased by the precious blood of Jesus Christ. How precious they are in His sight! He has "loved them with an everlasting love." What an opportunity! What a responsibility! Are we realizing what part we have to do in the great plan of salvation?

At a few of our meetings with the Juniors, we have studied the Bible to see what Jesus teaches us regarding mission work. Then we looked into the lives of great Bible men, such as Moody, Spurgeon, Scofield, Livingston and others, to see how they understood the call. Now we are in the midst of studying our own mission fields, getting acquainted with the various stations, missionaries and the needs. Realizing now that there is work for all *His children* in the vineyard, and that no one can keep up his spiritual strength without spiritual exercise, i. e., without working for his Master, we decided that we should get started working now. Therefore we are working on a prayerlist for our next meeting. A missionary will be assigned to each member for whom they shall pray daily. Then they are to watch our church papers for requests. This is one way in which our Juniors may already be the means of bringing souls to Christ.

Sister Helen Ruth Epp.

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Program Suggestions for September 19, 1937

LOOKING UNTO JESUS THE LAMB OF GOD

Call to worship by prelude of hymns

Worship service

1. Sing in unison: The Lord is in His Holy Temple
2. Prayer. Let a junior read verse 1 and 2 of "Open my Eyes"
3. Sing in unison: "Into My Heart." Sing it twice
4. Scripture: John 1:29; Rev. 5:11-13 read by a junior giving the setting of each passage in his own words

5. Sing in unison: I Will Sing the Wondrous Story verses 1, 2, 5

Mission Minutes

This time spend the minutes in prayer for missionaries and their needs. Select those you wish to remember and select also the need so that the children will know, specifically for whom and for what to pray. Pictures of our missionaries can be had for a small charge by asking Miss F. Luella Krehbiel, Clarence Center, New York.

Announcements

Study Period. Aim: to teach the meaning of "Behold the Lamb of God that taketh away the sins of the world."

1. Special music: Out of the Ivory Palaces
2. Introductory words as to theme for the evening
3. The Story of Exodus 12:1-14, by a junior
4. "Behold the Lamb of God." By leader using the blackboard and drawing the children into the discussion. The verse, John 1:29 should be printed on the board previous to meeting. After the story has been told by the junior, ask the children to turn to the passage. On one side of the board write "*The Lamb which Israel was to Offer.*" With the children's help discuss the following truths

    1. What kind of a lamb?—The best. Without blemish
    2. How offer?—Altogether, entirely
    3. Why offer?—The blood of the lamb was to be the means of saving them from death
    4. How should the people eat it?—Prepared to go anywhere and do anything God would say

    On the other side of the board write: *The Lamb which God Offered.*" The points that we need to teach are the same as those above. Make your discussion very simple. Even Juniors can understand these wonderful truths:

    1. God offered Christ, the Lamb without blemish
    2. Christ gave Himself entirely
    3. The blood of Christ is the saving power from eternal death
    4. When we use the blood of Christ, we must be ready to do or go anywhere He bids us
5. Four Verses. By four juniors who have received these verses after this discussion. They are given time to read these verses silently and then are asked to come and put the scripture reference opposite either of the four points discussed. The group is judge as to whether this junior has placed the reference correctly. After placing the reference he reads it and then waits for approval. The four verses corresponding to the points discussed are:
    1. Lamb without blemish: I Peter 1:19
    2. Christ gave all: Phil. 2:5-8
    3. The blood of Christ saves: I Peter 1:18, 19
    4. We, willing to do His will: Joshua 24:24
6. Sing in unison: Nothing but the Blood of Jesus
7. Repeat in unison the verse of the month. John 6:47
8. Prayer by leader
9. Prayer by group using verses 1, 2, 5 of "Just As I Am," "O Lamb of God, I Come."

Report of Ohio-Indiana Y. P. Conference

CHRISTIAN LIVING was the theme for the Mennonite C. E. Conference of Ohio and Indiana, held July 17 and 18, at the Silver Street Church, near Goshen, Indiana.

Sometimes conferences seem stilted and dull affairs, but this YOUNG PEOPLE'S CONFERENCE was far removed from such a state. Indeed, it is not often that one finds so wholesome and refreshing a Christian spirit as was so decidedly manifest at the Goshen meeting. It was a joy to hear the glad voices of the young people singing the same song, "LIVING FOR JESUS."

Some of the topics discussed were: "*The Christian at Work,*"—"*A Christian Vacation,*"—"*The Joyful Christian,*" and two addresses, "*The Vital Christian Life*" by A. E. Kreider and "*The Requisites of Christian Leadership*" by E. W. Baumgartner. All of the talks held a vital challenge for us. This challenge was adequately expressed in the sentence quoted in the program, "*I am not ashamed to own my Lord, or to defend His cause.*"

The social times also were happy times of fellowship and good will. On Saturday afternoon following the close of the afternoon session, the group gathered at a neighboring school, where indoor and outdoor games were played, followed by a wiener bake. The carry-in dinner on Sunday, too, was a happy time of fellowship.

There were a large number of people present, approximately ninety out-of-town people registered; and it is certain that these people were richly repaid for their coming, and returned home with warmed hearts and a new zeal to live for Christ.—Agnes Neuenschwander, in "The Vine-Press."

* * *

Iowa Retreat

The IOWA YOUNG PEOPLE'S RETREAT was held in Wayland, Iowa, Saturday and Sunday, July 10 and 11, where representatives of the four Mennonite churches came together for the two days of retreat and fellowship.

The main speaker, Rev. H. A. Fast, General Conference field secretary, gave four inspiring and helpful addresses on the retreat theme, "THE MARCH OF CHRISTIANITY."

SATURDAY FORENOON: Song Service, led by Kenneth Neuenschwander; Welcome and Devotions, Wayland; Address, H. A. Fast; Chapel Period, Noble Society; Class Period: *Recreation that develops character,*" led by Pauline Krehbiel; "*Shall I today yield to temptation to do wrong on the plea—*

they all do it?" Led by Mrs. Jacob Eicher; *"Ideas in character building,"* led by Oscar Bachman.

SATURDAY AFTERNOON: Song Service and Devotions, Donnellson; Address, H. A. Fast; Mennonite History, D. E. Welty; Class Period: *What we can do about the indifference toward religion today."* Led by Adolph Friesen; *"Recreation that develops character,"* led by Pauline Krehbiel.

SUNDAY FORENOON: Sunday School and Worship.—Basket dinner.

SUNDAY AFTERNOON: Chapel Period, Pulaski; Address, H. A. Fast; Sunset Service, "Youth's Testimony," led by D. E. Welty. Closing Address, H. A. Fast.—Culled from "The Vine-Press."

* * *

Christian Endeavor Convention of the Western District

The forty-fifth annual C. E. Convention was held in the First Mennonite Church of Newton, Kansas, Sunday, July 25, 1937. Twenty-seven societies were represented by officially chosen delegates.

Rev. Walter Dyck, convention chairman, opened the meeting using Matthew 5:38-48 as his scripture text. The main theme of the convention was: "TURNING THE OTHER CHEEK."

The first topic, *"What Does it Mean?"* was discussed by Dorothea Franzen. The Sermon on the Mount is a moral law, a principle of Christian living and conduct. We can use the words, "Turning the Other Cheek," literally or figuratively, but we are to use judgment in application of the principle. We are to remember that love is stronger than revenge.

"Is it Practical?" was discussed by John D. Wiebe. He brought out four main points: (1) Practicability in the Home. Turning the other cheek is a strong factor in preserving unity in the home. (2) Practicability in School Life. (3) Practicability in Church Life, and (4) Practicability in Business.

The next talk *"Does it Pay?"* was given by Herbert Miller. We always ask ourselves, "Does it pay?" before undertaking any new venture. Before we turn the other cheek, we raise the question, "Will it pay?" or "Will I gain anything?" Non-resistance was presented as a paying principle.

Hilda Wiebe then talked on *"What the Retreat has Meant to Me."* Retreat is a special meeting to inspire those who are leading a Christ-like life. She gave the following values of Retreat: 1. Retreat is a real, inspiring vacation. One where we can forget our daily tasks and worries. 2. The second value is the association of fellow retreaters and the leaders. 3. Retreat forms a union among the churches.

The talks were interspersed with music by the Y. P. Choir of Newton, a Ladies' Quartet from Hutchinson, and the Ladies' Chorus from Emmaus.

After general singing, Rev. David Wedel led in closing prayer. At 4:30 the ladies of the church served a luncheon to the delegates. During this time, a Ladies' Trio from the Swiss Church, and a Men's Quartette from the Garden Church furnished music.

The business meeting was held immediately after the luncheon. The Constitution drawn up by the committee, Rev. David Wedel, Hilda Wiebe, J. W. Unruh, and Mabel Goering was read and after some discussion and a few changes, it was adopted. The report of the committee which had studied the relationship of the Junior Societies to this organization was read and accepted; likewise, the report of the resolutions committee. The resolutions are:

1. Whereas the world situation today demands a clearer understanding of international problems and calls for an enlistment of our activities toward our goal of World Peace:

2. And whereas we acknowledge the intrinsic worth of the Mennonite Young Peoples' Retreat for inspiration, information and spiritual vision, and in view of the fact that the location of the Retreat has been farther removed:

3. And whereas we realize that mission work is the "Heart-throb" of the Churches, and because of the vital importance of an expanding missionary program,

4. Whereas the increased turmoil and unrest have especially at this time tended to make an increasing number of young people sympathetic towards the Christian gospel as a solvent of social problems:

WE RESOLVE THAT:—

a. We will support financially and morally the "Kansas Institute of International Relations" by granting Delegate Scholarships ($12.50), provided that new efforts be made to select a faculty more fully in accord with the principless of Christian peace.

b. We will support the Mennonite Young Peoples' Retreat by our prayers, publicity, and financial aid both at this Convention and in our home communities. We pledge ourselves personally toward enabling the attendance of desirous but financially disabled young people:

c. We will undertake the responsibility of sending one of our missionaries to the field, with the suggestion that the General Conference Board inform the secretary of this Convention as to the individual selected:

d. We recommend that there be a renewed emphasis on a program of evangelization within our societies.

The Committee: Sam Richert, Agnes Wiens, Willard Claassen.

The officers elected for the coming year are: President—Rev. Walter Dyck; Vice President—Harold Ratzlaff; Secretary-Treasurer — Hilda Wiebe; Program committee—Rev. David Wedel and Clinton Kaufman; Retreat Committee—Rev. Walter Gering and Ted Claassen.

After receiving the reports of the Mission and Peace Secretaries, the treasurer's report, the business meeting was adjourned.

The Vice President of the Convention, Willard Claassen, was in charge of the evening program, beginning at 8:00. During the evening music was furnished by the Harmony Four Male Quartette, the Hoffnungsau Male Chorus, and by Mrs. David Kasper with a marimba solo. Rev. Walter Gering gave an address on "The Voice of Experience." Several points that he brought out were: No man is free as long as he has not mastered himself. What we need is that type of a life that will turn the other cheek and keep a good clean conscience.

The Resolutions Committee presented the usual resolutions with expressions of gratitude and thanks to the Heavenly Father for blessings bestowed, to the First Mennonite Church of Newton for its hospitality, and those responsible for the luncheon for delegates; to the Executive Committee, officers and committees for valuable work done during the past year; and to those participating in the programs, and the various societies for the manifest interest shown in sending delegates to this Convention.

The afternoon and evening offerings amounted to $44.67. $25.00 of the amount was sent to the Retreat fund.—Amelia Mueller, Sec.

CORRESPONDENCE

HANSTON MENNONITE CHURCH, AUG. 1937

Just a few lines from this, for a long while unheard-of church. The present pastor and his wife began their services here on Sunday, March 22. On Easter Sunday morning the entire service was in keeping with the resurrection theme. The congregation partook of the holy communion on Whitsunday morning.

The second Sunday in June the usual preaching service in the morning was followed by a bountiful basket dinner, well prepared and served in our well-appointed basement. A Children's Day program was given after the dinner. Many visitors were with us on this day.

We have services twice each Sunday. In the evening service the Christian Endeavor takes up the first half hour with song service, followed by a short sermon the second half hour.

We are having special music numbers which add much to the interest and value of the services each Sunday. The music committee of our C. E. has appointed different persons to be responsible for a special number each week. This gives zest to our services and gives valuable training in using the God-given talents, to those rendering these services. Our people do love music—vocal and instrumental—and we plan to make much use of it.

Our congregation is not large in size. It is, however, large in interest in the church and her work. We are much pleased to have frequent visitors in our services.—A. S. B.

SECOND CHURCH, BEATRICE NEBRASKA

The Sundri Bai Society celebrated its TENTH ANNIVERSARY with a dinner on the evening of August 19, at the Y. W. C. A. Decorations were carried out in red, white and blue; the red standing for courage, white for purity, and blue for loyalty. Ships were also used for decoration. These were to compare with our lives as illustrated by the following verse:

> "Our human lives are like ships at sea,
> We can go the way we will;
> If with all our might we will set our sail,
> For the port of good or ill."

Helen Penner, as president and toast mistress, spoke on the subject, "*Service*," and introduced the speakers.

The second speaker was Elizabeth Wiebe, who spoke on the subject, "*Humility*."

The principal speaker was Miss Elizabeth Goertz, missionary to China, who is home on furlough. She spoke on *India*, (her first ambition).

The fourth speaker was Erna Wiebe. Her subject was, "*Prayer*."

Anna Wiebe played a piano solo and Elizabeth Wiebe and Ella Warkentin sang a duet.—Anna Margaret Reimer, Correspondent.

Note: Sundri Bai is the name of a Bible woman in India whom this society supports.

JOHANNESTAL CHURCH, HILLSBORO, KANS.

Once again the Lord has blessed us with an abundant wheat harvest and a promising forage crop for which we are very thankful. This summer again our church has taken part in the union meetings held in Hillsboro, in which five of the local churches are participating. We have a good attendance at these meetings and feel that we receive a great blessing from them.

Sunday, Aug. 1, the church had a reception in honor of our new minister, Rev. S. M. Musselman and family. Rev. John Plenert led the services, opening with brief introductory remarks, scripture reading and prayer. Rev. P. H. Unruh of Goessel spoke on the subject, "Duties of the church to the minister." Then Rev. A. J. Dyck of Inman spoke on the subject, "Duties of the minister to the church." After the services a bountiful dinner was enjoyed in the church basement. In the afternoon the ministers of the neighboring churches, Rev. J. H. Epp, of Hillsboro and Rev. Arnold Funk of Brudertal, both gave very fitting welcome remarks, after which both Rev. and Mrs. Muselman spoke. Both choirs sang.

On June the 15th, the funeral services of Mrs. Fred Kindly was held. Mrs. Kindly was a daughter of A. J. and Anna Klassen. She died on the 8th of June, 1937 at Phoenix, Arizona, at the age of 46 years, 7 months, and 19 days. She was a faithful member of our church while here, as also of the Methodist church at Phoenix since.

« « JOTTINGS » »

— *Rev. M. Horsch* who, at the request of his Board, that of Foreign Missions, visited and worked two weeks on our mission field in Hopiland, Ariz., writes, "Surely the Lord is doing great things among the Hopis through our devoted workers. But here, like elsewhere, it is true that where God builds a church, Satan builds a chapel beside it. This, however, we know, our great Lord of the Harvest is all-powerful, and the forces of evil cannot prevail. The souls won to Christ in Hopiland are witnesses to this fact."

Mr. C. F. Claassen who with Mrs. Claassen is in the habit of spending the hot summer months at Manitow, Colo., reports that Mrs. Claassen is so much better this summer. Last summer she was nearly always confined, this summer so far not a single day.

— *Salem Menn. Church, near Freeman, S. D.,* Rev. P. R. Schroeder, minister, News Letter No. 10, reports, among other things: The pastor was at Madrid, Nebr., by request of the Evangelization Committee of the N. D. Conference, the church there being confronted with some problem in the choice of a minister.—On July 21 he spoke at the Gospel Union Meeting at Sioux Falls, S. D.—Dr. Krahn left early in August for Henderson, Nebr., and from there he planned to join a trainload of Old Mennonites who were on their way to their General Conference in Oregon.—The threshing season is over. About a half crop is reported. There was proportionally more straw than grain. The feed question is at least partly solved for the coming winter.

— *Rev. Albert Claassen, pastor of the North Church, near Freeman, S. D.,* who is interested in seeing our church papers read more widely, sends us the addresses of several prospective subscribers. He wonders if it would not be a good and profitable idea if our church papers were sent to newlywed Mennonite couples free of charge for a few months as an inducement and gesture to them to become subscribers. Other pastors have given similar hints. It will be well for the Board of Publication to do something along this line. We thank Brother Claassen for the interest manifested.

— ATTENTION! *Sample copies of* THE MENNONITE are always available and will be gladly sent to any church free.

— *Rev. T. Alvin van der Smissen* who had just recently become pastor of the Hebron Men. Church near Buhler, Kansas, is suffering from a serious case of kidney trouble and underwent a rather dangerous operation by specialists in the Bell Memorial Hospital at Kansas City. At this writing hopes for his recovery are entertained. We bespeak the earnest prayers of our readers for this brother in his affliction.

— OUR SAILING DATE HAS BEEN POSTPONED.—Wilma Lichti Jantzen.

— *First Menn. Church, Allentown, Pa.*—Miss Etta Davis delivered a very interesting and helpful message in our morning service on the last Sunday in July. A group of young people from this place attended the ordination service at Lansdale on Sunday, Aug. 15.

— We are in possession of most of the copy of the thesis, "SHOULD A CHRISTIAN TAKE PART IN WAR," by *Rev. Theo. Epp, Goltry, Okla.,* one which we commented favorably a few weeks ago. The opus truly has merit, which could be enhanced with adequate revision. And the subject is of vital concern to us Mennonites, hence the treatise should be made available for extensive reading and study. But in THE MENNONITE we would have to bring it in installments which is a poor way to get the full import of a treatise that requires meditation to get its full force. We have therefore suggested that it be printed in pamphlet form and are willing to help back up the enterprise. Our papers have not been in the habit of bringing graduate thesis.

— *Rev. Horsch* also kindly sent us a number of copies of "Zeitspiegel," a religious German weekly which is giving a pretty true picture of the changes that have been taking place in that land. He says, and we concur in this, "if we could only get such papers into the hands of our leading people; they might open their eyes some. They do not realize the desperate condition Germany was in and the remarkable changes for better that have taken place within the last four years.

— *"The Shafter Press," Shafter, California.*—"Recently the Rev. Gustav Frey of Hillsboro, Kans., arrived to assume the pastorate of the First Mennonite Church here. A college graduate and holder of two degrees, the Rev. Mr. Frey has already proven himself an outstanding pastor. He has acquired a firm grasp on the church problems and aims, even though he has been in the community but a short time. This fact he attributes to the wonderful cooperation of his congregation."

— *The Berne Witness," Berne, Ind.,* lists thirty-one students that are planning to enter college this fall, scattering out among *fourteen* different institutions in Indiana, Ohio, Illinois and Kansas. Six go to Manchester College, North Manchester, Indiana, where Professor Samuel Flueckiger, a former Berne boy, is head of the music department; three go to Wheaton College (Illinois), two to Bethel, one to Goshen, and six to Moody Bible Institute. Thirty-one young people going to college from Berne of which eleven are from Mennonite churches. Three of these go to Mennonite Colleges, two to other Colleges, and six to the Moody Bible Institute.

— *The Hoffnungsau Church,* Inman, Kans., celebrated the silver wedding anniversary of their minister, Rev. A. J. Dyck and wife, last Monday evening.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

DILIGENT SOWING. — Farming is becoming more and more of a problem or rather a long series of problems, not only for the farmers as a class but for the commonwealth and its government. Through experiment and experience it has been demonstrated that *diversified farming* is the best type, for it tends to be the most profitable and, coupled with intelligent crop rotation, best for the land. Turning to Eccl. 11:6 we find this type of farming advocated, another proof that the Bible has counsel and instruction for everything that comes up in our lives. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The farmer's work has its ups and downs. He can never with a certainty count on a full crop. Rains may fail or floods may come. It may be too hot or it may be too cool. Grasshoppers, hessian flies, chinch bugs and the like may destroy the harvest, and othe insects may swart his efforts. So the farmer's only course is to diversify his crops and put an abundance of seed in the ground at different times of sowing. Then one or the other planting will be quite certain to produce results. *It is the same with spiritual sowing.* Our life situations vary and our dispositions vary. Sometimes a single verse of scripture or a sentence of prayer will bring us greater blessing than whole chapters or longdrawn-out petitions.

* * *

SOBRIETY IN PRAYER.—*Sober,* German *nuechtern,* originally meant not to get drunk. The word still carries some of that meaning. But when we use the phrase *"sober as a judge,"* we think of a person who has a clear sound mind and is capable of exercising cool, dispassionate reason and judgment. Shouldn't we be in somewhat the same frame of mind when we pray? The Bible tells us we should: *"Be ye therefore sober, and watchful in prayer."** Surely, if ever it is needful to be sober and watchful, it is when we are engaged in prayer. An "unsober" person cannot be depended on. He will make promises that he can not carry out. How is it with our prayers? Are the things that we are talking over with God clarified in our mind? Are we serious about them? How often do we pray for God's guidance and then go *our own way;* invoke His blessings and do things that he cannot bless; pray "Hallowed be thy name, thy kingdom come, thy will be done," and then for hours never even think of His name, kingdom or will, but rather center our attention upon *our own name* and follow *our own inclinations.* Sobriety, watchfulness, seriousness must characterize our prayer attitude. Communion with God demands that we be in our best frame of mind and heart; that we guardedly weigh every word and every thought, and then act accordingly, otherwise our prayers may turn out to be a mere farce if not a falsehood. Untrue prayers are sin; they are apt to result in a curse rather than a blessing.—*1 Peter 4:7.

* * *

WHEN THE DOCTOR COMES.—We owe much to physicians. Paul, writing by inspiration, called his friend and fellow missionary "Luke, the beloved physician" (Col. 4:14). Many a physician since that day has been like Luke, and the best of these, like Paul's friend, rejoice in serving in the name of the Great Physician and looking to Him to do the healing. At the dedication of a new operating amphitheater, years ago, Professor Schoeborn of the University of Wuertzburg said: "Every patient here should bring us the faith and hope that the God of grace and compassion can and will heal him of his sufferings. Every operator who takes knife in hand should feel a full sense of responsibility. And if he has the joy of receiving the thanks of a recovered patient, he can use the words of the famous Huguenot physician of the sixteenth century, Ambrogio Pate, addressed to the French King: 'I have treated thee. God has cured thee.' "—*The Sunday School Times.*

ANNOUNCEMENT AND INVITATION

The First Mennonite Church, Halstead, Kansas, extends an invitation to a prayerful attendance at the ordination of Brother Herbert Miller to the office of Minister of the Gospel, on Sunday morning, Sept. 12, 1937, at 10 a. m. Brother Miller will serve the Deer Creek Mennonite Church, Deer Creek, Okla., as its pastor.

FOREIGN MISSIONS
P. H. Richert, Sec.

ORDINATION AND MISSION FESTIVAL

If it is God's will the nurse, Sister Eva Pauls, will be ordained for missionary service in India at 2 p. m., Sunday, Sept. 12, in her home church, near Inman, Kansas. We are happy to get this new helper for India, where a nurse is sorely needed. All mission friends are cordially invited to remember this event with intercessory prayer. She plans to sail for India from New York on Oct. 6 next, together with the missionaries Mr. and Mrs. W. F. Unruh and Helen E. Nickel.

In India the doors are still wide open. But unfortunately the new workers for China who were to sail Sept. 11, will have to postpone their trip. However, Sister Elizabeth Goertz has not yet given up, for her services are sadly needed over there in this time of war.

Let us remember these outgoing workers in our prayers.—With thanksgiving to God and our mission friends, in the name of our Board, P. H. Richert, Sec.

* * *

"THE LORD'S DOING" IN NANLO

Mrs. Ma is a radiant, happy Christian. Poor in earthly circumstances, she was working for the evangelists wife when I first met her, in March, 1936. I was giving an examination on the Epistle to the Romans to Mrs. Meng, a Biblewoman, taking the Home Study Bible Course, and Mrs. Ma was sitting by stab-stitching cloth shoe soles for one of the little boys. The examination was "opening her eyes" (Ps. 119:18). As we waded in the oral examination through chapter after chapter of Paul's wonderful epistle, she said, "There is a lot more to this religion than I thought. This is deep. This is really true. How can man be right before God when he is so full of sin, and who can make it up with God for the sin he has committed?" She now says that that evening's glimpse into God's Holy Word started her wanting to know more.

She came to the Instruction class last fall and this spring. Being very poor she was included last Chinese New Year, when relief was extended to needy ones. She took the 50 cents and went home. That night she became very ill. She said, "Oh, I should work and give to the church and now the church has given to me. The Lord is displeased and is sending me this illness. I must not use this money but take it back to the church. Before long she was better and fell asleep. Next morning very early she took the 50 cents, made her way to the church, and walking in she knelt down at the front and poured out her heart in penitence to God. The Biblewoman hearing her went in and they had a time of prayer together. She obtained peace and is now going from grace to grace in her Christian life. Among the nine baptised she was one.

A leader in a mystic cult was Mrs. Chao, when the Gospel tent came to her village in the spring of '36. She daily burned much incense, was apt in sword and dagger ceremonies and in religious dances. In all this she was a leader as well as in the women's gambling and card playing resorts of the market town. But after hearing the Gospel a few times, she now says, she could not keep away from the tent. She knew it was for her and she could no longer do without it. She was definitely converted, then, and began immediately to learn to read and study the Bible for herself. Already last fall when going to some of these villages with our new missionary, Miss Kuyf, we were impressed with the vitality of this young woman's faith. She is now a leader in the "Jesus religion," bringing others of her own and the surrounding villages on Sunday to the services. Last fall at the special meetings here in Taming, while we were praying with another woman, Mrs. Chao broke down and wept long and bitterly. She had cleared up everything, but it seemed the burden of her past life burst upon her anew as she realized her responsibility to point others to the life in Christ as she had formerly led them in a life of sin.

Then there is Mrs. Shih's sister who came early every morning, during the Layman's Bible School, to sweep the church and to pray, leaving her home village, 3 miles out, while it was yet dark. Mrs. Shih herself, all these years an "up hill and down" Christian, yet instant in season and out of season witnessing to her people, at last was rewarded by seeing her entire family, including her husband's two older wives being brought to Christ.

Please pray for these new ones in the faith. "And they shall be mine, saith the Lord of Hosts, in the day when I make up my jewels."—Matilda K. Voth.

Volume Two of the Mennonite Lexicon

In the year 1929, Prof. H. H. Ewert solicited a number of subscriptions for the "Mennonitische Lexikon," the same to be delivered as bound volumes. Vollume I was delivered several years ago through H. P. Krehbiel as requested. Now volume II has been completed. It contains sections 16-30. For months packages have been arriving, containing one volume each. At last the whole number required has arrived, so the delivery to the purchasers can proceed.

For each purchaser who paid for volume II in advance, his copy of volume II has been placed with the Herald Publishing Company, Newton, Kansas, and may, through their courtesy, be obtained there. Kindly call there for your volume II of the Lexikon at your earliest convenience.

H. P. Krehbiel.

HOME MISSIONS

W. S. Gottshall, Sec.

If it were possible, we would gladly publish the entire report of our workers as they are sent in to the Board, but they are often rather long and enter into the details of their work, and we feel that it is not good to publish everything. This was the wise opinion of our fathers; "Don't say all you know."

Brother Janzen in Vancouver had a light attack last winter which left him somewhat weak, but he soon started to work again. They are in great need of meeting-places and they do not have the means to provide them all. But they have made a good start. In *Coghlan* the unfinished church was dedicated on June 27, and the people are glad that they have a place to assemble to hear the Word of God. The mild climate there makes it possible to have services almost the whole year, even in an unfinished building. The Lord be praised! The little church at *Black Creek* is finished and the dedication was announced for July 25. In *Abbotsford* the work of building had to cease because they had no means to complete the work. *Pray that the means for its completion might come for the congregation there needs the meeting place very much. In Pitt Meadows* the work was also given up for the present until the question of ownership of the land is settled. *In Sardis* is the largest and best organized congregation and they are doing their best to foster the temporal and spiritual welfare of the people. Those other groups who are remote and scattered, especially the young men that work in gold mines and logging camps, Brother Janzen has supplied with his "*Letters to my people.*" *Armstrong* is supplied with preachers, but the meeting house is missing. *Renata* was visited by *Brother Bahnmann* and there and at Sardis his work was effective. The visit of Missionaries Brown of China was of special blessing to them. In June, Brother Janzen went to California and delivered addresses in the Immanuel congregation and attended the Conference in Reedley where he represented the work of Home Missions. *In Vancouver there is also great need for a Meeting House.* There are churches offered for sale for which they ask $3000 which could be bought much cheaper if one could offer them something. *The work in the Girls Home* is going along in the former fashion, it is growing slowly and the management rejoices to see the Girls make themselves at home and that they know where they can come with all their cares and problems. All that are interested are earnestly coveting our prayers.

From *Mechanics Grove* it is reported that during the first half of the year they had a number of missionaries speaking to their people, and will soon have a farewell service for one of their number, Miss Anna Swarr, who is going to China as a missionary under the China Inland Mission. As in previous years they had a Union Bible School during July. At the Spring Communion Service three persons united with the congregation. As far as can be seen the activities of the church are working unitedly. The report closes: "We trust the Lord will send us showers of refreshing, and the prayers of God's people are coveted in behalf of their needs."—Sylvan Lehman.

Schools and Education

CHRISTIAN EDUCATION

J. D. Unruh, Freeman College

II. When the final enrollment statistics will be tabulated a few weeks hence it is very probable that a million young men and women will have entered institutions of higher learning in the United States. A large percentage of these will have enrolled in the more than 500 denominational colleges maintained by the various religious bodies, our own not excepted. These colleges for the most part were founded to supply trained leaders for their respective denominations. This was the original ideal that brought Harvard, the first of such colleges in America, into being in 1636 and several hundred others since then. While no doubt many have launched out to much broader fields of activity, and rightly so, the fundamental purpose still remains. Someone has well said that "*no Church has long prospered in America, or served its people well which has not also fostered some phase of higher education for its leadership.*" (*Religious Digest*, September, 1936). So we too, in our Conference must look to OUR OWN schools to be training centers for the leaders of our churches and other phases of religious activity.

* * *

Day of Prayer for Schools and Colleges

The annual day of prayer for schools and colleges as designated by the General Conference is to be observed on Sunday, September 19.

Our pastors and congregations are kindly asked to remember before the throne of grace the needs of our institutions on this day.

At this time of the year our schools will have again begun their work and they need our prayers that they may be guided into the fullest and truest service to our young people in the field of Christian education.

May there be a mighty outpouring of prayer throughout the entire year, and particularly on this day, for this cause, that our Heavenly Father may recognize our intercession and guide our schools in the path of truth, and pour out His richest blessings upon faculty and students, and through them to their constituencies.—A. S. Rosenberger, Secretary Board of Education.

History of the Flatland Mennonite Church, Quakerstown, Pa.

By Dr. S. M. Grubb

(Concluded from last week)

Anyone who has had anything to do with the Flatland church will not need to be reminded that Daniel M. Landis, one of the deacons since 1899, was active in the leadership. Brother Landis cheerfully gave much of his time and energy not only to the Flatland church but was a regular and active attendant at our local and General Conferences. As a church official, as a teacher and superintendent of the Sunday School and as a general helper on all Conference matters, Daniel Landis was always to be depended upon. The many years of loyal service he gave to the church has earned for him an honored place as one of the outstanding laymen. I am reminded of another deacon, Aaron Landes. He was a believer in having the church make attractive appeals to its young people and one of his comments as I recall it was "Mit dem Spek fangt mer de Mice."

For information I have to give concerning the Flatland church, I am indebted to Daniel Landis and to a contributor to the Quakertown Free Press who signs himself "Annanias." Too bad that one so filled with local lore should so identify himself with such an ill-favored name.

Originally Flatland was intended to be but an outpost for the worshippers who belonged either to Springfield, Deep Run, Saucon or Swamp. A meeting place here gave the worshippers an opportunity for more frequent and more convenient services. The scattered families however soon discovered that there was enough support to maintain a separate congregational organization and a minister and deacon were chosen who functioned under the jurisdiction of the Swamp district. In time the congregation is believed to have had a membership of at least one hundred.

About the year 1838 a minister was selected by the use of ancient rite of the lot. Those entering into the lot were, George Landers, Jacob Smith, John Landes lot were, George Landes, Jacob Smith, John Landes who then served here as minister for nearly 40 years, from 1840 to 1877, preaching every four weeks. With the coming of the split in 1847 both parties arranged to hold service every four weeks. Hitherto before the calling of Landes the officiating minister had been Michle Musselman of the Swamp charge. In the roll of early members we find listed names of Frick, Baringer, Derstein, Diehl, Smith, Fillman, Benner, Landes, etc.

Of the deacons the first to serve was Jacob Benner who also was one of the original building committee and who continued in office until 1870. In the split he identified himself with the Oberholtzer faction. Other deacons were John Fellman, 1870 to 1881, Aaron Landis, 1881 to 1899 and Daniel Landis.

It might at this time, when wages are a great concern to everybody, be interesting to learn how much was paid to those who worked on this building when it was erected. Ordinary wages for manual labor were 37½ cents a day or the price of a bushel of rye. A man with a two horse team could earn about $1.25 a day. Wages for masons and carpenters were 75 cents a day.

After the separation in 1847 the Old Mennonites continued a monthly service of their own for a number of years. George Landes continued as their minister and Jacob Smith as their deacon. As their number decreased and with the membership attending Springfield, Swamp, Saucon of Deep Run, they finally decided to abandon services here. Several of their families including the Shellys and the Smiths then identified themselves with the new faction. Descendants of the Shelly family located here, now make up a large portion of the membership of the church of which I am pastor—the Second Mennonite church of Philadelphia.

A landmark in the history of this congregation and of the Eastern District Conference was the celebration of the 50th anniversary of the conference held here in the fall of 1894. This was one of the first conferences I recall attending. Of those who were present then but a small number remain with us to this day, and of the clergy present, but three are now alive with two of them still active in the ministry.

It is altogether likely that the Sunday School here was one of the first if not really the first in our conference. For a long time there was a prejudice against Sunday Schools in most of the churches. In some of them they had to be conducted outside of the church altogether. We have in mind one instance where an effort was made to start a Sunday School in a church of another denomination, but they were forbidden the use of the building. However, there was enough sentiment in favor of Sunday Schools in the community to permit the erection of a separate building. Being more of a community center than some other of our Meeting Houses, Flatland and the neighbors early appreciated and welcomed a Sunday School. The sessions of the Sunday School here were not continuous, sometimes they were omitted for a long while and then it came to be a regular custom to omit sessions from the first of the year until Easter. Inconvenient roads making travel difficult were largely responsible for this. As far as can be ascertained, Nathan Slifer was superintendent as early as 1853. It is of interest to note that later he served for many years as one of the beloved deacons of the First Mennonite church in Philadelphia. Two of his daughters are still living at this time, both over 90 years of age. They are Mrs. Grossman, a member of the Germantown church and Mrs. Elliot, a member of the Second church of Philadelphia. Since the time of

Nathan Slifer the following persons are known to have served as superintendents: Samuel Stahr, Jacob Horn, Reuben Heller, Peter High Stauffer who died in Ohio some years ago as one of the survivors of the church at Ashland over which the late Prof. van der Smissen presided, Samuel Freed, Jacob Gangaware, Uriah Stauffer, Allen Anderson, Daniel M. Landis, Charles Thatcher, Rev. Harvey W. Shelly, Linford Folk, later pastor of the Saucon church, Walter Strang, Flora Felman, Wilson Benner, Raymond Alhum and Clarence Kooker.

Flatland church had a part in the division that led to the establishment of the Mennonite Brethren church, as it is known, but originally these brethren called themselves The Evangelical Mennonite Society of East Pennsylvania. Their leading ministers according to a Discpline published in 1867 were William Shelly, William Gehman, David Henning and Henry Diehl. The division occurred about the time of the end of the civil war. Two of these ministers belonged at Flatland. They were William Shelly and Henry Diehl. It is said that Diehl began to preach on his own accord and not with the authority of the church. He was the music leader here. For an account of this separation and the development of the Mennonite Brethren church, I would refer you to the history prepared by Rev. S. F. Pannabecker the son of one of the ministers of this division and now one of the General Conference missionaries serving in China.

A conference of significance to the Evangelical Mennonite Society was held in this Meeting House on November 7, 1865, when a committee was selected to draw up "Doctrine of Faith and Church Discipline." Those selected for this task were, David Henning, William Gehman, Eusebius Hershey and Joseph Romig. Of these William Gehman of Upper Milford survived until recent times. Eusebius Hershey when an old man felt the call to become a missionary to Africa and going on his own account died of a tropical disease shortly after, in Liberia, if I remember correctly.

An item from the Discipline to which these brethren committed themselves might be of interest to us. Among other things it has this to say about dress, it continues: "All unbecoming ornaments of clothing are not suitable for true Christians and, in order that everyone of our fellow members may know it, be it proclaimed that no one shall be allowed to make use of the following personal ornaments, to wit: Hoops, women's hats, feathers on bonnets, ear and finger rings, powdering of the hair, ribbons, bows and moustaches and everything that is worn for pride and confirmation to the world."

From the foregoing it is evident, that although smaller than some churches, Flatland has had a rich and eventful history. In 1897, the church was renovated and rededicatory service was held, June 6th, exactly forty years ago today. Rev. W. S. Gottshall delivering the sermon for the occasion.

During the recent past the church has enjoyed a slow but steady growth, an active Sunday School and Young People's Society that participate in all the Conference activities.

Loyalty to our Schools

Mrs. S. K. Mosiman

It might please loyal faculties and student bodies of our Mennonite colleges and secondary schools to read a letter, such as the one enclosed (see below), unsolicited, and only one of the many which all of our Institutions receive and could produce. I do not know of churches which have the appreciation of the young people better expressed than that which the colleges can offer.

Why then neglect our own Institutions which are not perfect? Neither are those who only criticize them without helping them and who show marked preference for other denominations which know their own weaknesses as well as others do.

Once, when I was defending my faith before a large assembly, a minister asked me, "Why then is the Mennonite Church the fishing pond for other denominations?" Yes, why? In a recent letter a Bluffton College Graduate of about six years writes as follows:

"I came to Bluffton totally unacquainted with her and the church she was associated with. Since I have left there, the fact that Bluffton is a Christian Institution in truth, daily becomes more impressed upon me. One would have to travel far to find a quiet campus, where God comes so near. Nowhere have I found the teaching of our Christian churches so much a part of daily life. There is very little of the distrust one finds elsewhere—more love of fellow man is in Bluffton. It seems silly to many young people, to speak of a Christian Institution in this day of change, but that is Bluffton, and we can't be too forward about telling it!

There is opportunity for every one at Bluffton. No matter what desire you have for music, art, acting, journalism, or those many things that are outside of regular education, Bluffton offers an opportunity to each and every student to enter into these things. The best part of that is the training it gives for future life in a community. Those things, as much as regular classes, have trained our graduates to be leaders back home.

Bluffton should continue to jealously guard her standing. I left there able to carry on at a par with those from other larger and richer institutions. We must never lose that."

Sunday School Lesson

A. S. Bechtel

September 19, 1937

CHOICES AND THEIR CONSEQUENCES IN A NATION'S LIFE

Deuteronomy 11:8-12, 26-32

Introduction

Deuteronomy records, in substance, Moses' farewell address to the Israelites whom he has now led to the borders of the Promised Land. He restates the Law given on Sinai, reviews the chief events of the wilderness wanderings, and the earlier past history of God's dealings with them. He appeals to them for obedience in the future in view of God's faithfulness to them. He warns them of the serious consequences sure to follow disobedience to God's commands.

Obedience, its Reward, vs. 8, 9.

"Therefore," because they saw God's judgment upon Pharaoh and his host, upon Dathan and Abiram, ungodly men (vs. 3-7), beware lest through disobedience judgments should come upon them. Israel, in obedience to God, shall be made strong to overcome the powerful enemies sure to be met in the Promised Land. God honors those who obey Him. If they will be true to Jehovah, their possession of the land will be long continued and He will give them rains and fruitful seasons (v. 9). Unfaithfulness will bring severe drought and destruction upon them (v. 17).

Jehovah delivered them from Egypt, guided them, provided for and protected them in the wilderness journey, made them into a strong nation, ready to enter the Promised Land. All He asks in return is that they love and obey Him, acknowledge Him alone as God.

Canaan, a Fertile Land vs. 10-12

Canaan's fertility depended wholly on rainfall—"water of the rain of heaven"—a land well fitted to foster in the people the sense of dependence upon God. All depended upon God's care of the land (v. 12). Divine blessing kept the land fertile, fruitful.

Blessing, Curse — Choose vs. 16-32.

Israel's future as a people depended WHOLLY upon the choices they would make. Obedience will bring blessing, disobedience penalty (vs. 27, 28). The people are to make a public choice when they have crossed the Jordan (v. 29). Obedience to His law is God's first demand. Individuals, nations must make choices and if these are recognized by God as good, blesings will follow. Hebrew history shows that Israel made some sinful choices and the curse followed soon afterward. Nations must honor God if they wish to enjoy His continued blessings.

Nuggets of Truth

Keep ALL the commandments—A broken link—the chain can not hold.

Life is made or marred by our choices.

We must be at our best to make wise choices.

When Israel turned away from God, He gave them into their enemies' hands.

Nations work out their salvation through their moral choices.

"Choose ye this day whom ye will serve"—Golden Text.

Sermon Sketch

Heaven A City

J. Foster Welwood, Livermore Falls, Maine

He hath prepared for them a city (Hebrews 11:16).

Since the introduction of sin into the world through Adam our first parent, with the condition which passed upon man as a result—depravity of the human heart—man became deprived of what was to be rightfully his by creation, namely, fellowship with his brethren and sisters. Man as he came from the hand of God was holy, and had he continued in this holy estate he should have enjoyed fellowship with others of the race, but sin entered the heart of man and bred those elements which make for division rather than for unity. So that since the beginning of sin the race has been at odds with one another.

When holiness went out of the Garden of Eden fellowship went with it. When depravity came in division came in also. Depravity has a diving element in it. The whole history of man is a commentary upon this fact. Fallen man lacks cohesion. Disintegration is the only word which properly characterizes him in the home, in the comunity, in the state, in the nation, and in the world. Men of the twentieth century are trying to accomplish what has not been accomplished through sixty preceding centuries—the unification of a depraved race. But even the skill and advance of this modern era is not capable of producing the desired effect, for depravity is a permanently divisive element.

Here then in the language of the text is an idea, the practical outworking of which men have laughed at or at least have despaired of ever accomplishing. Speaking of the patriarchs in the eleventh chapter as having died in the faith the writer says that "God hath prepared for them a city." A city? Yes, a city. But one would think (according to the depicting of man) that heaven would be one of fields and bowers where man could roam unmolested, dwell safely in its wilderness and sleep in its woods.

The problems and ills of society have so taxed and wearied the human mind that in the thinking of many with regard to heaven it is the principle of segregation rather than of congregation that is used as a guide. Society is an organism of evil, so that the farther one is from his fellows the greater are his possibilities for perfection. It is a sad but none the less true fact that the depravity of man has conditioned the thinking of man. He reasons from the incompatibilities of men and is led to the conclusion that separation is the solution to all his problems and conflicts. If men cannot live amicably together; if precepts, prohibitions, penalties inflicted and a host of other temporary expedients cannot produce the greatest happiness of mankind, he reasons that the happiest person is one who lives on an island inhabited by no one but himself.

But the idea of the text is one which proceeds from the principle of holiness as opposed to depravity. Depravity leading to division, holiness leads to fellowship. Therefore the scriptural idea of heaven as a city — the New Jerusalem — where men with holy hearts may live together in fellowship.

A few implications are suggested from the word "city." It is more than a collection of buildings. Buildings are only the symbol of organized life within. Hence it is suggestive of completeness in Christ—all that we need is in Him. It suggests further that the individual's happiness should not be the highest aim of man. If this were so heaven would be depicted as a garden as in the beginning. Rather it points to the group. Again it suggests harmony of living. A city is a place of close contact. God's holy people should live harmoniously on earth as in heaven. Herein lies the reason for probation on earth.

"He hath prepared a city." He is trying to prepare a people.—Herald of Holiness.

Echoes from the General Conference of the Mennonites in Canada

The session was held at Rosemary, Alberta, July 12-14, the first one held in that province. It was preceded by a minister's conference, July 10, with 60 brethren participating, and a missionary festival on Sunday, July 11. In the absence of the chairman, Rev. J. H. Janzen, who was sick at the time, Rev. Benjamin Ewert, vice chairman, presided. The attendance was exceptionally large, Ontario alone not being represented, owing to distance and the busy season there.

At the minister's conference the addresses and discussions centered on the following themes: 1. *Evangelization according to the Scriptures,* John Regier. 2. *Advantages and Disadvantages of the One-preacher System,* Benj. Ewert. 3. *Advantages and Disadvantages of the Many-preacher System,* Jacob. Klassen. 4. *Is it Time to Think of the Establishment of a School for Ministers?* David Toews.

The speakers at the Mission festival were: Missionary August Ewert and the Reverends David Toews, Jacob Gerbrandt, Benjamin Ewert, Daniel Loewen and Leon Rosenberg, a missionary among the Jews from Lodz, Poland. In the evening of the day, the young people gave an interesting and blessed program. On another evening eight students from the Mennonite Academy at Rosthern rendered a splendid program.

At the Conference proper, of the forty congregations that belong to it, 31 were represented by 85 delegates with 302 votes. The general meetings were attended by about 900 people. Three congregations joined the Conference. Rev. David Toews preached the Conference Sermon, based on John 17:20-23. The motto for this years session was, LOYALTY, according to 1 Cor. 4:1-2. The following were the themes of the adddresses on the subject: 1. *General Consideration of the Theme,* John J. Klassen, Dundrum, Sask. 2. *Disloyalty toward God,* D. Schultz, Altona, Man. 3. *Examples of Loyalty from the Scriptures,* Jacob D. Nickel, Lymburn, Alta. 4. *Examples of Loyalty from our Denomination,* John H. Enns, Winnipeg. *Our Loyalty toward the Church,* Gerh. G. Epp, Eigenheim, Sask. 6. *Our Loyalty in the Social and Civil Life,* P. P. Dyck, Rosemary, Alta.

Reports, followed by discussions, were made on the following activities of the Conference: Home Missions, Deaconess Work, Enlightenment (Aufklaerung), Doctrine and Conduct, the Institutions of Learning at Gretna and Rosthern, Bible Schools, Sunday Schools, Young People's Societies, Canadian Mennonite Board of Colonization, Charity Committee on the contemplated Sanatorium for Neurotics, Publication of a Song-book, Publication Work, Designation of place for the coming General Conference Session, Archive, Statistics, and Financial Reports.

The following officers were elected: David Toews, chairman; Benj. Ewert, vice-chairman, John G. Remple, secretary.

The votes on the place for holding the coming General Conference session were, Rosthern 64, Winnipeg 72, Saskatoon 122.

The selection of Saskatoon may be best for Canada. But the place is so far inland and also reported to be rather difficult to reach by auto that brethren on this side of the Divide wish it were Winnipeg instead.—Editor.

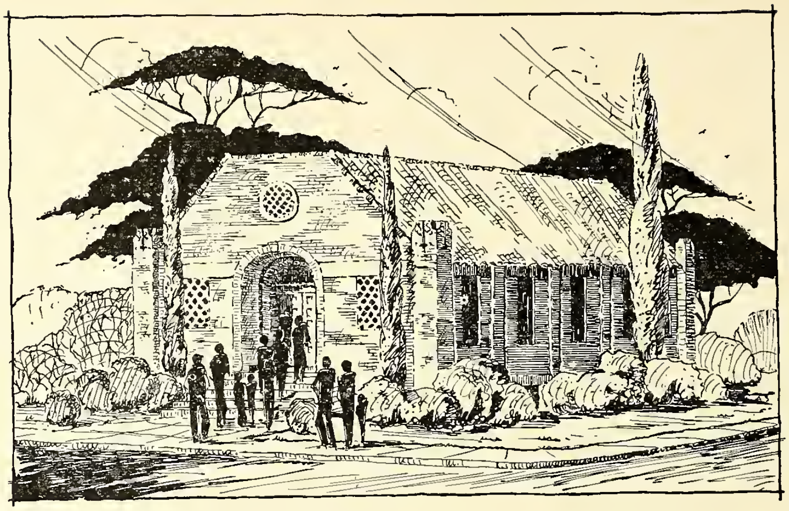
Ordination for Mission Service

The Lord of the Harvest has given the Home Mission Board Brother and Sister Emerson Slotterback of the Ebenezer congregation near Bluffton, Ohio, to take charge of the Altoona Mission on September 5th. The Secretary of the Board is scheduled to be at Altoona on September 12th and ordain him to the Gospel ministry and install Him as Superintendent of the Mission. The prayers of all mission friends are solicited for these services and wholehearted intercession requested upon the workers and the work in Altoona, Pa.—In the name of the Home Mission Board.

W. S. Gottshall, Sec.

First Mennonite Church, Shafter, California

The accompanying etching represents the First Mennonite Church of Shafter, California, which our brethren there are now erecting. It is 36 by 60 feet in size, of mission type design, is being constructed of reinforced concrete and brick throughout, and will have a red tile roof.



With a splendid auditorium for the major church services and the large basement for use by Sunday School classes and church socials, this church will be adequately equipped to carry on effective work for the Lord and for shepherding his flock and others who may join it.

A group of Mennonite folk residing in or near Shafter worshipped in the old grammar school building of the town for some time. In 1935 they reorganized as THE FIRST MENNONITE CHURCH OF SHAFTER, with 23 charter members. By now the membership has doubled and there are hopeful indications for a steady increase. The Sunday school attendance has continually grown up to 145, the present number. Due to this growth, due also to the fact that the use of the old school will be withdrawn, and with the hope and prospects of future growth and spiritual blessings, the congregation has prayerfully undertaken the erection of this commodious church home. But they are going to run somewhat short on funds and would, therefore, appreciate it very much, if some of the brethren in the General Conference who are blessed with earthly goods, oil wells, good crops, etc., would remember them and cheer them up in their work with donations which, be they large or small, will be gratefully received. Such gifts may be mailed to: *Mr. Jake Neufeld, Secretary, Shafter, California.* It should be added here that Rev. (Prof.) Gustav Frey, formerly of Hillsboro, Kansas, who has recently accepted the pastorate of this church, feels quite enthusiastic about the future of this group of Mennonite worshippers.

Bethel Home-Hospital Gift Day

Thursday, September 9

The Bethel Deaconess Hospital and Home for the Aged will observe their usual ANNUAL GIFT DAY on Thursday, September 9. Friends and all those interested in the institutions are invited to visit them between 10 a. m. and 9 p. m. Sisters and members of the Ladies' Auxiliary will be ready to show guests through the buildings.

Two programs have been arranged for the day. THE AFTERNOON PROGRAM, beginning at 3 o'clock, will consist of various musical numbers and an adddress by an outstanding speaker. THE EVENING PROGRAM at 8 o'clock will consist of a concert by the Newton Concert Band and an address by a well-known speaker.

The Ladies' Auxiliary will serve light refreshments during the day and lunch at noon. Guests are invited to take lunch at the Home for the Aged even though they cannot remain for the programs. All receipts from sales, including the lunch service, will be used for the benefit of the institutions.

Since it is the policy of the Home and the Hospital to do as much charitable work as possible, there is a considerable drain on the finances, hence voluntary contributions are sorely needed. For this reason it is hoped that friends of the institutions will share the bountiful blessings which have come to them this year by leaving a gift of some kind. Cash gifts are especially solicited, but gifts of food supplies of all kinds are also appreciated.

We should bring as we would receive, cheerfully, quickly and without hesitation; for there is no grace in a benefit that sticks to the fingers.—Seneca.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMRRICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference
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656 E. 79th,
Los Angeles, Calif.
Helen Lichti, Sec.
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Sanger, Calif.

Just Pleasant Memories

The above is the catchy title of the Retreat Paper, published in manuscript form at the close of the Eastern District Young People's Retreat, held at Green Lane, and a copy of which was sent to the Youth Section for publication. The editor of that fine little paper was Herman Kuhnle, Philadelphia. We quote:

"Retreaters, may we all unite with one accord saying, "Thanks a million" for the opportunity presented to walk in Christian Fellowship, at the Tenth Annual Green Lane Retreat . . . Could there have been a more perfect setting for a week-end retreat than what we had, surrounded by God's marvelous works in the silent wooded hills of our own dear Keystone State? "No! A thousand times No!" After this preamble may we just drift along on the tides of memory and show what some had the misfortune to miss . . . . in the entire camp we had approximately 150 people present. West Swamp had the largest number present from any individual church, totaling twenty-two . . .

Not only attendance, but the attitude of those present made for success, and we all agree that there has never been a finer spirit shown at any time in the past. As Albert Boehrer, manager of the Bluffton College quartet put it, and as others would have liked to express it, those present were as homogeneous and cosmopolitan a group as he had ever had the privilege to meet at any gathering—a priceless compliment, coming from a resident of another state.

All the retreaters seemed to come with open minds, a receptive heart, and a cheerful disposition . . . making the week-end for all like a deep, cool drink of nectar. Just using our own group as an example, you could readily picture harmony and peace on earth if only everyone had Jesus' teachings imbedded deep in their hearts; but as Edith Ross, one of the group discussion leaders said, "It is so much easier in the quiet of Green Lane, among Christian brothers, away from the many temptations of the world, to walk in the footsteps of our Guide."

The special features that we enjoyed this year included talks on China, by our missionary, Miss Elizabeth Goertz, music by the very amiable xylophone player, Adam Lutzweiler, and renditions by the Bluffton College Quartet. Another feature, enthusiastically received was the playlet, "The Challenge of the Cross." As one retreater expressed it, he never realized before seeing the playlet, that you could turn Christ away in so many diffrent ways.

Ebbing along on the tides of remembrance, we find that the quality and quantity of food was enjoyed by everyone, even by those who had the experience of serving at mealtime . . . One of the big thrills of the week-end was the farewell dinner, when even the most bashful and timid souls forgot themselves and burst forth joyously singing the Retreat songs. Everyone was so happy and joyful that they just wanted to tell the world what the retreat meant to them, and they did just that, in song.

. . . . but the greatest surprise of all was the marriage of Miriam Loesch to Ernest Leitzel, just before the fellowship circle. It was a plain and very impressive ceremony, but for the disturbing snap of camera shutters. Reverend Schwartz officiated, and tied the marital knot.

We all know that Green Lane had a red letter day, and this was mainly due to the two courses, "Bible Study," by Rev. Howard Nyce, and "Practical Living," by Rev. John Nussbaum. As it was pointed out at the farewell service, more competent men could not have been found to make it a more instructive, more interesting learning period. The separate discussion groups were very welcome additions to the program, and everyone enjoyed the panel discussion period in which there was an attempt to answer all unsettled questions.

It was a successful retreat because of the splendid leaders, and so we thank Reverend Plenert, and his committee for these "Just Pleasant Memories," to help us in our everyday life.—Herman Kuhnle, Philadelphia.

* * *

FOLLOWING THE PRACTICES OF JESUS

Luke 4:16; John 8:1-11

Young People's Topic for September 26

Monday, Sept. 20. Matt. 8:14, 15—Jesus practices friendship. Whom do you consider as your true friend? What do you owe your friends? To how many are you a true friend? Is it better to limit one's friendship than to be a friend to everyone?

Tuesday, Sept. 21. Matt. 11:1-6 — Jesus' daily work. Christ's work was to relieve human suffering not by merely handing out a coin and letting the beggar wander from his door unriched, but by having the sufferer experience the richness of God's love.

Wednesday, Sept. 22. Matt. 13:1-9—Illustrating divine truth. Christ's method of teaching by parables was very effective. It perplexed the disciples. "To those who do not value and seek the light, darkness not only remain but is deepened," while light is given to those who desire to find it.

Thursday, Sept. 23. Matt. 18:1-11—Caring for the children. "We receive children by living with them, symbolizing with them, teaching and guiding and helping them." In which manners are tempting children stumbling blocks?

Friday, Sept. 24. Matt. 20:20-28—Jesus, the peacemaker. Christ said, "And whosoever would be first among you shall be your servant." Is it practical today to forget oneself and minister unto others? Which is the better attitude, Live and let live, or Live and help live?

Saturday, Sept. 25. I Pet. 2:21-25—Jesus, our example. "It is the very spirit of Christianity that the biggest thing is to regulate the smallest duties of life."

Sunday, Sept. 26. Luke 4:16; John 8:1-11. Following the practices of Jesus. Although Jesus was always in perfect communion with His Father and He was the Church, He attended the synagogue. Evidently the synagogue offered something a desert place for prayer could not. And if the synagogue could offer Him nothing, he could add much, "the example of His presence, the uplift of His shining face, and the inspiration of His voice."

Problems

1. Jesus practiced the orderly life. He was busy but we never receive the impression that He was driven by circumstances. What are the small but vital things we are apt to "put off" and finally find them left undone?

2. Overcoming temptations

a. Of the body—The temptations to which our Lord was subjected give us an example of how evil is to be met and conquered. What should serve as a guide to prevent one from indulging. What should we do in company with others when asked to join in various activities for which we really don't care? What will our associates think? Will we be "put out?" Will our business suffer?

b. Of the mind.—"As our Lord won a victory in the lower realm, Satan assailed him in the next higher realm, and then in the very loftiest sphere of his existence. So it is with us."

c. Of the soul.—This was Satan's final assult. Resisting the previous temptations strengthens one. "Your manhood, your personality, your character, your real selfhood, is a thing to be won. You win your manhood as you win a battle." Why should we deny ourselves many pleasures to attain a goal so far in the distance?

3. Being humble. "It is this spirit that gives to Lincoln a place at the head of the list. No man ever lived with a more humble, child-like spirit than the great commoner. It is said that often when wearied with the cares of state he would return to his home in Springfield, and going to a neighbor's across the street would ask the privilege of taking the baby out for a little while. Then for an hour or more he would walk back and forth between the two houses with the baby nestled up to his neck. This act was in keeping with the great spirit that controlled this noble man." Has everyone a duty toward children? How can we become great by being humble?

* * *

Report of the Work of the Young People's Committee

The General Conference Young People's Committee has been working slowly and silently throughout these past two years. The President heading up the work and each District Vice President working in their own territory. We have tried to present the program of the Young Peoples' Committee.

We have helped in sending out Rev. Fast, the Field Secretary. This has been made possible by the splendid contributions of our Young People's societies throughout the Conference.

Another splendid response came from our young people's societies in answer to the call for money to return the missionaries to their fields of labor.

We feel that we have made a very fine beginning, and we hope that before the next General Conference, a year from now, we can accomplish much more in unifying the young people of our own denomination.

As treasurer of the Young People's Committee, I want to take this opportunity to thank each individual and each young people's group that has made a contribution to our work. We hope that you were blessed in doing so.—Helen Lichti.

* * *

GEN. CONF. Y. P. COM. TREASURER'S REPORT

Balance on Hand, 1936 ....$46.84

Receipts	*Disbursements*
1936—$152.74	1936—$103.68
1937— 75.12	1937— 105.10
Mission Fund	
1936—$ 89.12	1936—$ 85.52
1937— 36.97	1937— 25.50

Contributions by Districts

	General Fund	Mission Fund
Eastern District	$69.35	$10.00
Northern District	13.00	8.00
Middle District	40.18	9.00
Western District	36.01	4.97
Pacific District	49.32	94.12
Total	$207.89	$126.09

Miscellaneous	20.00
Bal. brought for'd	46.84
Total	$274.70

Expenses

Y. P. share of Field Secretary's salary	$150.00
For Missionaries	111.02

Helen Lichti, treasurer.

INTERMEDIATE DEPARTMENT

CAN YOU TAKE IT?

Intermediate C. E. Topic, Sept. 26, 1937

For Daily Study

Sept. 20. How Paul took persecution. Acts 16:19-40
Sept. 21. How Elijah took it. I Kings 19:1-14
Sept. 22. How Stephen faced death. Acts 7:54-60
Sept. 23. How David took Absalom's rebellion. 2 Sam. 18:32, 33
Sept. 24. How Job took his trouble. Job 1:13-22
Sept. 25. How Jesus braved death. John 18:29-40
Sept. 26. Topic—Can you take it? Heb. 11:32-40; 2 Cor. 11:23-27

Purpose

We are entering upon a new school year. It will bring a variety of experiences into the life of each one. Many will face very similar situations yet their reactions will be entirely different. Those who "take it" in the Christian way will grow through their experiences. Present as many different typical situations and try to develop the Christian attitude through the discussion.

Worship Material

Plan a short worship period after an opening praise service of appropriate hymns. Suggested hymns, "Be Not Dismayed," "He Leadeth Me," "My Faith Looks Up To Thee," "What A Friend."

Call to worship: Joshua 1:9. Include Scripture reading, prayer and offering.

Thoughts for the Leader

No ones life is all sunshine. Every one meets discouragements and suffers defeat just as surely as he gains his victories. The important thing is how we meet them and what they do to us. Paul said, "All things work together for good to them that love the Lord." We may gain something worthwhile from every experience, depending on "how we take it."

No one suffered greater disappointments than Jesus did, yet he never grew bitter. He lived a victorious life in spite of them, because he always had the inner conviction that he was doing his Father's will. If we can face our experiences with the question, "What would Jesus do?" and live in that spirit, we will benefit by them, whether they are sweet or bitter. 1 Cor. 13:4-7 expresses Christ's attitude.

What Would You Do?

1. You do not receive the grade in a certain subject in school which you think you deserve to have. You feel the teacher has been partial, and unfair to you. Remember it may only be your opinion. What should be your Christian attitude toward the teacher? Toward the students who were preferred? Toward the subject in the future?

2. You are anticipating a special treat, a concert, a ball game, or a trip to the mountains. Something goes wrong in the home. There is sickness, the money you counted on has to be used for medicine. All your friends get to go. Your are deeply disappointed. What kind of thoughts will help you to be victorious over your disappointment?

3. A friend whom you trusted turns against you. You are not conscious of having wronged the friend, yet because of his influence you are losing other friends. What is the Christian attitude? Should you try to defend your reputation? How can you win your friends back?

4. You are driving a car. You are in the wrong, but nothing serious has happened. Yet the other party curses you and swears at you. How can you show your Christian spirit?

Answer These Questions

1. Why is victory as hard to take in a Christian spirit as defeat? What are the temptations and dangers in victory?

2. What makes it possible to meet defeat or disappointment courageously?

3. How can we cultivate the Christian spirit so that we may be sure to take our experiences in the right way and benefit by them?

4. How does disappointment help us?

An Illustration

A party was traveling in the mountains on horseback. The trail was just wide enough for the horses to walk single file. "Lucky" was not a good leader, but often insisted on being first. He would travel along very ambitiously until he found something on the trail he did not quite trust, whether that was an unusual sound, or something of a formidable appearance. Nothing could move him beyond that point. As quickly as another horse passed him and took the risk of going beyond the point of danger he was ready to follow. It is a picture of human nature. We are splendid leaders until we face discouragement and dangers. Then we are ready to quit and let someone else take the risk or the blame as the case may be. Can you take it?

WELCOME, DISAPPOINTMENT! Thy hand is cold and hard, but it is the hand of a friend. Thy voice is stern and harsh, but it is the voice of a friend. Oh, there is something sublime in calm endurance, something sublime in the resolute, fixed purpose of suffering without complaining, which makes disappointment oftentimes better than success!

JUNIOR CORNER

TO THE LEADER

Program Suggestions for September 26, 1937

LOOKING UNTO JESUS THE COMING ONE

Opening Service—in song and scripture

1. Five minute song service using hymns with theme of the Christ's coming again. Also use song of the month.

2. Scripture in responsive reading: Mennonite Hymnal selection 56. Matt. 24:1-6, 26, 27, 31, 36, 40-42).

3. Prayer. Sentence prayers by juniors and closing prayer by leader.

Mission Minutess

1. The September issue of Missionary News and Notes is just out. Let one junior report on the escape from drowning.

2. Let another junior tell of the returning missionaries, showing their mission station on the map. If your society is still without maps of our mission stations, these can be ordered from Miss Luella Krehbiel, Clarence Center, N. Y. It would be well to have the pictures of these missionaries at hand. These can be found in past mission numbers of the Bundesbote and The Mennonite or they can be ordered from Miss Krehbiel.

3. A third junior can present the September prayer list and ask three juniors to lead in prayer.

a. Mrs. August Ewert, Sept. 6.
b. Mrs. Paul Wenger, Sept. 25.
c. Mr. and Mrs. Sylvan Lehman, Sept. 25.

4. Leaders' minutes for your mission project.

Announcements. This week or the week after would be a good time for a social. Have you thought about it?

Study Period. Aim: to teach the truth of Christ's second coming and to instill a longing for readiness.

1. Special music by voices from the Intermediate C. E. singing "It Is Well with My Soul." Ask them to change the chorus to the thought: "Is it well with thy soul?"

2. Christ Is Coming Again. There are nineteen letters in this truth. Cut these nineteen letters out of orange construction paper. On each letter write a verse of scripture with the thought of the second coming. Hand these letters to nineteen juniors. Drape a dark cloth somewhere across the front. Let these juniors step up to it one by one, read the verse on their letter and then pin it on the cloth so that it forms the phrase "Christ Is Coming Again."

3. When Is Christ Coming? Answered by a junior with giving the thoughts of Matt. 24:32-41 in his own words.

4. Sing in unison verse one of "My Faith Looks Up to Thee."

5. What Am I to Do? Answered by a junior in giving thoughts on

a. Watch therefore, Matt. 24:42-44
b. And pray, Mark 13:33, Luke 21:36

6. Heart-talk: "The Open Door." In connection with the story of the ten virgins, show that to be ready for Christ's coming means to let Him come into our hearts as Savior.

7. Prayer

8. Sing in unison:

"I hear Thy welcome voice,
That calls me, Lord, to Thee
For cleansing in Thy precious blood
That flowed on Calvary."

9. Closing sentence prayer by leader.

o—o—o—o—o

TO THE JUNIOR

WHAT AM I?

(How many can you answerr?)

1. I am of hewn stone. What is written upon me, men have not kept as they ought and because of this they have suffered much, for I must be obeyed. God commanded it. Exodus 20.

2. I am a gift of beauty set in jewels. I am a symbol of royalty and am given to him who is faithful even unto death. Rev. 2:10.

3. I am a wonderful exchange for filthy rags. I have been washed in blood and yet I am white. Isa. 64:6 and Rev. 7:14.

4. I was made by those who were cruel. I was wound from a bush that could inflict pain and cause bleeding, but I was worn willingly because of love. John 19:2.

4. I am a light that guides through the darkness of life's pilgrimage on earth. I give wisdom and understanding. I am filled with rich treasures. He that makes use of me becomes rich indeed. All need me but few use me. I take time but I repay a hundred fold and more. Psalm 119.

I am insignificantly small. Some would leave me unnoticed but not they who have few of me. Some seeing me in the possion of another, would look down on me with a haughty look but they that give me unto God because they have naught else to give receive of Him a great reward. Luke 21:213.

* * *

How divinely full of glory and pleasure shall that hour be when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around Him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and the joy of that day when all the saints shall join together in one common song of gratitude and love, and of everlasting thankfulness to this Redeemer! With that unknown delight, and inexpressable satisfaction, shall all that are saved from the ruins of sin address the Lamb that was slain, and rejoice in His presence!—Isaac Watts.

To The Christian Churches

MESSAGE FROM THE OXFORD CONFERENCE

The delegates to the World Conference on Church, Community and State, assembled at Oxford, England, from July 12 to 26, 1937, send at the close of their deliberations the accompanying message to the Churches of Christ throughout the world:

In the name of Christ, greetings. We meet at a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace, unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its "devil's work," and threatens to overwhelm us all in its limitless catastrophe.

Yet we do not take up our task as bewildered citizens of our several nations, asking if anywhere there is a clue to our problems; we take it up as Christians, to whom is committed "the word of reconciliation," that "God was in Christ reconciling the world unto Himself."

The first duty of the Church and its greatest service to the world is that it be in very deed the Church—confessing the true faith, committed to the fulfilment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service.

Our Unity of Spirit in Christ

Despite our unfaithfulness, God has done great things through His Church. One of the greatest is this—that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it. We are drawn from many nations and from many different communions, from churches with centuries of history behind them and from the younger churches whose story covers but a few decades; but we are one in Christ.

The unity of this fellowship is now built up from its constituent parts, like a federation of different states. It consists in the sovereignty and redeeming acts of its one Lord. The source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the Body and subdues the many wills to His.

Pride of Race and Nation a Sin

The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race-antagonism the Church must set its face implacably as rebellion against God. Especially in its own life and worship, there can be no place for barriers because of race or color. Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life. Every man is called of God to serve his fellows in the community to which he belongs. But national egotism tending to the suppression of other nationalities or of minorities is, no less than individual egotism, a sin against the Creator of all peoples and races. The deification of nation, race or class, or of political and cultural ideals, is idolatry, and can only lead to increasing division and disaster.

On every side we see men seeking for a life of fellowship in which they experience their dependence on one another. But because community is sought on a wrong basis, the intensity of the search for issues in conflict and disintegration. In such a world the Church is called to be in its own life that fellowship which binds men together in their common dependence on God and overleaps all barriers of social status, race or nationality.

The Condemnation of War Stands

In consonance with its nature as a true community, the Church will call the nations to order their lives as members of the one family of God. The Universal Church surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a condemnation of war unqualified and unrestricted. War can occur only as a fruit and manifestation of sin. This truth is unaffected by any question what may be the duty of a nation which has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is involved in war. The condemnation of war stands, and also the obligation to seek the way of freeing mankind from its physical, moral and spiritual ravages. If war breaks out, then pre-eminently the Church must manifestly be the Church, still united as the one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's Name may be hallowed, His kingdom come, and His Will be done in both, or all, the warring nations. This fellowship of prayer must at all costs remain unbroken. The Church must also hold together in one spiritual fellowship those of its members who take the different views concerning their duty as Christians in time of war.

To condemn war is not enough, for many situations conceal the fact of conflict under the guise of outward peace. Christians must do all in their power to promote among the nations justice and peaceful cooperation, and the means of peaceful adjustment to altering conditions. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. The insistence upon justice must express itself in a demand for such mitigation of the sovereignty of national states as is involved in the abandonment by each of the claim to be judge in its own cause.

The State not Lord but Servant

We recognize the State as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law and order and to minister to the life of its people. But as all authority is from God, the State stands under His judgment. God is Himself the source of justice, of which the State is not lord but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the State is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty.

The Church has duties laid upon it by God, which at all cost it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this duty is its duty it must do it, whether or not the State consents; and the State on its side should recognize the duty and assure full liberty for its performance. The Church can claim such liberty for itself only as it is also concerned for the rights and liberties of others.

(To be concluded next week)

CORRESPONDENCE

Salem Zion Church, Marion, S. Dak.

Dear Readers of the Mennonite: How time does fly! Scarcely, it seems, has the new year begun when already more than half of it has sped by, leaving for the one a record of happy events and for the other sad and lonely ones.

The seriousness of life has been brought to the attention of our church community very forcibly this year. Already we have laid to rest six members, some young and others of a maturer age. The majority of these seemed to be indispensable in the home and the church life; yet God had other plans with them and took them to himself. The uncertainty of life was also shown when some apparently well, lay down to sleep and the angel of death touched them and they were no more, others suffered for only a very short time. Telling us who are left behind of the fleetingness of life, and the need of being ready at all times.

In the church, the different departments such as Sunday School, Young People's Meetings, Ladies' Aid, and Prayer Meetings, have carried on valiantly. All however, seem to call for more loyal support and deeper consecration. Often a personal viewpoint that does not coinside with that of a fellow worker causes a withdrawal from active duty, or a less hearty co-operation, and thus that phase of God's work suffers. I think very often by injecting our own viewpoints too strenuously we make side issues main issues and hinder rather than help the work.

Rev. A Claassen has very faithfully and efficiently broken to us the bread of life Sunday after Sunday, and surely God's blessing has rested and will continue to rest on the messages he brings. At the present time Rev. Claassen is preparing a group of young men for baptism. I wish it were possible to stress the seriousness of our example in helping or hindering the Christian life of these beginners.

Missionary Brown and his wife, who are here on furlough from China, have on several occasions shared their experiences with us and urged us on to more consecrated living. On the third Sunday in August our Sunday school had its annual election of officers. Mrs. Rev. A. Claassen was elected superintendent and Clarence Graber assistant. In a material way we can say that God has not forgotten us either. Some had a good harvest and others not so plentiful, yet we know that it should have been so and thank the Master for his gift.

We are looking forward to the opening of the College Year at Freeman Jr. College and kindly solicit your prayerful support of this work—J. H. Graber, Corr.

* * *

Alexanderwohl Church, Goessel, Kansas

We are an average people. Not many of us are recognized in *Who's Who in America,* neither are many of us wealthy. And our church activities are of a silent, thorough-going character, mostly of local interest.—Recently we had two funerals in our church. *Willard Nickel,* aged four years, was buried August 19. He died from an attack of cancer which left him completely blind the last weeks of his life. *Otto Jacob Schmidt,* aged twelve years, was buried August 26. He was drowned due to stomach cramps while bathing.—On August 22 our Sunday school gave a children's day program. Fourteen Junior classes served with songs and recitations of Bible verses. Rev. Walter H. Dick of Burrton spoke to the children and explained to them that, to have light and to give light, we must have Jesus in our heart and cannot have self-esteem and worldly pleasures in our hearts. That same Sunday a triple silver wedding was celebrated in the Goessel Church. Two of the couples, Mr. and Mrs. P. L. Schmidt and Rev. and Mrs. John R. Duerksen are members of our church. P. L. Schmidt and Mr. and Mrs. P. F. Quiring had been married on the same day twenty-five years ago.—Sunday morning, Aug. 29, Rev. Henry Wedel from Milwaukee, Wis., preached in our church. He is a brother of Rev. C. H. Wedel, former president of Bethel College. Rev. Wedel spent his boyhood years in Alexanderwohl.—On Sept. 5, two family reunions were held. The Andrew and Eva Schmidt (Gruenfeld) reunion was held in our church, and the Goertz-Hiebert reunion in the Bethel College park. Probably the last Sunday in September the Senior C. E. societies of the Tabor, Goessel and Alexanderwohl churches will give a joint program in our church.—Corresp.

LORD MAKE ME BIG

Kenneth Robinson

"Lovest me more than these, my son?"
And I saw through blinding tears
The world things and the precious friends
I have loved through all the years.

"Lovest me more than these, my son?"
And the storehouse of my mind
Seemed filled with the thoughts of other things
With Christ in a room behind.

"Lovest me more than these, my son?"
And I saw my stubborn will
That had chosen ways that locked the doors
Where his burning love could fill.

"Lovest me more than these, my son?"
"O Lord, forgive!" I cried;
And he cleansed me with the fiery flame
When my love for "these" had died.

And now, though friends are dear to me,
My once-blind spirit sees,
He must come first in everything,
I must love him more than these.

DEATHS

OTTO JACOB SCHMIDT son of Mr. and Mrs. Jacob B. Schmidt was born May 14, 1925, at Goessel, Kansas. He was a healthy and strong boy. His open and joyous attitude brought many blessings into our home. He attended public school until he reached the sixth grade. He was studious and eager to get his lessons. It was a pleasure for him to attend Sunday School and also church services. Since he was advanced in physical strength he could help his father on the farm which he proudly did. He found it a special pleasure to run the tractor during the plowing season. On Monday, August 23, at about 4 o'clock, he and his father had lunch in the field to-suspecting that within an hour Otto would be dead. Right after lunch he brought some drinking water to the field and then bicycled to Goessel, where he enjoyed to play with his comrades. He did this often. There he went bathing with two other boys. It was here where the accident happened, and his life came to an end, at the age of 12 years, 3 months, and 9 days. Thus his summer vacation which he richly enjoyed came to an abrupt close. He had also begun to make preparations for the new schoolyear, bought himself a luggage carrier, which he attached to his bicycle and on which he planned to take his younger brother to school. Thus man makes his plans but God rules and directs. His father often prayed to God for wisdom and strength to train his children in the fear of God and now it was not his privilege to be with his son in the hour of death, but he has the faith that the Lord found him prepared for the end. We say with Lamentations 1:21—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

He has left to mourn his early departure, his parents, two sisters Hilda 10 years and Ella 4 years; one brother, Marvin 6 years; his grand parents, Mr. and Mrs. Peter Schmidt and Mr. and Mrs. Jacob H. Goerzen.

At the funeral, Rev. J. J. Banman preached on Amos 3:6, and Rev. P. H. Unruh on John14:1-3.

DANIEL FREDERICK CLAASSEN was born August 27, 1928, in his Beatrice, Nebraska, home. His was a happy, friendly disposition. At the age of six he started to go to the District School and every summer he attended the Vacation Bible School. He always enjoyed to go to this school and stored away in his memory many Bible stories and Bible verses. He loved to have his mother read Bible stories to him. When asked which story she should read, he would often say, "David and Goliath."

Our Lord who dearly loves children called him home August 25, 1937. Just before he became unconscious, his little night prayer was on his lips:

"Watch o'er a little child tonight
Blesst Savior from above.
And keep me till the morning light
In Thine arms of love."

M. H.

TRUTH VINDICATED

A genuinely godly minister tells the following story: "At the funeral of a man, very generous and lovely, but ungodly and dissipated, I felt unwilling to make a funeral address that should be untrue to my convictions of the truth of the Word of God. Accordingly I spoke to the business men, present in very large numbers, who had been his companions, about the folly of neglecting the soul even for the sake of worldly profit. They had expected to hear a eulogy of the dead, and get comfort in their own ungodliness, and were much incensed. One of them cursed and swore that he would provide in his will that I should never officiate at his funeral. Shortly after, God smote him with an incurable disease, and for many months he lingered in great agony, and died. He would send for me and cling to me like a child, confess to me his sinful life, and beg me to pray for him and with him. Before his death he wrote me a letter with a trembling hand—a letter that is to me as precious as gold. In it he says, 'Be always honest and true with men; tell them the truth, and even those who at the time may take offence, will afterward stand by you and approve your course.' Time comes when a man wants to know the truth."

« « JOTTINGS » »

—CABLEGRAM FROM CHINA: "POSTPONE GOERTZ SAILING."—VOTH.

—*The Emmaus Mennonite Church* near Whitewater, Kansas, honored its pastor and elder, Rev. B. W. Harder, with the celebration of the thirty-fifth anniversary of his service as minister of the congregation, on Sunday, August 29. Two splendid sermons were given by the Reverends P. H. Richert and A. Warkentin in the forenoon. The celebration was continued in the afternoon, out in the woods with several ministers speaking. A write-up of this rather new type of anniversary festival was to appear in this issue of THE MENNONITE, but it isn't ready yet.

—*Splendid Christian Cooperation.* — The management of the Sunday School Times, Philadelphia, Pa., has kindly offered to put THE MENNONITE on its regular mailing list, free of charge, and has notified us that we are welcome to use any of their articles in our paper, provided we send them a marked copy of the issue in which they appear. They report that they are receiving more "exchanges" than they can handle, hence this new arrangement. We feel that our readers will appreciate the fine spirit of comradeship on the part of this outstanding Sunday School Journal.

—*A letter from Africa.*—Many of our readers know Rev. Frank and Mrs. Augusta Manning(missionaries with the Inland Mission in formerly German East Africa. From a letter recently received we cull the following: They are situated on an island in the southern section of Lake Victoria, where they have opened a new station called Ukerewe, to serve two tribes of people with quite distinct languages which makes language study rather difficult. They are to help evangelize some 80,000 people. And although there has not before been any resident gospel work done, native Christians have established nine centers along which they give the Word of Life as well as they can. The greatest menace and hindrance to their mission work are the witch-doctors who are skilled in extracting large sums of money from the people for their service, as well as in causing their patients to die rather than cure them, and then blaming the evil spirits for the deaths. Here is one illustration of a witch-doctor's work: "A small lad was carried into us with his leg, buttocks and stomach area burnt deeply. What caused it ? ? ? The boy had been suffering with dysentery and, as usual, the witch-doctor was called first, charged a high price, and then he burned the above named parts to drive away the dysentery." Our prayers are asked to help these missionaries combat the hold that Satan has on these benighted African natives.

—*Our Field Secretary, Brother H. A. Fast* writes from Upland, California, "The Sequoia Retreat was well attended, although not as large as last year. Some 63 were regularly enrolled. A very fine spirit prevailed and I am sure that it has been a real and lasting blessing to many. It would be easy to go into raptures over the beauty of the scenery at these retreat grounds.—Sunday afternoon we attended the farewell services at Los Angeles for the Eitzens. The church was crowded. It did one good to hear the many words of appreciation spoken about the ministry of the Eitzens. They also called on the Field Secretary for a few remarks. The Los Angeles church appears to be a very active, missionary-minded group."

—*A New Type of Reunion.*—"The pupils of District No. 8 (near Berne, Ind.), taught by Dr. Amos Reusser in 1892 enjoyed their first reunion at the Lehman Park, Sunday, with 300 persons in attendance. An elaborate dinner was enjoyed by the "pupils" and their families and a most interesting program was presented." Of the 84 "pupils" in the school at that time, 60 were present and eleven had since passed away.—Berne Witness. 84 children in one school, with one teacher. Today there are one-room schools with six or even less children. Education is becoming more and more costly.

—*The Minnesota Y. P. Retreat,* sponsored by the Northern District, and held at the Bergfelder and Bethel churches was well attended. A total of 77 registered. Dr. Arnold Schultz of Chicago, who goes to Bluffton College to teach Bible, and Dr. A Warkentin of Bethel College were the instructors in charge of the lectures, Bible studies and discussions. Gerhard Toews led the general and chorus singing. D. H. Fast, member of the committee on education was chairman of the Retreat.—Mt. Lake Observer.

—THE ANNUAL ANNIVERSARY AND DONATION DAY OF THE HOME FOR THE AGED at Frederick, Pa., will be held on Saturday, Sept. 11. It is hoped that the Home may have a share in the harvest of the year."

—BALLY, PA.—What a lot might be said of *Rev. C. H. van der Smissen's* visit East.! He was a most interesting and entertaining man. What a blessing our people received! Bro. van der Smissen served our church fifty years ago as pastor and organized our C. E. Society. Now on Sunday night, July 11, he was with us again. In his message, he spoke on the greatest verse in the Bible, John 3:16. A full house was here to welcome him. We pray God to spare our venerable pastor for many more years of service and cheer.

Bethel College will enter the new-school year with a teaching staff of thirty persons, including eight new instructors that have been engaged to take the place of some who have left, or as new additions. 291 new and former students have made application for admission at this writing and the number is rising.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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NOTHING LEFT BUT THE COB.—An old colored preacher was asked how his church was getting along. "Mighty poor, mighty poor," was his reply. Quizzed "Why?" he answered, "De 'sieties, de 'sieties. Dey is just drawin' all the fatness and marrow outen the body and the bone of the Lord's body. We can't do nuffin' without de 'siety." Then he named some lodges, and some organizations within the church to which members of his flock belonged and continued, "Why by the time de brudders and sisters pay all dues and 'tend all the meetin' der is nuffin' left for Mount Pisgah Church." This preacher has annalyzed the general situation in many of our American churches. We Mennonites shouldn't have any trouble with the lodges, but there are clubs, organizations, and parties that claim our attention and support. There is even some danger of over-organization within our churches. We are apt to follow the trend of adding new machinery in the work of drawing the net of salvation. And we who have been noted for living "*the simple life*" are tending to add luxuries to the necessities of life, "*to be in style*," and to have just what our worldly neighbors have. If we are really in earnest about our Christian discipleship we do well to compare ourselves with the Apostolic Church. They tarried in Jerusalem until they received "power from on high." They made their prayer meetings a mighty power house. The only piece of machinery that that church added was the election of a board of deacons, and in this they had God's approval. But that church turned the world upside down, as far as they could reach it. What the church of today needs most, is not more or new machinery but more spiritual power, more outpouring of the Spirit among its members.

* * *

GENUINE FRIENDSHIP.—There is nothing more beautiful in human life than true friendship. Literature gives us several ideal examples. In Schiller's "Die Buergschaft" a young patriot, Moeros, makes an attempt upon the life of Dyonis, the absolute ruler of the land, is apprehended and condemned to death. But the tyrant grants him three days' time to enable him as the oldest son of an orphaned family to marry his sister to her betrothed, on condition that he furnish a substitute who will die in his stead on the cross, if he fails to return. This Moeros does. Everything goes well, only on his return from the wedding, floods, a murderous assault, and killing thirst greatly imperil his timely arrival home. But with superhuman efforts he reaches the place of execution just as his friend is to be nailed to the cross. "Me, hangman," he cried, "execute." "Here I am for whom he's substitute." This demonstration of true friendship so completely softened the stony heart of the tyrant that he begged the two friends to make him their third partner. But by far the most beautiful example of true friendship is that of David and Jonathan, *for it was anchored in God*, "And Jonathan, Saul's son, arose, and went to David, *and strengthened him in God*." I Sam. 23:16. This means it was God who linked them together. Friendship is often commonplace and disasterously limited, because divine linkage is lacking. There are only two where there should be three. Jesus is ever ready to be the third co-partner. This applies to marital friendship as well. When the troths that are pledged are *in God*, the friendship in marriage is bound to be genuine and lasting.

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TEACHERS AND DUTIES.—At this time of the year our thoughts are turned to schools, children, and teachers. For we realize that what the school and the teacher will do with and for the child will help determine its future woe or weal. *What are some of the duties that parents may rightfully expect of the teacher?* 1. That she treat the child with a truly fatherly, motherly attitude, or as pedagogy phrases it, " in loco parentis." 2. That she carefully study the individual traits and characteristics of the child, to enable her to do all that is possible toward its development. 3. That, especially if she is a Christian, she do her work with all her heart and mind and strength. 4. That she should ever be mindful of her wonderful opportunity in influencing and molding impressionable human nature toward the Christian ideal, and in being daily privileged to watch the marvels of growing, developing childhood. 6. That her best reward is not in dollars and cents but in the approval and appreciation of the community and of God, and the conscientiousness of having done good and well. *What are some of the considerations that the teacher may rightfully expect of parents?* 1. That they treat her and also her work with Christian love and sympathy. 2. That they never criticize her nor even say an unkind word about her in the presence of their children. The tales of a tattling child or the wagging tongue of a critical, jealous mother can make the life of the teacher absolutely miserable and almost ruin her reputation. 3. That she is entitled to the use of modern, attractive facilities and equipment. 4. That she has the right to manage the school and teach according to her own best judgment. 5. That she be aided in her work by the earnest prayers of the Christian parents of her flock.

HOME MISSIONS

W. S. Gottshall, Sec.

THE MISSION IN THE MOUNTAINS OF PENNSYLVANIA. — *East Freedom P. O.* — Three important events are to be recorded for this place that took place during this quarter; the ordination of Brother Rough as Elder, and the entertainment of the Sunday School Convention of the Eastern District, and the land deal by which a patch of ground was added to the lot of the church and home. The Sunday School averages an attendance of 55 and the offerings $1.98 a Sunday. Almost all stay for the services. The morning service is more for church members while the evening service is especially of an evangelistic nature. The Young People have their programs on Sunday evening before services. There are about 30 on the roll most of whom take an active part. They have a live Society capturing the attendance banner at the District meeting several times. They paid for the paint for the inside of the church.

The best attended service is in the evening when from 70 to 80 people come out and the interest is good. The choir has ten members. The midweek meetings for Bible Study are attended by from 30 to 50 people.

The Brotherhood and Ladies Aid Society were started in February and are growing. They have joint meetings and the dues are about enough to pay for a communion set. This is a good way to fellowship, some become reconciled and others are saved. The spiritual and financial conditions of the congregation are good. The contributions are sufficient to pay for the running expenses and they are now asking for funds to paint the church and home inside and outside with two coats. The people are thankful for the support given by the Board which goes a long ways toward keeping the work moving. They thank God for people who give of their means to support such work as this.

If any one has a Home Study Course in piano playing and would donate it to the mission it would help them to have a regular pianist. There are those who would gladly learn to play.

The patch of ground added to the mission property is fenced and the fence is whitewashed and is a great improvement. Come and visit the mission and see it.

PORTLAND, OREGON.—The report from Portland begins by a greeting with Ps. 91:1, and continues: "We praise God for His leading and for blessings received. We were glad for the three days visit of Rev. Fast, the Field Secretary. On Sunday morning he had a fairly good audience. Tuesday evening he spoke to the Women's Society and had a good attendance. The lectures and pictures of Bethel College shown by Brother J. M. Regier were well attended and enjoyed. Brother Baumgartner was with us on the Sunday after Conference. Dr. Edward Mott preaches regularly at the Mission and is well liked and gives very good messages. We had fifty children with four teachers and four helpers in our vacation Bible school the first two weeks in July. God has been good to us and one of our members donated 50 new song books to our Sunday School and church. Join us in praying for the salvation of souls." Cath. Niswander.

The Board has engaged *Brother Edmund Miller of Freeman, S. D. and his wife,* who hails from N. Chili, N. Y., to take over the Superintendency of the Portland Mission by about October 1. His ordination took place September 5 in the Salem-Zion Church, East of Freeman, S. D., which is his home church.

FOREIGN MISSIONS

P. H. Richert, Sec.

Champa, C. P., India, August 16, 1937

Dear Brethren of the Foreign Mission Board:

The cable of Birra Station flood will have reached you and we hasten to send a detailed account.

On Wednesday, August 4th, water flowed over the mission compound by noon. At four in the afternoon water reached the floor level of Thiessen's bungalow. By 10 p. m. it reached the floor level of Duerksen's Bungalow and in the mean time it was over two feet deep at Thiessens, and it rose to 33 inches by 2:30 a.m. Mr. Thiessen with 101 school boys remained at his house, while the rest of the community, 175 persons, were all gathered at the Duerksen house. When the water got so high Mr. Thiessen sent most of the boys onto the roof, while he and six large boys stood guard below in the water, lest any small boy should fall down. Thus they spent the night. At the other house people were ready to ascend to the roof, but it did not become necessary. It took more than the whole day before the water had completely receded from the compound.

The question arises why they did not escape to higher ground. They themselves have answered thus: "While there was the chance to escape no one believed that the flood would become so serious. Afterwards the way of escape was cut off." The current was very swift when the water was at its highest, and it undermined all that was built of mud or contained mud mortar. Wall after wall fell down during the night. After the waters receded the compound was covered by slimy mud in many places and in others there were sand banks with deep cuts in between.

The morale of the missionaries as well as of the whole Christian community was perfect. During that perilous night they kept up each other's courage by song and prayer. The sound of the singing carried from house to house and thus each group knew the others were still there. Telephone connections to Champa held out until after midnight. Then the line succumbed to the current, and outsiders did not know what was happening until a runner got through on Friday. The two bungalows are unharmed. The church seems to be all right, but at this writing we are not sure. The boarding school plant has suffered, but most buildings are standing. Other small buildings for living quarters are either destroyed or seriously damaged. Fences are largely down. My first rough estimate is a loss of Rs. 15,000 to mission property. (This is about $6000.00.)

But then comes the great question of the advisibility of reconstruction on the old site. More than once before this there has been a debate in the missionary conference as to whether the Birra station should be expanded or not. Until now the majority opinion had been in favor of expansion. The belief was that the location was safe. The last debate was before the construction of the Thiessen bungalow. Now we know that the place is not safe. Such a flood may not reoccur in a life time, and again it may come this year or next. Personally I believe that opinion at the next missionary conference will swing toward an ultimate abandonment of the station. Perhaps the removal of the school plant will be the first aim. Government officials who came to investigate have urged a change of location. All this will involve expense, but not all in one year.

What we praise God for is that there has been no loss of life and that up to date there are no signs of any epidemic coming in the wake of the flood.

Fraternally yours, F. J. Isaac.

* * *

ONE'S OWN WAY.—"Every way of man is right in his own eyes; but Jehovah weigheth the hearts."—Prov. 21:2.—How absurdly easy it is for a man to cheat himself! We are seldom critical of ourselves, even when we think we are. The proof of that is the way we resent the criticism of others, however loving and considerate it may be. Our way is right in our own eyes.

"Trust thyself," says Emerson; and adds, "Every heart vibrates to that iron string, and our hearts might far better vibrate to it.

Confidence is a fine quality, but only when it is based on Christian humility and Christian obedience. —Christian Herald.

Schools and Education

CHRISTIAN EDUCATION

III. In a previous article it was suggested that our schools must serve our churches by furnishing well trained leaders. But repeatedly in this country, and certainly in other countries, we are made conscious of the woeful lack of thoroughly Christian leaders in matters of state. Well informed Christians are aware of the fact that the trend in our own government is to assume ever more powers and responsibilities. Functions formerly left to individuals or private concerns are now being taken over by the State. Whatever the relative merits of such a trend may be is immaterial for the moment. The point to be made now is that the trend in unmistakable, and must be dealt with from that standpoint. Under such conditions it becomes highly significant *who the men of state will be.* Here too the Christian College has not only an opportunity but a real responsibility. Says William Allen White, famed Kansas journalist: "If the American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the churches." Not only do we need Christian leaders in our churches but in matters of state as well. To that end may our own colleges also be directed.

To The Christian Churches

MESSAGE FROM THE OXFORD CONFERENCE

(Concluded from last issue)

Economic Life at the Bar of Christ

In the economic sphere the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ. The existence of economic classes presents a barrier to human fellowship which cannot be tolerated by the Christian conscience. Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail. The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success. The only forms of employment open to many men and women, or the fact that none is open, prevent them from finding a sense of Christian vocation in their daily life.

We are witnessing new movements which have arisen in reaction to these evils but which combine with their struggle for social justice the repudiation of all religious faith. Aware of the reality of sin, the Church knows that no change in the outward ordering of life can of itself eradicate social evil. The Church therefore cannot surrender to the utopian expectations of these movements, and their godlessness it must unequivocally reject; but in doing so it must recognize that Christians in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character of the movements.

Christians have a double duty—both to bear witnessness to their faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will. The forces of evil against which Christians have to contend not only are found in the hearts of men as individuals, but have entered into and infected the structure of Society and there also must be combatted. The responsibility of the Church is to insist on the true relationship of spiritual and economic goods. Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowships with God and in Him with our brethren. To this fellowship the whole economic order must be made subservient.

The questions which have mainly engaged the attention of the Conference are questions that can be effectively dealt with, in practice, only by the laity. Those who are responsible for the daily conduct of industry, administration and public life must discover for themselves what is the right decision in an endless variety of concrete situations. If they are to receive the help they need in making ressponsible Christian decisions new types of ministry will have to be developed by the Church.

The fulfilment of the tasks to which the Church is called today lies largely in the hands of youth. Many loud voices are calling on young people to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal Kingdom. Yet many of the younger generation, often in spite of ridicule and sometimes of persecution, are turning to Him, and individually, as well as in Christian youth movements, devote themselves to the renewal of the life of the churches and to make known the Good News of Christ by word and action.

Youth and Education—A Twofold Task

In the education of youth the Church has a twofold task. First, it must be eager to secure for every citizen the fullest possible opportunity for the development of the gifts that God has bestowed on him. In particular, the Church must condemn inequality of educational opportunity as a main obstacle to fullness of fellowship in the community.

While the Church is thus concerned with all education it has, also, a special responsibility to realize its own understanding of the meaning and end of education in the relation of life to God. In education, as elsewhere, if God is not recognized, He is ignored. The Church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the Church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute.

As we look to the future it is our hope and prayer that the Spirit of God may cause new life to break spontaneously in a multitude of different centers, and that there may come into being a large number of "cells" of Christian men and women associated in small groups for the discovery of fresh ways in which they may serve God and their fellow-men.

We have deeply felt the absence from our fellowship of the churches that have not been represented at the Conference. Our hearts are filled with anguish as we remember the suffering of the Church of Russia. Our sympathy and gratitude go out to our Christian brethren in Germany; we are moved to a more living trust by their steadfast witness to Christ and we pray that we may be given grace to bear the same clear witness to the Lord.

Toward a New World Unity

We have much to encourage us since the Conference at Stockholm twelve years ago. The sense of the unity of the Church in all the world grows stronger every year. We trust that this cause will be yet more fully served by the World Council of Churches, proposals for which have been considered and commended to the churches.

We have tried during these days at Oxford to look without illusion at the chaos and disintegration of the world, the injustices of the social order and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of man with God and of man with man, which He creates, life even in face of all these evils has a meaning. In His Name we set our hands, as the servants of God and in Him of one another, to the task of proclaiming God's message of redemption, of living as His children and of combatting injustice, cruelty and hate. The Church can be of good cheer; it hears its Lord saying, "I have overcome the world."

Rally and Retreats

S. S. and Y. P. Rally and Retreat Meeting, Richland, Pa. Aug. 28-29

"A very happy time was enjoyed by the twenty two delegates who spent the week-end at the S. S. and Y. P. Rally at Richfield, Pa. These delegates represented ten Christian Endeavor Societies of our conference, including Allentown, Bally, Bowmansville, East Swamp, Flatland, Germantown, Lansdale, Quakertown, West Swamp and Zionsville. The programs were arranged and presided over by Walter Temple, Germantown.

In the *Saturday afternoon session* we enjoyed a number of musical selections and stirring, concise messages on Rom. 12:1, by Walter Temple.

In the evening session we had a song service, the devotions by Clarence Kooker, and an interesting and helpful message by John Fretz of Lansdale.

The delegates were entertained for the night by the members of the Richfield congregation, and we wish to thank them as a group for their kind hospitality.

Sunday morning the Sunday School session was in charge of Ernest Leitzel, Supt. He requested that if possible the delegates take charge of the classes and teach the lesson. Only the two youngest classes kept their regular teacher. In the absence of the pastor, who remained at his home because of illness, Walter Temple, took charge of the morning service and based his message on John 21:24-25 and John 20:30-31. After a delightful meal at the church, we left for home, very happy because of the new friends we had made and because of the joy of Christian fellowship with God's people."—Viola E. Weidner.

* * *

Western District Young People's Retreat

Held at Camp Wood, Elmdale, Kansas, August 3-8

Registration began Tuesday noon. The first meeting was held at 8 o'clock that evening.

Quiet Hour.—Wednesday morning, led by Rev. Walter Gering.—"Prayer is the Fellowship of the Soul and Its Maker."—Missionary Elizabeth Goertz spoke two mornings of her work.

Methods with Young People.—Rev. J. E. Kaufman, Mark 4:38: *Jesus the Great Teacher.* — Two qualifications of a Christian Worker: 1. Must be fully consecrated. 2. Willing to stand up for *Truth.*—Two duties: Love to God and Love to Man.—An outstanding trait is hopefulness. — For personal work we must be in good standing with the Master. Intercessory prayer and friendship are also necessary. Above all, let our Religion be a happy one.

Faith of our Fathers.—Rev. P. P. Wedel: Church and State separate, Rom. 13:1-7. The Church is Christ's body.—1. What is an oath? An oath is more than calling upon God as a witness and is very questionable. An oath is the giving of a bond, an assurance, a pledge beyond our ability.—2. Why swear at all? Swearing belongs to a class of idle words. It is a sign of spiritual poverty.

If I swear, I dictate to God to sever all my relations with God. When signing something strike out swear, put in affirm, but also strike out *so help me God.* —Our fathers stood against war because war violates the teaching of the Bible.

Questions Youth Faces.—During this period there were three different groups—the adult group, the boys' group and the girls' group.—*Girls,* Sister Lena Smith. Health is that quality of life, to live the most and serve the best.

Bible Study, Rev. A. Warkentin.—Paul's letter to the Philippians was written from Rome in 64 A. D. The purpose: Love, discernment, and to avoid offence.

Afternoon: Recreation and Meditation.

Vesper Hour, Rev. Walter Gering.—For this we gathered on the slope of a hill, facing a beautiful Kansas sunset. It reminded me of a friend's autograph verse: "May your life have just enough clouds to make a beautiful sunset." Stories of real life were told of the saving power of God.

Meeting the Master, Rev. J. N. Smucker.

Tuesday Evening: Peter Meeting the Master, John 1:42—Jesus saw not what Peter was but what he might become. Are we sure we know the Master? Are we too confident in ourselves? By the three confessions he erased the three denials. Simon, plus Jesus, makes Peter.

Sunday Morning. Saul Meeting the Master on the Damascus Road, Acts 9:6 and Acts 26:19.—If it is hard to live a true Christian life, it will be far harder in the end to have lived a Christless life—"It is the set of the sail and not the gale that determines the way we go." Will we say with Paul: "I was not disobedient to the heavenly vision."

Communion Service, Rev. P. P. Wedel.—On Sunday morning at seven we gathered on the north shore of the lake. During the quiet of the morning we partook of Holy Communion. During the services a cornet was played on the south shore. It was a very beautiful service.—Esther Hiebert, Wichita.

PUBLICATION

Recently a letter was addressed to our churches, through their pastors, setting forth the need of greater activity in the effort of placing one of our church papers in every Mennonite home, as was resolved by the Conference at its last session. This letter was to be read to the churches for their information and cooperation, with a few that steps might be taken by each church to carry out this resolution. Will not the pastors who may have passed this matter by, bring the message yet before their churches for some action? Samples of THE MENNONITE are available. A card addressed to THE MENNONITE, Bethel College, Kansas, with name and address of the church and the number of papers needed, will bring them to any church. A card addressed to the BUNDESBOTE, Newton, Kansas, will do the same for the BUNDESBOTE. Only one call for samples has thus far come to the office of THE MENNONITE. The subscription to new subscribers is one dollar a year.

May God help us all to take this matter seriously, for our families need our church papers to help them along in their spiritual life, in keeping them posted on what the Lord is doing through our churches.

Sunday School Lesson

A. S. Bechtel

September 26, 1937

GOD IN THE MAKING OF A NATION

Deuteronomy 8:11-20

Introduction

The title of this lesson is really the subject of the lessons of the past quarter. God in a remarkable way, made a well-organized nation out of the Israelites and led them to the entrance into the Promised Land. In an unmistakable manner did He intervene time and again to bring the nation into existence.

Forget not God in Prosperity vs. 11-14

In this lesson, taken from Moses' farewell address, emphasis is laid on the necessity of a nation keeping God's law. "Beware that they forget not etc." (v11). In the wilderness privations it was easy for Israel to see Jehovah supplying their needs. In the settled agricultural life of Canaan, a great change was before them. They were now to enjoy that which they had not produced (chap. 6:10-11), in an abundant supply for their material needs. Very easily could they forget their dependance upon Jehovah. Prosperity should bring a larger sense of obligation—it however so readily produces forgetfulness of God's blessings. In the enjoyment of the gifts, the Giver is easily forgotten (Matt. 19:23).

Prosperity has a very real element of danger. A people rich in goods easily loses the spirit of humility. The religious use of memory helps to make godly people.

God led in Adversity vs. 15. 16

Dangers were many but God led in safety and provided all material needs. His purpose had been to root out the spirit of self-sufficiency and self-will; to create a steadfast faith in His providential love and have them recognize His power and might in all things. God's people must learn to see God's hand and spiritual force as supreme in the world we live in. God is testing us to see if we are worthy of being His people.

Power is from God vs. 17, 18

The words of v17 are the words of falsehood and pride—short-sighted, thoughtless and boastful. Moses warns against pride in self which will see in the conquest of Canaan only evidence of their wisdom, skill and valor. All power comes from God. All success they owed to His help. All ability and wisdom are His gifts to us (v18). All prosperity they would enjoy, they owed wholly to God's faithfulness to the covenant He had made with their fathers. We too are in danger of sinning against God in being proud of our successes, our ability, accomplishments.

Penalty of Disobedience vs. 9, 20

Moses again tells them plainly that they as a nation must obey God, remember Him, or else they shall surely perish as a nation. God will punish them for their sinfulness as He punished other nations for similar reasons. He will give them over to the fruit of their ingratitude and faithlessness. When the spiritual life of a people, a nation, yields to the influence of luxury, vice and materialism, God leaves them to decay and death.

Sermon Sketch

P. H. Richert

This is a sketch of a sermon preached at the 35th Anniversary Jubilee at the Emmaus Church, Whitewater, Kansas, Sunday, Aug. 29, 1937.

"Not one thing failed of all the good things which the Lord spake concerning you." Joshua 23:13.

This text may well lead us in this Jubilee service, because when Joshua spoke these words, he had called Israel together for a similar purpose, after having served them for some 20 years or so, and after the promised land had been conquered and divided among the twelve tribes, as God had promised. Now Joshua emphasizes the fact that God had kept his promises fully. Why does Joshua do this? Evidently to the glory of God's faithfulness.

Let us follow this example in our jubilee service today.

First of all Joshua wishes that this truth should sink deep into their heart. Why? in order to make them genuinely grateful. And more than that, to make them very humble, because he cannot say the same thing of the people. Their faithfulness has not been so perfect. Joshua does not say a word about the people's faithfulness, although he could have done so in a large measure.

In this spirit of humility let us also mention a few promises which God likewise has so visibly fulfilled in your Emmaus church, promises to both the pastor and the congregation.

1. "Seek ye first the kingdom of God and all these things will be added unto you." What a wonderful promise. And how faithfully has the Lord kept it!

2. "Whosoever will serve me, him will my Father honor." This is an honor day for your pastor, because he has served the Lord all these 35 years by serving the church.

3. "He who has, to him shall be given." This is another promise which the Lord has visibly fulfilled for both pastor and church. At first, Bro. Harder served as assistant to his uncle, Bro. Gustav Harder, and then God saw fit to give him more responsibility as elder of the church. The church also has grown inwardly and outwardly by using what the Lord gave.

4. Blessed are they that hear the word of God and keep it." This promise also the Lord has kept visibly.

5. "The husbandman that laboreth must be first

partaker of the fruit." This is a special promise to the pastor, and he no doubt can testify, that the Lord kept it fully.

6. "He that followeth me, shall not walk in darkness." No doubt, many who would have been in darkness through sufferings, etc., can testify that by following Christ, they had always sufficient light on their way.

7. "Cast thy bread upon the waters, for thou shalt find it after many days." *Perhaps no church has sent so much bread across the water as this church, and perhaps nowhere the prospects for plenty of bread after many days are better than right here.*

"Not one thing failed of all that the Lord spake to you," nor will it fail in the future. Praise the Lord!

Anniversary and Thanksgiving Jubilee

On Sunday, Aug. 29, the Emmaus Church near Whitewater, Kansas, honored its Elder, Rev. B. W. Harder, by celebrating the 35th anniversary of his service for the church, and to give thanks to God for His blessings upon the work. The deacons of the congregation, with helpers, had quietly arranged and prepared for the event, in the nature of a surprise.

The celebration began in the forenoon and continued in the afternoon at a Sunday school picnic in the woods. In the morning Rev. P. H. Richert and Dr. A. Warkentin gave two splendid sermons. Rev. Henry Thiessen, co-pastor of the church was in charge of the program. An outline of Rev. Richert's sermon is given on another page under "Sermon Sketch."

Dr. Warkentin spoke on the subject, *The Biblical Church and its Minister.* According to the Scriptures the church and its ministers are an organism and not merely an organization. An organism is born, it is not made. God is the only lifegiver to this organism. The head of the organism is Christ; the members of the body are the members of the church (Col. 1:18). In a healthy body each member serves to sustain the life of the whole body.

The minister has the important office to serve as the mouth of this divine body. He speaks to the church of God, and he pleads for the church before God. The church on the other hand has to supply the needs of the minister (1 Thess. 5:12, 13; Gal. 6:6; 1 Tim. 5:18; 1 Cor. 9:9, 14).

Both, church and minister, have one great calling: to be the light and the salt of the earth, to represent the cause of the Kingdom of God in the world. Both have also one aim: the glorification of the Father in Heaven.

Before the close of the forenoon service, Rev. Harder was given an opportunity to address the congregation. In substance this was as follows: In a review of the past thirty-five years one of the chief problems has been, and still is, to do justice to everybody. Thus it would be unjust to say, that I am celebrating *my* thirty-fifth jubilee; for I would never have attained this height without *your* cooperation. I have had the loyal help of my wife, the good example of my father, the sympathy of my co-workers in the pulpit, and the support of the deacons, men who stood for love and justice. Then, too, I have been loyally assisted by the members of the church. Although as the first baby in the church, I have grown up with many of you, you have nobly set aside the old acknowledged fact, "A prophet is not without honor, save in his own country and house."

The command, "Go out and teach" presupposes that there are those who are ready to be taught and to be served. But it is often more difficult *to be served than to serve.* Think of Peter, "(Lord) Thou shalt never wash my feet." One of the main reasons why the Jews hated Jesus was that they didn't want to be served by Him. But you, dear members, have lovingly and patiently permitted me to serve you. Therefore I maintain, it is proper to say, we *together* celebrate the thirty-fifth anniversary of united service.

And above all we owe much to Him who brought new hope, new faith, and His unspeakable love, into this love-lorn world is due all worship and praise, to you the acknowledgement of faithful cooperation. The poet expresses our feeling in, "Ich bete an die Macht der Liebe, die sich in Jesu offenbart."

In a word to the Sunday school in the afternoon, Rev. Harder continued thus: The Sunday school has been my faithful co-worker, because our young folks believe religion is not something to be endured but to be enjoyed. Because you enjoy religion, you do not leave the church after Sunday school is dismissed. Not long ago I read about a man who in looking back upon his life said: "I have spent my days stringing and unstringing my instrument, while the song I came to sing remains unsung." Although I am not guilty of the mistake of this man, for I have been singing my little song for thirty-five years, I have made the mistake of not spending enough time in stringing my instrument. My advice to the younger generation, after thirty-five years in the ministry is, to get a college and seminary education, and a post graduate course if possible. This of course does not imply that every minister so prepared will be an ideally successful minister. No, education alone will not do it. It takes more than soap and water to make a clean heart. No, knowledge alone will not do it. But is not God's work and the Church of God worthy of the very best preparation that there is to be had?—Our answer is yes, a thousand times yes!

I would like to close with the words: At evening time it shall be light, referring not to the evening of my life but to the evening of my ministry. Once more we thank you, and may God bless you!

In the afternoon Rev. Henry Thiessen, co-pastor of the church spoke briefly of the joys and some of the griefs of the ministry, and emphasized especially the high calling of the office, the highest to which any man can aspire, because it's God's work particularly.

He was followed by Rev. J. H. Epp of Hillsboro, who based his talk on Ps. 78:4: *We will not hide them (that is, the words of God) from the children, shewing the generation to come the praises of the Lord, and his strength, and his wondrous works."* The speaker held that a lot of things must be handed down to coming generations, but that *one is indispensible, the knowledge of God.* We hold the word of God as a sacred trust. 1. With other good things it has come down to us from our fathers, and we owe it to God to pass it on. We can not add to it, excepting to show that it has been our strength, our hope, our life, our light. 2. It is up to us to do our best to help make coming generations righteous, by getting them to keep its injunctions, because they are holy, just, and good; to make them conscious of their heavenly calling, of the Divine presence in life, in the universe, in history, in the church, in the footsteps of our fathers, that they may act as their worthy children. God made us for greatness, and it is the blessed privilege of us ministers to point the way to this.

Rev. J. E. Entz of Newton said, "A jubilee commemorating service in the ministry is one of the most beautiful, for it refers back to work in the service of the Master. It is a great privilege to be an ambassador in Christ's stead. There is no more precious calling than that of the minister. The task is tremendous and the responsibility great, but the Lord is at our side and helps us carry on. The text, Eph. 3, points to the use of the "inner chamber" in Paul's life. The chain is clanking on his hand, but he is inwardly happy. He labors incessantly, preaches, writes, intercedes in prayer. He dips into the great storehouse of the treasures of God and hands them out here and there. A church cannot thank its minister better than through intercesary prayer, and ministers can serve their flock best in the "inner chamber." They are the channels through which flows the power of God. Resting in Him and letting Him work through us, that is a task that brings endless joy.

Rev. H. J. Dyck of Elbing brought in his message the following thoughts: 1 Tim. 1:12, I think this verse expresses the feeling of Brother Harder on this occasion. Paul looked back over a number of years of his ministry and found it a solemn obligation as well as a privilege. He was grateful to Him, who called him. All Glory to Him. For: 1. *"Christ enabled me,"* gave the qualifications as well as the revelation. By the grace of God I am, what I am. 2. *"He counted me faithful"* put confidence in me. He could later say: "I have kept the faith." 3. *"Putting me into the ministry"*—Ministry is not Lordship; but service, giving to the flock its meat in due season.

Rev. R. L. Hendrickson of Whitewater in his remarks spoke of the brotherly relations between himself and Rev. Harder and the esteem in which he is held in the local Ministerial Association.

In conclusion, Carl Claassen, S. S. superintendent, gave some interesting S. S. statistics which showed the steady development of that unit of the work of the Emmaus Church.—T.

Shipshewana Retreat

With an enrollment of 71 from Ohio, Indiana, Illinois, and two from Kitchner, Ontario, the retreat at Lake Shipshewana, Indiana, Aug. 2-8, will long be remembered by those who attended, their parents and friends as a week of vital religious inspiration and Christian education.

It served well to impress on the hearts and minds of our Mennonite young people the necessity and value of practical Christianity in every day living.

This year the following courses were pursued, listing the names of the instructors with them:

"Studies from The Book of Ephesians,"—Rev. Nunemaker, Tiskilwa, Ill.

"Growth In The Christian Life"—Rev. Arnold C. Schultz, Chicago, Ill.

"Youth Problems"—Rev. Henry Fast, Newton, Kansas.

"*"Great Men of the Bible"*—Rev. A. E. Kreider, Newton, Kansas.

"Music and Choral Singing"—Mr. John Thut, Chicago, Ill.

The quiet worship of the Morning Devotional hours, led by Rev. Hartzler, Carlock, Ill., and the spiritually refreshing Sunset services, led by Rev. Kreider, during the calm, colorful and picturesque sunset on the lake's edge, were heart touching moments that will ever linger in the memories of those in attendance.

Eugene Raber, Sugar Creek, Ohio, was in charge of a well balanced recreational program of swimming, boating, kitten ball and volley ball. Daily chapels and nightly programs gave opportunity to many retreaters to exercise their talent in music, speech or dramatics.

Saturday evening the entire camp hiked to the hilltop just outside the retreat grounds for the annual frankfurter roast, followed by a very touching and climaxing consecration service during which the entire group, circling around the camp fire, pledged themselves, individually to a more consecrated life of Christian service. *"Go Forward—Be Strong and Very Courageous,"* was the theme of the final sermon of the retreat, Sunday morning, Aug. 8, delivered by Rev. Souder of Grabill, Indiana.

Much credit is due Rev. Harry Yoder, Goshen, Indiana, chairman of the retreat, for the splendid work and untiring effort to make this retreat a joyous success.

Truly, we feel as did Rev. Fast in his opening sentences in an editorial in the "Retreater"—"Shipshewana will always remain an unforgetable experience to me. The fellowship with Christian young people—genuine, sincere, eager, intelligent—tones one up marvelously. It renews ones confidence in the future of the Christian cause." Ivan L. Badertscher

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by the Young People's Committee of the General Conference
D. D. Eitzen, Pres.
656 E. 79th,
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Christian Psychology

By a Christian Mother

Have you ever had the experience in your home that your child had developed a very undesirable habit before you became aware of it? And did you then experience that your college training, your knowledge of child psychology, your books which so often had suggested solutions to your problems with the child, did not seem to get you anywhere? And then have you experienced, how in your helplessness you have turned to God for wisdom and before you knew it you were dealing with the child in a most effective manner? Do we not have the promise that if we shall ask of Him wisdom He will give it? Why then not accept that promise, why not take Him at His word, why not avail ourselves of that wisdom in the daily contacts with our children, not only in the extreme cases where all other methods fail? Truly it is marvelous how easily often the problems with children are solved if we allow ourselves to be guided by Him who always guides aright.

* * *

How To Kill Your Church

Don't come.

If you do, come late.

When you come, come with a grouch.

At every service ask yourself, "What do I get out of this?"

Never accept an office. It is better to stay outside and criticise.

Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.

Let the pastor earn his money.

Sit pretty well back and never sing; if you have to sing, sing out of tune and behind everybody else.

Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.

If your church unfortunately happens to be harmonious, call it apathy. or indifference or lack of zeal, or anything under the sun except what it is.—"Farm and Home"

New Adventure for our Society

Phil. 3:13, 14

Young Peeople's Topic for Oct. 3

Consecration Meeting

Call to worship

"Let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly—on everything that is excellent or praiseworthy."

Meditation

M. Sept. 21. Missions are calling, Acts 16:9-15
T. Sept. 28. Commissioned and equipped, John 20:19-23
W. Sept. 29. No task too big. Phil. 4:13
T. Sept. 30. A great adventurer, 2 Cor. 11:22-33
F. Oct. 1. An adventure in jail, Acts 16:16-33
S. Oct. 2. Following leaders, Heb. 13:7, 8

Suggested hymns

"Lead On, O King Eternal"
"More Love To Thee"

Problems

1. "That greatest men and women of the world have opened their souls most widely to intimations of the will of God; indeed, that is what has made them great." Visions appeared to Ananias (Acts 9:10), Cornelius (Acts 10:3), Peter (Acts 10:17), Paul (Acts 18:9), John (Rev. 1:12ff). The unknown man of Macedonia would seem to represent the non-Christian peoples of Europe to whome Paul was sent. God's call is more important than we often realize. A summon from a king is a high honor, but how much more is the call from the King of kings! "Is there anything we need more than this sense of the presence of God and the guidance of God in our lives today?" What appeals for help come to the church today, and how should we heed them? An interruption of our plans often upsets us, but the "long view" shows that it is Christ's way. Paul felt his plans interrupted, but as a result of his missionary journey, Europe has the great Christian cathedrals in Cologne and Milan, St. Peters and Notre Dame, Durham, York, and Canterbury; the great paintings: The Madonnas and Transfigurations, the Crucifixions, and Ascension; the Oratorios, Elijah and St. Paul; the Stabat Mater and the Messiah were composed in Europe; the authors Dante and Milton lived there.

2. Peter often doubted and acted impetuously. He, however, proved himself a man by making an honest attempt to improve his actions. When Christ appeared to his disciples, they were glad. "It is the presence of the Lord that makes his people glad, as it is the absence from Him that makes them sad. When Thomas doubted, our Master set a good example. He was patient and loving until Thomas became thoroughly convinced. What change came over the disciples after Christ's resurrection? How may we become 'equipped'?

3. What would you consider essential in undertaking a big task?

4. " 'The most sensitive part of civilized man is his pocket,' and we can see how bitter was the hostility here and at Ephesus, when the new faith threatened existing pecuniary profits." "There is no more determined and bitter enemy to the gospel than disappointed avarice. Wherever the truth of Christ has interfered with unlawful gains, it has awakened malignant opposition. Men growing rich on the degradation, vice, and misery of their fellow creatures, are exceedingly indignant at being thwarted by the influence of religion." What can we do to overcome enemies of the church—at home—on our mission field?

"Wherever Paul went surprising things occurred, and this was true even though he went to prison. The Christian can go nowhere without the following of Christ's comforting love and majestic power." How can we learn to 'sing songs in the night'? How can "The darkest hour is just before day" be an inspiration to us?

5. What do you consider essential characteristics of leaders. Contrast the leadership of Moses with that of some of the present day dictators. Which of these leaders has or will exert the most lasting influence?

6. Who have been missionaries, fearless of new adventures? "We admire this spirit in the veteran missionary when we see a man like David Livingstone at the age when most men prize dearest the comforts of home, setting forth once more to explore the dark continent beyond the reach of all his previous journeys in the unflinching pursuits of his life-long hope to redeem Africa from slavery."

"Back flies the foam; the hoisted flag streams back;
The long smoke wavers on the homeward track;
Back fly with winds things which the winds obey:—
The strong ship follows its appointed way!"

How may we fight discouragement and "press on toward the goal"? —D. H. Franzen.

Suggestions

Have some member of the Young People's Society come prepared with a report of David Livingston's life in Africa.

INTERMEDIATE DEPARTMENT

BE LOYAL

Study the Topic

Sept. 27. A loyal life. Phil. 1:21-30
Sept. 28. Loyal Abraham. Gal. 3:1-9
Sept. 29. Loyal David. 1 Sam. 24:1-15
Sept. 30. Disloyal Demas. 2 Tim. 4:10
Oct. 1. A disloyal pari. Acts 5:1-11
Oct. 2. Loyal to the end. Acts 7:54-60
Oct. 3. Be loyal! 2 Tim. 2:1-7; 1 Thess. 5:12, 13

Consecration Meeting

Almost from the beginning of Christian Endeavor the first meeting of the month has been set aside as Consecration meeting. What does it mean in your society? Going through a dull routine of calling the roll of your members with little or no response? Or have you given it up as something out of date? It can become very precious time to your members, if you will come back to its original purpose. It should be a time when the embers of our spiritual life are made to glow again, and our hearts are warmed with a new love and consecration to our Saviour. Your consecration meeting can mean that to your members with enough prayer and preparation back of it.

Pledge Emphasis

Our topic is loyalty. Young people are often thoughtless in their disloyalty to the C. E. Society because its aims and purposes are not kept before them. The C. E. pledge and loyalty to its spirit might be made the center of this meeting, making it a part of the worship services and later using it in the consecration meeting at the close. Hang the pledge in a different place than usual, so it will catch the attention of the endeavorers as they enter the room. Use flowers or potted plants to make the room attractive.

If your society does not have a pledge, the following one is recommended: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take part in the meetings and other activities of this society. I will seek to bring others to Christ, to give as I can for the spread of the Kingdom, to advance my country's welfare, and promote the Christian brotherhood of man. These things I will do unless hindered by conscientious reasons, and in them all I will seek the Saviour's guidance."

Suggested Worship Service

Select hymns that suggest loyalty and faithfulness. Have your announcements made early in the meeting.

Hymn: "Loyalty to Christ," stanzas 1 and 4

Scripture reading: 2 Tim. 2:1-7; 1 Thess. 5:12, 13 (Before the scripture is read the leader should announce the topic. Ask two members to come to the front of the room in prompt fashion and read the passages given above. They should be told in advance.

Reading of the C. E. Pledge in unison. Before it is read the leader might say, "Believing that our Christian Endeavor pledge expresses our loyalty to Christ and His will for us, let us repeat it together."

Hymn: "Take My Life and Let It Be." (Remain standing for sentence prayers)

Discussion of Topic

1. Examples of loyalty and disloyalty from the Bible
2. Short talks on the phrases of the pledge, or
3. Questions for discussion

For the Leader

Loyalty is faithfulness plus something that is near devotion. I am faithful not only because it is my duty but because I want to be.

Disloyalty is a disgrace to any cause and it is a disgrace for us to be disloyal, except where our duty to man conflicts with our duty to God.

Jane was sitting with her friend in the opponents rooting section at the ball game. She was wearing the cap of her own school, but when she saw her side was losing, she slipped her cap in her pocket. She didn't want anyone to know she belonged to the losing side.

Do we slip our marks as a Christian in our pocket when we are with a crowd that doesn't care? Do we hide that we are on our way to Sunday school, or that we must leave the crowd because it is time for C. E. and make other excuses to our friends who do not go to church? What does it mean to be loyal to our home? our church? to Christ?

Consecration Closing

Give each member a slip of paper and pencil. Ask them to silently read the pledge once more, picking out the part of the pledge where they feel they should be more loyal and writing it down on the slip given them. Ask them to fold their papers and then join in silent prayer, asking God to give them courage and strength to be more loyal. While the heads are still bowed repeat the first sentance of the pledge together. Close with the first verse of "More Love to Thee" and the benediction.

JUNIOR CORNER

TO THE LEADER

Program Suggestions for October, 1937

"Thy Word Have I Hid in My Heart

October 3: The book of Ruth
October 10: The book of Daniel
October 17: The book of Esther
October 24: The book of Ezra
October 31: "Sing them over again to me,
Wonderful words of Life." (Review)

Verse for the month: Blessed are they that hear the word of God and keep it. Luke 11:28.

Song for the month: Book of Grace. If you should not have access to this song, you might use it as a poem spoken in unison at each meeting and choose some other hymn for your memory work this month.

"Book of grace and book of glory,
Gift of God to age and youth,
Wondrous is thy sacred story,
Bright, bright with truth.

Book of love, in accents tender
Speaking unto such as we;
May it lead us, Lord, to render
All, all to Thee. Amen.

Aim for the month: to teach the truths contained in these pages and to endear to the child the Word of God.

* * *

SUGGESTIONS FOR OCTOBER 3, 1937

The Book of Ruth

Call to Worship:

Assemble your juniors in the back of the church except a group of four or six. Place these near the piano in front and let them sing the first verse of "Come, Ye That Love the Lord." Let those in the rear answer with verse two as they begin walking to their seats. Let both groups sing verse three and four.

Worship period: (remain standing)

1. Let one voice speak the words of Psalm 51:10
2. Another voice, Psalm 19:14
3. Third voice, Psalm 139:23, 24
4. In unison sing The Lord is in His holy temple. Follow this by the three-fold Holy from the "Holy City." You will find this short refrain in the cover page of the Service Hymnal. (Be seated)

Mission Minutes

Sometimes little things are of great value. The thought has come to me, could these minutes be the means of uniting the efforts of the Junior leaders? There is Mrs. Rupp trying to work mission projects through the Junior Messenger, there is Mrs. Cline doing the same through the Mission News and Notes. It seems to me that the Junior Leaders must be the connecting link. Mrs. Rupp is sponsoring a Treasure Chest for missions. Let us get acquainted with it; let us follow her suggestions as well as Mrs. Cline's, let us be the means of leading the eyes to see, the heart to will and the hand to do. Notice the little verse in the August 2nd issue of the Messenger:

"Our Treasure Chest is waiting
For some small gifts to Him,
Who died to save all children,
Will no one bring them in?"

Perhaps our offerings should be an answer to the need presented by these editors from time to time. We are so prone to work, each one, independent of the other. Why not "build" together. Perhaps we can build better.

Announcements

Study Period

1. Sing in unison: Wonderful Words of Life
2. A Story Told in Four Chapters. Let four juniors tell the story of the book of Ruth, each telling content of one chapter.
3. The Verse I Found. At a previous meeting the announcement should be made asking each one to read the story of Ruth and select one verse to bring to the next meeting. At this time let the children take their turn in stepping to the board and writing their verse reference after which they recite the verse brought. Should the group be large the leader could do the board work. If the same reference is chosen a mark is made behind the reference. It may be that the entire group will return with 1:16, 17. (This would be a splendid time to begin the year's Pointer System)
4. Special music supplementing thought of evening
5. Heart-talk: "Choosing the Right." (Based on the book of Ruth)
6. Repeat verse of the month
7. Sing in unison: Book of Grace
8. Closing prayer

* * *

TO THE JUNIOR

More What Am I's

How many can you answer?

1. I am such a little bit to give that people forget to make use of me. They forget that, though small the service they render through me, it is yet pleasing unto God and shall be rewarded by Him. When I am used, even for strangers, there must be love in the heart. Matt. 10:42.

2. I am likened unto a tabernacle in which God's glory dwelt. I am not my own for I was bought by a price, therefore I am to be given back to God for His use. 1 Cor. 6:19, 20; Romans 12:1.

3. I am not wide like the structure that resembles me and is used by more people than I am used by but I am the better choice because I lead to life. Matt. 7:13.

4. I am free, free of care and worry. I am cared for by your Father in Heaven. How much more will He care for you? Matt. 6:26.

5. I am beautiful in the soft glow of many colors. I am a constant reminder of a great promise of love. I came with the birth of clouds. Gen. 9:13.

6. I am something to be written in. I will bring fear and joy, reward and judgment. Jesus said, "Rejoice not in that which you were allowed to do, but rejoice in me." Rev. 21:27. Luke 10:20.

Doctrinal --- Devotional

P. A. Kliewer

THE CROSS IN CHRISTIAN EDUCATION

The Cross is the door into Christian education. The first thing a child needs is not what often is called, "Christian Education," but evangelism. *To be evangelized is to be instructed in the Gospel, converted to Christianity.*—This is what the dictionary calls Evangelism. My definition of it is, *to bring the child to realize the need of a Savior. To make them WISE unto salvation, salvation by Faith in the Lord Jesus Christ.*

We are born into the family of God by faith in the Lord Jesus Christ as our personal Savior. We do not grow INTO grace, but will grow IN grace. Thus we cannot be educated INTO the family of God, but we can be educated IN the family of God. Christian Education is educating the children of the family of God. We are Born from Above INTO the Family of God. Born of God.

The first aim then must be, to teach the Word of God and thus make them WISE unto Salvation, salvation, through faith which is in Christ Jesus. That he may be born again, born from above into the family of God. If we read Matt. 28:19-20, we shall find this outline of God's plan for the church's program: "Go ye into all the world, teach all nations." This is making them wise unto salvation. Then follows baptizing them." This we believe is upon Faith in Christ Jesus as their personal Savior. Third we note that it again states, "teaching them to observe all things whatsoever I have commanded you." This third, to my conviction, would be Christian Education, teaching the Christian the things the Father wants him to observe. How to live as His child.

The first aim in the teaching of God's Word is: "To make them wise unto salvation"—Second is: "To teach those born again, that they may Grow in the Grace and Knowledge of the Lord Jesus Christ, become Christ-like, in their walk, talk and every action of life. Though every believer has the Holy Spirit, yet the Holy Spirit must have the Word of God in order for Him to do His work of building Christ-like Character.

A new birth, a new life, a new nature, a new creature in a new family Born of God from above, having heard the Word of God; come to realize that they are lost, bound for hell; believing that Christ came to seek and to save that which is lost—accepting Him as their personal Savior; feeding upon God's Word; communing with Him in prayer; telling others of Him and being busy in the church of Jesus Christ. Then their will be GROWTH, transforming into His Likeness. Then there WILL be willingness to take up His Cross and follow Him.

I believe if the home and the church will co-operate in thus making the child Wise Unto Salvation, the child will accept the Lord Jesus Christ as its personal Savior. Then again co-operating in the teaching of His Word, building up that Babe in Christ it will be hard for the Devil to sidetrack such a young person. But failing in the first part, and trying to educate it into the family of God, we are only harming the child. What are we doing in our Homes, Sunday schools, Catechetical instruction, Summer Bible schools and church services? Merely trying to educate them into the Family of God, or are we first of all making them wise Unto Salvation, that they by Faith in the Shed Blood of Jesus Christ be born into the family of God?

CORRESPONDENCE

HEREFORD MENNONITE CHURCH

Bally, Penna., August 30, 1937

Greetings to the Editor and Readers of "The Mennonite."

Another period of time has slipped by, but what a *blessed* one for our Congregation. We opened this period of activity by our annual Spring Communion Service on Sunday morning, May 9th. On Sunday evening, May 16th, the Perkiomen Valley Intermediate C. E. Union, of which our young people are a part, held their Rally at Schwenksville. Our pastor, Dr. Elmer E. S. Johnson was the speaker, basing his thoughts on Worship. Miss Helen Nickel was with us on Sunday morning, May 23rd. Her winsome personality made many friends in her few short hours stay.

With the beginning of June, our pastor made no more announcements but had a program printed of each morning worship service, listing the hymns, sermon text, theme, and all announcements. In this way we are trying to have a more worshipful spirit in our morning service.

Our Senior C. E. Society helped to sponsor a service of studies on the Pauline Epistles during the month of June, engaging different pastors in our locality to explain an Epistle.

Miss Elizabeth Goertz was with us on Thursday evening, June 17th. Oh! to have a spirit like she. We thank our conference for permitting us to have different missionaries visit us. Our church was represented at the Eastern District Retreat by John W. Moser and Margaret Shelly. The annual Children's Day service was held on Sunday evening, June 20th, when the pageant, "The Pathway to Service" was rendered under the supervision of Mrs. Russell Bechtel. The offering at this service was given to the Eastern District Young People's Union for their mission project.

At the close of the morning worship service on June 20th, our pastor organized a catechetical class —13 young people have come out to take their stand for Christ.

Sunday, July 11, we had the joy of a visit by Rev. C. H. van der Smissen, who served this Church as pastor 50 years ago, and organized our Y. P. Society. He spoke on John 3:16.

Prof. Russel A. Lantz was with us on Sunday morning, July 25th, singing two selections and speaking on the place of congregational singing in the worshipful service. On Sunday afternoon and evening, August 8th, 36 of our members and friends helped sing "The Holy City" by Gaul at Perkasie Park under the leadership of Prof. Lantz.

Our pastor preached a forceful sermon on "The Responsibilities of a Minister" on Sunday morning, August 29th. This marked the 35th anniversary of his ordination as a "Full Minister" of the Gospel, August 31, 1902. Paul R. Shelly, one of our own boys, greatly assisted our pastor during the summer months, by attending to the printing of all church bulletins, assisting in the morning services and preaching a few sermons.

During this time we have also had some deaths and sick folks to comfort and cheer. Mr. Franklin Bauman, for many years an active member and trustee of our church was buried on Wednesday, May 5th. Our church and community was greatly saddened by the accidental death of Mr. and Mrs. Norman Y. Moyer on Monday evening, June 28th, while they were traveling along in their automobile. Mrs. Moyer had been a faithful member of our church. May God cheer and comfort these bereaved families and friends is our prayer.

Thus we come to a close of an active and most interesting season. We hope that with the inspiration received during this time we may continue to be of greater service to our fellowman and stranger whom we may pass on our journey through life.

* * *

A lazy, indolent church tends toward unbelief; an earnest, busy church, in hand-to-hand conflict with sin and misery, grows stronger in faith.—John Hall.

* * *

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE

Receipts during August

New Hopedale, W. D. Koehn,	$ 29.50
Bergtal, Corn, C. E. Nickel	13.49
Friedensfeld, H. N. Regier	20.00
Garden Township, Paul E. Vogt	28.00
Zion, Elbing, J. P. Janzen,	96.85
Sichar, H. S. Ratzlaff,	5.35
Friedenstal, Ben. J. Jantz	11.55
Hebron, D. B. Neufeld	19.90
Sichar, H. S. Ratzlaff	19.96
Burrton, J. V. Regier	4.12
Ransom, Elmer Huxman	80.00

Gratefully submitted,
H. J. Dyck, Treas., Elbing, Kans.

FINANCIAL REPORT OF HOME MISSION BOARD FOR AUGUST

Receipts

Paid directly into the Canadian treasury, Rev. David, Toews, Treas., Rosthern, Saskatchewan.

Mennonite Church, Newport, Washington	$ 4.41
North Star Church, Drake, Saskatchewan	26.50

Income for Special purposes

For Vancouver, B. C., Girls' Home

Immanuel, Los Angeles, Calif.	$ 2.00
Senior C. E., Immanuel, Los. Angeles, Calif.	11.25

For Church Buildings in Vancouver District

Eastern District S. S. Union	50.00

For Saskatoon Church building obligation

Eastern District C. E. Union	165.86
Executive Comm. of Mission Societies	15.00

For Saskatoon Girls' Home

Executive Comm. of Mission Societies	5.00
Total	$249.11

General Treasury

Pulaski, Pulaski, Iowa	10.42
Bergtal, Pawnee Rock, Kansas	15.50
First, Monroe, Washington	12.53
P. J. Waltner, Pretty Prairie, Kansas	25.00
Deer Creek, Deer Creek, Okla.	25.38
First, Geary, Okla.	11.56
Garden Township, Moundridge, Kansas	28.00
Menno, Lind, Wash.	13.00
S. S. Bethlehem, Bloomfield, Mont.	24.00
S. S. Bethesda, Henderson, Nebr.	20.06
Ex. Committee of Mission Societies	242.88
First, Paso Robles, Calif.	15.50
Pulaski, Pulaski, Iowa	7.61
David M. George, Quakertown, Pa.	10.00
First Church, Reedley, Calif.	49.97
First Church, Monroe, Wash.	12.89
First Christian, Moundridge, Kansas	98.00
San Marcos, Paso Robles, Calif.	17.40
Grace, Pandora, Ohio	56.56
Bethesda, Henderson, Nebr.	52.34
Cornelius Jantzen, Plymouth, Nebr.	10.00
Bethlehem, Bloomfield, Mont.	19.68
Flatland, Quakertown, Pa.	8.00
Total	$786.28
Total in General Treasury and special	$1035.39

Disbursements

Loan to Mennonite Church, Shafter, Calif.	500.00
Salaries, rent, repairs, specials, etc.	1469.34
Total	$1969.34

Gratefully acknowledged,
A. J. Neuenschwander, Treas.
Quakertown, Pa.

FOREIGN MISSION RECEIPTS FOR AUGUST

Mission Friends, Freeman, S. Dak.	$ 75.00
D. P. and Helena Mierau, Henderson, Nebr.	20.00
Sister H. v. d. Smissen, Newton, Kansas	10.00
Group, Port Rowan, Ont.	9.00
Ebenezer Church, Gotebo, Okla.	10.00
Mennonite Mission, Enid, Okla.	2.00
Johannestal Church, Hillsboro, Kansas	141.35
Mennonite Church, Medford, Okla.	95.00
Swiss Church, Whitewater, Kansas	57.09
Hebron Church, Buhler, Kansos	47.37
Bergtal Church, Corn, Okla.	23.73
Herold Church, Cordell, Okla.	21.85
Bethany S. S., Kingman, Kansas	18.00
C. E. Convention of Western District	119.27
P. A., Hillsboro, Kansas	100.00
A. M. Church, Milford, Nebr.	25.00
Member of Alexanderwohl Church, Goessel, Kansas	17.50
Catharine Roth, Quakertown, Pa., Pt. Legacy	150.00
Bally Church, Bally, Pa.	90.00
Mennonite Church, Pratum, Oregon	52.96
M. S. Rosenberger, Milford Square, Pa.	50.00
First Mennonite Church, Halstead, Kans.	34.20
Mennonite Church, Deer Creek, Okla.	32.64
First Mennonite Church, Butterfield, Minn.	15.00
Gnadenberg Church, Whitewater, Kansas	33.18
West Zion Church, Moundridge, Kansas	170.00
First Mennonite Church, Mt. Lake, Minn.	67.84
Immanuel Church, Los Angeles, Calif.	28.00
First Mennonite S. S., Bluffton, Ohio	26.26
Immanuel S. S., Los Angeles, Calif.	19.58
Mr. and Mrs. O. E. Schmidt, Gotebo, Okla.	10.00
First Mennonite Church, Newton, Kansas	348.27
Jakob and A. Goertz, Hillsboro, Kansas	100.00
Brudertal S. S., Hillsboro, Kansas	78.23
Bethel S. S., Inman, Kansas	66.01
Tabor Church, Goessel, Kansas	63.37
Maria Goertz, Canton, Kansas	50.00
First Mennonite Church, Hutchinson, Kansas	40.25
Frist Mennonite Church, Newport, Wash.	33.40
Mennonite S. S., Monroe, Wash.	25.17
J. W. Penner, Hillsboro, Kansas	25.00
B. B. Neumann, Marion, Kansas	25.00
Kinderbote-Rettungsverein, Vancouver, B. C.	15.00
Mennonite Church, Hanston, Kansas	10.75
Eden C. E. Soc., Moundridge, Kansas	10.04
Bethesda Church, Henderson, Nebr.	80.19
John J. Schmidt, Hillsboro, Kansas	50.00
First Mennonite Church, Allentown, Pa.	20.50
Friend, Newton, Kansas	20.00
Friend, Inola, Okla.	20.00
Friend, Newton, Kansas	20.00
Mennonite S. S., Lehigh, Kansas	8.46
First Mennonite Church, Beatrice, Nebr.	250.00
First Mennonite S. S., Beatrice, Nebr.	425.34
Living Links S. S .Class, Berne, Ind.	100.00
Eastern District S. Schools	200.00
Bethlehem S. S., Bloomfield, Mont.	53.00
P. J. Waltner, Pretty Prairie, Kansas	25.00
B. B. Neuman, Marion, Kansas	25.00
First Mennonite Church, Paso Robles, Calif.	18.02
First Mennonite Church, Reedley, Calif.	49.97
Christian S. S., Moundridge, Kansas	45.70
San Marcos Church, Paso Robles, Calif.	29.58
Bethel College Church, Newton, Kansas	26.57
Refund	16.10
Bethesda Church, Marion, S. Dak.	16.00
Bergtal Church, Pawnee Rock, Kansas	11.39
Mennonite Church, Arlington, Kansas	10.00
Mennonite Church, Pulaski, Iowa	7.60
Eden Congr., Schwenksville, Pa.	50.00
Goessel S. S., Goessel, Kansas	30.00
First Mennonite Church, Monroe, Wash.	25.80
Friend, Whitewater, Kansas	15.00
Coaldale Church, Coaldale, Alta.	11.13
Bergtal Congr., Didsbury, Alta.	7.83
Hoffnungsfeld Congr., Wembly, Alta.	12.00
Group, Grande Prairie, Alta.	4.40
Ebenfeld Congr., Hershel, Sask.	8.77

Mennonite Church, Herbert, Sask.	3.67
Group, Calderbank, Sask.	.90
Capland Station, Herbert Congr., Rush Lake, Sask.	5.06
Pleasant Point Church, Dundurn, Sask.	3.09
Nordheim Congr., Dundurn, Sask.	2.74
Rosenort Congr., Hague, Sask.	4.00
Hoffnungsfeld Congr., Rabbit Lake, Sask.	4.02
Friend, Newton, Kansas	148.50
Mrs. David Schmidt, Hillsboro, Kansas	100.00
Mrs. P. J. A. Wiens, Marion, S. Dak.	10.00
Interest and Rents	278.78
Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas.	624.73
Total	$5341.15

Balance in Bank, August 1		$4455.03
Gifts for General	$4360.83	
Gifts for Special Support	262.26	
Interest and Rents	278.78	
Pension Fund	169.28	
Sundries	270.00	5341.15
		$9796.18
Bills Payable		4500.00
		$14296.18
Paid out on Orders	$12688.61	
Pymt. on money borrowed	1000.00	13688.61
Balance in Bank, Sept. 1st		$ 607.57

Respectfully submitted,
J. E. Regier, Treasurer

REPORT OF THE EX. COM. OF MISS. SOCIETIES FOR AUGUST, 1937

Return of Missionaries to Foreign Fields:

Jr. Miss. Band, Berne, Ind.	$ 36.50
St. Johns Girls Miss. Soc., Bluffton, Ohio	37.28
Hoffnungsfeld Miss. Soc., Moundridge, Kans.	15.00
Menn. Sew. Societies, Hillsboro, Kansas	50.00
Jr. Miss. Soc., First Church, Mt. Lake, Minn.	25.00
Total	$163.78

For India:

"Mission Workers", West Zion Church, Mdge., Kansas, Dr. John	$139.00
Hoffnungsfeld Miss. Soc., Moundridge, Kans. Champa Hospital	5.00
Bethel Miss. Soc., Wolf Point, Mont., Champa Hospital	15.00
Mennonite Sew. Societies, Hillsboro, Kansas, Champa Hospital	10.00
Mennonite Sew. Societies, Hillsboro, Kansas, Basna Hospital	15.00
North Star Sew. Soc., Drake, Sask., Janjgir St. for clothes	15.00
Bethel Sew. Soc., Wolf Point, Mont., sew. machine for cripple	8.00
Menn. Sew. Societies, Hillsboro, Kans., sew. machine for cripple	14.75
Menn. Sew. Societies, Hillsboro, Kansas, for Christmas	10.00
Jr. Miss. Soc., First Church, Mt. Lake, Minn. sew. machine for cripple	10.00
Bethel Miss. Soc., Wolf Point, Mont., sew. machine for cripple	10.00
Total	$251.75

For China:

Miss. Soc., Inman, Kansas, Biblewoman	$ 20.00
Oakleaf Miss. Soc., Mt. Lake, Mimm., Biblewoman	25.00
Hoffnungsfeld Miss. Soc., Moundridge, Kans., Biblewoman and Evangelist	5.00
Hoffnungsfeld Miss. Soc., Moundridge, Kans., Hospital, Kai Chow	5.00
Menn. Sew. Societies, Hillsboro, Kansas, Biblewoman	25.00
Coll. Joint Meeting of Bethel College, Miss. Soc. and 1st Ch. Miss. Study Circle, Newton, Kansas, Biblewoman	21.00
Bethel Miss. Soc., Wolf Paint, Mont., Biblewoman	15.76
Bethel Miss. Soc., Wolf Point, Mont., Christmas	15.00
Menn. Sew Soc., Hillsboro, Kans., Christmas	15.00
Jr. Miss. Soc., First Ch., Mt. Lake, Minn., Christmas,	10.00
Total	$156.76

Expenses of Ex. Com. and "Miss. News and Notes":

North Star Sew. Soc., Drake, Sask.	$ 6.00
Salem Ladies Aid ,Freeman, S. D.	1.50
Sew. Soc., Albany, Oreg.	2.10
Zoar Sew. Soc., Goltry, Okla.	1.00
Sew. Soc., Gretna, Mont.	2.00
Menn. Sew. Soc., Buhler, Kansas	2.50
Oakleaf Miss. Soc., Mt. Lake, Minn.	3.60
Mary Martha Circle, Lehigh, Kansas	1.70
Bethel Miss. Soc., Frazer, Mont.	1.50
West Zion Sew. Soc., Moundridge, Kansas	2.00
Bethel Miss. Soc., Wolf Point, Mont.	1.30
San Marcos Sew. Soc., Paso Robles, Calif.	2.00
Bethany Miss. Soc., Kingman, Kans.	.30
Miss. Soc., Wadsworth, Ohio	2.60
Grace Mis. Soc., Pandora, Ohio	7.50
Mrs. N. K. Berky, Norristown, Pa.	1.00
Mrs. Edna Swartzendruver, Bloomfield, Iowa	.25
Miss Sue Janzen, Paso Robles, Calif.	1.00
Bethany Miss. Soc., Quakertown, Pa.	2.70
Miss. Soc., Vancouver, B. C.	.70
Total	$43.25

Miscellaneous:

Menn. Sew. Societies, Hillsboro, Kans., Foreign Miss, General Treas.	$ 50.00
Coll. Women's Miss. Program, Middle Distr. Conf., Sugar Creek, Ohio	13.51
Coll. Women's Miss. Program, Middle Distr. Conf., Sugar Creek, Ohio, Home Miss. General Treas.	13.51
Sew. Soc., First Church, Beatrice, Nebr., Ch. Debt, Saskatoon, Sask.	30.00
San Marcos Sew. Soc., Paso Robles, Calif, Ch. Dept, Saskatoon, Sask.,	15.00
Bethel Ladies Aid, Langdom, N. D., Jewish Mission Work,	10.00
North Star Sew. Soc., Drake, Sask, Retired Miss. Fund	11.05
Jr. Sew. Circle, Bloomfield, Mont., Retired Miss. Fund	8.42
Salem Ladies Aid, Freeman, S. D., Retired Miss. Fund	44.08
Girls' Miss. Soc., Bluffton, Ohio, Busby St., Mont. Work	10.00
Oakleaf Miss. Soc., Mt. Lake, Minn., Miss Fast, China,	13.00
Total	$218.57
Grand Total	$834.11

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

« « JOTTINGS » »

— DR. AND MRS. WARKENTIN'S SILVER WEDDING.—Aug. 30, 1912, in far-away South Russia, a promising young couple, A. Warkentin and Elizabeth Unger, plighted each other the troth of holy wedlock before their minister, J. W. Reimer, and a large audience. The couple then went to Germany for the purpose of further study. Meanwhile the World War broke out and they were prevented from returning to Russia. With four children in the family, they came to Newton, Kansas, in 1923, where Brother Warkentin's splendid ability and worth, immediately asserted itself. In a comparatively short time he acquired the use of the English language, was drafted into the faculty of Bethel College as instructor of German and Bible and made the co-pastor by the First Mennonite Church of Newton, Kansas. In between he managed to get away a couple of years to complete his education, so that he is now our Doctor Warkentin, serving Bethel College as professor of German and Bible and the churches of the General Conference in a larger way.—On Monday, August 30 last, their church honored the worthy couple with the celebration of their silver wedding. There was a service in the church, with Rev. C. E. Krehbiel and Rev. J. E. Entz as speakers. The senior and junior choirs of the church rendered some splendid music. Following this was a reception in the church basement, with the whole congregation as guests. Their promising son, John, who is a graduate student at the University of Rochester, N. Y., was in charge of the program, which consisted of musical numbers and an address by Rev. B. W. Harder. The couple received many presents, among them a fine upholstered chair as a present by the church.

— *Bethel Church, Langdon, N. D.*, will have a Mission and Harvest Festival on Sunday, Sept. 19. Missionary Browns are expected to be present. All are invited to come, to partake of the blessings that the Lord has in store for us, and give thanks for all He has done and is still doing for those who love Him. A lunch will be served at noon.—Mrs. I. Veer, Corr.

— *Bally Church, Penna.*—"We are fortunate in having our house of worship located by the side of lovely trees, where fertile fields roll away to the south. To this place we invite the worshipper in the hope that he will bring and receive blessings in this fellowship." What a splendid combination! The groves were God's first temples and there, in beautiful Pennsylvania, they have fine churches within beautiful groves; while out here in the middle west we lament the loss of our trees through drouths.

— *Wedding in the Halstead, Kans. Church.*—On Friday evening, Sept. 10, occurred, in this church, the wedding of Herbert Miller and Martha Albrecht, daughter of Rev. Abr. Albrecht, Ransom, Kansas. The marriage vows were received by the father of the bride, and the pastor of the church preached a short sermon, based on, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures forevermore." Ps. 16:11. At the reception following, the program was in charge of Prof. Marvin Dirks, son of Rev. A. J. Dirks, and son-in-law of Rev. Abr. Albrecht. Musical numbers and addresses by Rev. Franz Albrecht and Erland Waltner were the features.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMRRICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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Mail all orders and money in payment of the paper, and matters of business to THE MENNONITE BOOK CONCERN, BERNE, INDIANA.

— *Rev. A. T. van der Smissen* who underwent a very serious operation at a Kansas City hospital some weeks ago, has been brought to his home in Buhler, Kansas, greatly improved and well on the road to recovery.

— *Prof. P. C. Hiebert, Starling, Kansas,* of the Mennonite Brethren church who, under the auspices of the Mennonite Central Relief Board recently visited our brethren in Paraguay and Brazil, S. A., has safely returned from his long trip.

— *Bethel College* has 140 freshmen and the general enrollment is nearly 300.—*Freeman College* is reported to have an enrollment in excess of 150. We have not heard from Bluffton thus far.

— *Bethel Hospital Day* was celebrated at Mountain Lake, Minn., last Sunday, at the High School auditorium. The afternoon program was in charge of Rev. I. J. Dick of the First Mennonite Church, with Rev. Missionary A. J. Brown and Rev. John Bartel of the Bethel Church as speakers. In the evening, Rev. Brown spoke again and a large mass chorus, under the direction of Arden A. Hesla sang several selections. The offerings taken to help the hospital were good.

— *Dr. A. E. Hertzler*, famous physician and surgeon, with a large hospital at Halstead, Kansas, has donated his valuable medical library of 5,000 volumes and 10,000 pamphlets to the medical college of the University of Chicago.

— *Rev. J. H. Janzen, 2080 W. 42nd Ave., Vancouver, B. C.*, is writing a series of articles, entitled "*Briefe an mein Volk*" (Letters to my People) which have so much merit that they should be read by all of our readers that can read German. Write for a sample.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, SEPT. 21, 1937 NO. 37

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

A Repeated Plea for Help

It really is very hard for me to call for help again. As the fields in Saskatchewan looked very promising until the beginning of June, I really hoped that it would not be necessary for me to ask for help again.

But the crops in Saskatchewan and in parts of Alberta have again proven a total failure, and it will again be necessary to look around for help in the way of clothing and, where this is possible, for money. The Canadian winter is cold, and after so many crop failures many people are poverty-stricken and have no means to buy clothing. Even those who were able to help themselves up to now, do not know how to provide for their families this year. There is no feed for the stock and there would be no food for the people, if the Government would not help along in this.

We would herewith extend our sincerest thanks to all the kind people who have helped us until now, and I hope you will kindly pardon me, if I again send out this plea for help.

As help is particularly needed in Saskatchewan and Alberta, I would ask that whatever is sent be sent direct to us.

Hoping that this plea may be heard and favorably considered, I am,

Yours very sincerely,

Rosthern, Sask. David Toews.

* * *

A Letter

Basna, Via Raipur, C. P., India
August 14, 1937

Dear Brother Richert:

Yesterday was our first day in the new bungalow. It has taken much work to build, and to finish sufficiently to occupy, but the joy of possession is correspondingly great.

Will you kindly convey our thanks and deep gratitude to the many friends and the churches who have made the bungalow possible. Our prayer is that we may the better serve our Lord and Master, and do the work He has given us to do.

With sincere greetings,

Dr. and Mrs. H. E. Dester

Editorials

FAITHFUL IN LITTLE THINGS — One of the finest attributes in a person is, when it can be said of him that he is dependable to the smallest details. Persons with the careless, slipshod habit may be tolerated in some places but they cannot be used in a great many callings. Such people can be easily detected in more than one way, as by being careless or slipshod in dress, in the use of language, in manners, in meeting their obligations, and even in acts of actual unfaithfulness. Such persons may, through deceit, contrive to get into positions of considerable importance but are not apt to last long. On the other hand, as Jesus puts it, "He that is faithful in a very little (German "im Geringsten) is faithful also in much." To be faithful in the smallest details is an art. The person who practices it possesses *the secret of true joy in service*. Every act, every gesture of unfaithfulness, whether it be in the use of one's time, one's talents or opportunities is bound to have its due reward in the loss of inward peace or joy. The value of life is not measured by the things one possesses but by the degree to which faithfulness has been practiced. In Jesus' eyes faithfulness in the smallest tasks in our earthly life is a preliminary condition to faithfulness on a larger scale, especially in the spiritual realm. Our temporal calling with its small and large tasks is the worknig ground for the development of the true inner life and our heavenly calling. — The story is told of a large family where the mother each morning, without exception, puts the question to each member of the circle, "Well, what do you propose to do today?" And from the youngest to the oldest comes a definite report as to how each is going to fill out the working hours of the day. And it is known that in that home more work is accomplished per capita, and with more than ordinary joy, than in any other home in the neighborhood.

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FOOD AND RELIGION.—It is said that the easiest way to reach a man's heart (mind) and possibly also his pocket-book is through the stomach. There is considerable truth in this which it is well to ponder in connection with so-called church dinners or suppers to raise money for church maintenance. Some hold that they are "all right," for *the* *end justifies the means.* Others maintain that they are bad, for *it tends to substitute the dollar for the cross.* It is difficult to surmise what Jesus would say on the subject. Under modern conditions the church needs money for the pastor's salary, for the erection and upkeep of its house of worship, and for a good many other things to carry on the work of church and S. S. effectively. And there are churches that find it practically impossible to finance their work by ordinary means. In such cases it stands to reason that Jesus would take a liberal attitude, much the same that he took in the story where a man's ox had fallen into a pit on Sabbath day, maintaining it was better to rescue the animal than to let it perish, or when the disciples went through a wheat field and helped themselves to the grain to satisfy their hunger. There are church members from whom it is hard to extract money for church support, but they will attend a chicken pie dinner or chilli supper. A good repast can be made an effective means of getting some folks to church work. If for no other reason, men will go just out of a spirit of chivalry for the good ladies who prepared the meals.

* * *

"WHAT THOU DOEST, DO QUICKLY."—While war is actually in progress in Spain and China, agitation for peace is also going on. There is one institution that could stop war, at least as far as America is concerned, if the matter were seriously taken hold of and pushed, no matter what might be the consequences. Christ declared himself unmistakably against war. And it seems strange that his followers cannot make common front to eliminate this monster, that so terribly preys upon the life and happiness of the human race. Someone has aptly said, *"In the last World War there were only two people who were consistent, Christ and the Quakers."* Too bad that the Mennonites, divided as they were on the problem—those of Europe doing military service, those in America generally declining—cannot be named as the third people. Why can not the whole Christian church take the Quaker attitude, if we really mean what we say about war. Statistics list forty-five millions Christians for the United States. Whenever these, individually and as denominations, in "dead earnest" throw themselves across the path of the government to the next war that war will not take place. A plan has been suggested how that task can be accomplished, *"Let those with a firm conviction that they will never sanction or engage in another war, declare themselves on a day set apart for that purpose in carefully prepared services, and we will accomplish more than all other plans put together."* To be effective this movement should be started at once, while we are at comparative peace. For once war breaks out again, and the publicists and munition mongers incite the people to war insanity, it will be too late. Hence: Church of Christ in America, "What thou doest, do quickly!"

FOREIGN MISSIONS

P. H. Richert, Sec.

In March Missionary S. F. Pannebecker wrote our Book Concern for some badly needed books on Mennonite history for his school, sending in a list of desirable books and adding, "Instead of purchasing these at considerable expense the thought has come to me that there are probably many who would like to contribute used books for this purpose.

In July the Book Concern received a letter from Missionary John Thiessen, India, as follows, "A few weeks ago Rev. Pannebecker's list of books appeared in the Mennonite, books which he desired for their school in China. I thought right then and there that in case you receive more books than he needs, it would be a fine thing to send some Mennonite books to our DUNLAP LIBRARY in India. Mr. and Mrs. Dunlap from Kent, England, were at Korba for quite a long time, testing the prospective coal fields there. After they left they wanted to do something for the General Conference Mennonite area. So every year they send us a number of books for missionaries and English speaking India brethern. This library is kept in Sister Lehman's bungalow, and from there we borrow the books to read. It is a fine library, but it contains no Mennonite books. It would be very good for our churches in India, if it did contain some books on our Mennonite heritage."

For the benefit of our readers, we relist the books here and would urge those who can help supply one or the other of them, to send it to the Mennoite Book Concern, Berne, Indiana, *for this is a very worthy cause.* In instances where the books cannot be supplied by sympathetic readers, the Board of Foreign Missions should help replenish the supply. Here is the list:

Bax—Rise and Fall of the Anabaptists
Cassel, D. K.—Geschichte der Mennoniten
Brown, J. N.—Life and Times of Menno Simons
Bender and Horsch—Menno Simons' Life and Writings. Complete Works of Menno Simons
Horsch—Menno Simons
Jones, R. M.—Spiritual Reformers in the 16th and 17th Centuries
Lindsey, T. M.—History of the Reformation. (Volume on the Reformation in Germany)
Newman, A. H.—History of Anti-Pedobaptism
Smith, C. H.—The Mennonites
Smith, C. H.—The Mennonites in History
Smith, C. H.—Menno Simons
Smith, C. H.—The Mennonites in America
Smith, C. H.—The Coming of the Russian Mennonites
Smith, C. H.—The Martyrs' Mirror
Vos—Menno Simons
Wedel—Sketches from Church History for Mennonite Schools

CAN WE DO IT?

Can we as a nation, using more automobiles than any other people or, for that matter, the rest of the world, stop the terrible slaughter of human lives through auto accidents? Our scientists and doctors found ways to eradicate yellow fever in the south, they have practically overcome the ravages of typhoid fever, and they are making headway in combatting cancer. Physicians, hospitals, and child welfare societies have reduced infant mortality to a minimum. Through various carefully devised precautions the railroads have almost obliterated the once heavy tolls on life, caused by accidents that formerly seemed almost unavoidable. By means of health instruction and the exercise of practical sanitation the span of human life has been lengthened fifteen or more years. These examples, with others that could be cited, show that, once the American people are sufficiently aroused to the necessity of eliminating dangers, they have found ways to do so. And it is high time to unite in an effort to reduce traffic accidents caused by careless or reckless handling of high powered motor cars, which resulted in the loss of about 35,000 lives last year, with many more maimed for life.

Some helpful remedies have already been applied, and others can and will be found. The National Safety Council has shown that we could readily reduce traffic mishaps by half if we were to use the knowledge we already have. One of the methods already tried is (1) through *Education.* The safety campaign among school children has already perceptibly reduced child deaths caused by automobiles, while those of adults increased about 150 per cent. (2) *Effective driver's license laws* have been found to reduce accidents at least 20 per cent, in states where they are in force, while in states without such laws they have been increased 40 per cent. (3) *More and better street and highway illumination* is a sure check on traffic accidents, as has been proved by the experience of certain cities and other centers of population. Dangerous intersections can be made safe (3) by *tunneling one of the cross-roads underneath the other or by channelizing them.* (5) *Four lane highways* greatly enhance safety, so will (6) *rigid traffic officer inspection of brakes.* And last but not least there is a growing conviction that (7) manufacturers must stop increasing the speed power of the cars, in fact laws should be passed *to prohibit the manufacture of cars with a speed capacity of more than forty-five miles an hour.*—And would it not be a splendid idea if the people of the land who are really Christians would set an example to all the rest of the people by limiting our speed out on the highway to 40-45 miles an hour. We Mennonites, especially, who are slow in a good many things, why couldn't we make that our practice?—One more thing we can all do: Ask God fervently for his protection before starting on a trip and when danger lurks.—T.

Announcements..Notices

To the churches of the Western District Conference:

Since no invitations for the session of the Western District Conference for this fall have been extended to the Conference officers, except the one of the city of McPherson through its representative Mr. Ralph F. Johnson, therefore, in accordance with resolution 33 of last year's session, the Conference will convene, the Lord willing, in the city auditorium at McPherson, Kansas, October 20-22.

The congregations are urged to send as many delegates as possible in order to have their voice in the procedings and so that many may enjoy the blessings of the Conference.

May we all remember the various Conference activities in our prayers.

For the Conference, P. P. Wedel, President,
Abraham Albrecht, Secretary.

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THE MINISTER'S CONFERENCE will be held the day before the Conference session, Oct. 19, at the Hillsboro Mennonite Church.—J. J. Ratzlaff, Secr.

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ANNOUNCEMENT

Fall Rally of the Western Branch C. E. of the Eastern District Conference will be held at Roaring Spring, Oct. 9, afternoon and evening. A fine program is to be given.

Fall Rally of the Eastern Branch C. E. Union of the Eastern District Conference at First Church, Philadelphia, Nov. 7, afternoon, with Dr. H. A. Fast as the main speaker.—N. A. Geisinger.

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NOTICE

In order to encourage the production of suitable printed material and the training of capable leadership in the propagation of the doctrine of Christian Peace, the Western District Conference Peace Committee recently passed, and herewith presents the following two resolutions:

1. Resolved that we encourage articles and sermons, at least in outline, on the implications of our Peace Principles in everyday practical life during peace time.

2. Resolved that we encourage the training of capable Christian leadership to supervise group meditation hours and study of the Christian solution to our social problems with special reference to problems at hand. Walter H. Dyck, Sec.

Note by the editor: The new book on "War, Peace, Amity" by Rev. H. P. Krehbiel furnishes excellent material for the study of the war-peace problem by groups, such as teacher training classes, senior Christian endeavorers, S. S. teachers, churches, and others. —Order from—MENNONITE BOOK CONCERN, BERNE, INDIANA.

CONVENTION PROGRAM

of the Eastern District, Mennonite S. S. Union
East Swamp Menn. Church, Sat., Sept. 25, 1937

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DIRECTION: The East Swamp Meeting House is located in the Old Bethlehem Pike between Quakertown and Coopersburg, near Brick Tavern, Route 312.

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CONVENTION THEME:
THE IDEAL SUNDAY SCHOOL

Be ye therefore perfect, even as your Father which is in Heaven is perfect.—Matt. 5:48.

AFTERNOON SESSION, 2:30 P. M.

Song Service—*Arthur Mohr, Leader,* West Swamp S. S.
Devotional Service—*Rev. Wm. S. Gottshall,* Pastor, East Swamp Church
Address of Welcome—*Earl Hallman, Supt.,* East Swamp S. S.
Special Music—Calvary S. S., Mechanics Grove
Business Session—Reports of Officers and Committees

Group Conferences:—

1. The Ideal Teacher—*William H. Mohr, Leader;* Allentown S. S.
2. Improving Our Devotional Program—*Huldah Myers, Leader,* West Swamp S. S.
3. Improving Our Evangelization Program — *Rev. Freeman H. Swartz, Leader,* Pastor Eden Church, Schwenksville

Congregational Singing
Announcements and Offering
Closing Prayer

EVENING SESSION, 7:30 P. M.

Song Service—*Lowell Boorse, Leader,* Bethany S. S., Quakertown
Scripture Reading and Prayer—*John S. Swarr,* Calvary S. S., Mechanics Grove
Roll Call—Response from each S. S.
Report of Resolutions Committee
Missionary Message—*Rev. J. P. Suderman,* Missionary, Oraibi, Arizona
Special Music—Herford S. S., Bally
Installation of Officers—*Rev. Freeman H. Swartz,* President, East Dist. Conference
Congregational Singing
Announcements and Offering
Address—*Rev. J. J. Plenert,* Pastor, First Church, Philadelphia

Candle Light Worship Cervice

"Youth's New Day Dawns"—Bethany S. S., Quakertown
Benediction

* * *

Convention Officers

President, Allen R. Fretz, Lansdale
Vice President, Jacob Solt, Allentown
Secretary, Marion S. Stoneback, Quakertown
Treasurer, DeWit W. Temple, Germantown
Mission Secr., Mary B. Berky, Bally
Field Secr., Walter H. Temple, Germantown

CORRESPONDENCE

MENNONITE CHURCH, RANSOM, KANSAS

Dear Editor and Readers of the Mennonite:

Temporally we have shared with so many other localities the hardships of years of depression. Last year was also a year of very "short crops" with us, but we are glad to note that conditions have changed for the better in many localities which fills us with hopes too. This year most of the farmers in our community received their seed back and some quite a little more. We are thankful for what we received and trust the Lord for the future. We have had scattered showers recently, and we trust that the Lord will give all of us the needed rains to do our fall seeding.

Spiritually the Lord has richly blessed us during the past. We have always had the opportunity to meet regularly for Sunday School, C. E. and prayer meetings, as well as for regular preaching services. The interest in all these activities has been encouraging. During the last three years, Rev. and Mrs. A. L. Jantzen have served our church faithfully. We were surprised and also saddened to learn of their intention to accept a call to the foreign field. But since they felt the call coming from God we wished them God's speed in their new undertaking. On the last Sunday in May the church was numerically strengthened, when four souls were added by baptism upon confession of faith and four others by the hand of fellowship. May God bless them!

Since Rev. Jantzens left us on June first, we were without a pastor for a little while, until Rev. Abraham Albrecht accepted a call from our church. The Albrecht family have been with us since August first and the work in the church is again progressing nicely. We ask God's richest blessing upon their labors among us. August 23, the church had a reception for our new pastor and his family, a large audience enjoyed an evening of Christian fellowship.

For the first time in the history of Ransom the Methodist, the Christian and the Mennonite churches held union evening services during July and August. All of these meetings were well attended.—Mrs. F. O. Oppliger.

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BETHANY MENN. CHURCH, FREEMAN, S. D.

Rev. Henry Harder of Enid, Oklahoma, a Christian worker in the Home Mission there, has been in our midst from Sunday to Friday, Sept. 5-10, conducting religious services in our church at Freeman, S. D. Rev. Harder served also as guest speaker at the Freeman Jr. College chapel services on Thursday.

Freeman Jr. College had its annual Corporation meeting last Friday, Sept. 10. The reports given by the instructors of the different departments showed that much progress had been made over previous years.

Three teaching vacancies have been filled for the ensuing school year. Mr. Gerhard Toews, of Mt. Lake, Minn., formerly high school teacher in Henderson, Nebr., has assumed the position as music instructor this year. Mr. Edwin P. Graber of Freeman who has been engaged in teaching for some years, will serve as the college athletic director. Mr. Harold Gross of Freeman has also accepted a position as instructor in the college. Mr. Gross is a last year's graduate of Bethel College. He holds a scholarship to Hartford Seminary, but has been granted a leave of absence from the Seminary for one year, to enable him to teach here. The college enrollment this year has increased considerably over that of the previous year. The curriculum schedule has been altered some from that of the last year.

The Freeman Jr. College Sunday afternoon broadcasts over station WNAX, Yankton, S. Dak., are being continued this year. The music department will be wholly in charge of the programs. It is hoped that these broadcasts will be beneficial both to the listener and to the school. If any one listening to these broadcasts has special requests, send your number by letter or card to Freeman Jr. College.—Jerome Kleinsasser, Corr.

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MENNONITE CHURCH, HALSTEAD, KAN.

Dear Readers of the Mennonite:

Rev. D. Wedel and four young members of the church attended the retreat at Camp Woods. They report an enjoyable as well as profitable time, spent in quiet meditation upon spiritual things which are so essential in life. Communion was observed Sunday, Sept. 5, prior to the departure of students to the various colleges, Bethel claiming six students from this church.

Our minister enjoyed a short vacation as one of the leaders of the retreat and later with his family another during a visit with relatives and friends. Sunday, Aug. 29, he exchanged pulpits with Rev. A. J. Dirks, pastor of the neighboring Garden church. The union meetings held by the local Protestant churches came to a close, Aug. 29.

Mrs. P. J. Wiens returned missionary from India gave an interesting account of their work at a large gathering of our Dorcas mission society. Ralph Ewy, who was severely burned by a gasoline explosion, was able to leave the hospital recently. It will be some time, however, before his wounds will be thoroughly healed.

Brother Herbert Miller received a call from the Deer Creek, Okla., church which he accepted. Mr. Miller and Miss Martha Albrecht were married here Sept. 10. Rev. D. Wedel gave a short talk, and Rev. Abr. Albrecht, father of the bride, performed the ceremony. The church, lit by candles in the twilight and decorated with ferns and flowers, was beautiful. Splendid quartet singing by the Mueller sisters and solos by Marvin Dirks further added to the enjoyment.

On Sunday, September 12, the ordination of Mr. Miller to the ministry took place. The church was well filled with relatives and friends. Rev. D. Wedel read the scripture lesson and led in prayer. Rev. A. E. Kreider of Bethel College based his sermon on Isaiah 6:1-8. Rev. Abr. Albrecht presided at the ordination. A double quartette sang several numbers and C. E. Krehbiel led in the closing prayer. At the conclusion of the services relatives and friends wished them God speed. They left for their charge the week following. We will miss them but what is our loss is another community's gain. Bro. Miller is a graduate of Bethel College, with a year of graduate seminary work.

We are enjoying cool fall weather and have plenty of moisture and farmers will soon be busy sowing wheat.—Katie B. Schmidt, Corr.

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—THRIFT AND KIND-HEARTEDNESS REWARDED.—About 20 years ago a Swiss, Peter B. Lehman, who with his family had come to Berne, Ind., started dairying with two cows. Through hard work, foresight and economy he managed to add more cows to his herd, until today he milks 35 cows, all of them pure-bred and high producers, 500-700 pounds of butter fat a year per head being rather common. Recently he sold a four-year old Guernsey cow for $1100.00. When the family could no longer handle the work, Mr. Lehman hired a good hand, built a home for him and his family, with modern conveniences and did the same thing for a second hired hand. Each of these families has a truck patch, where they raise all the vegetables they need. They also get all the milk and other dairy products they want, likewise light, power, heat and water free with the house. As Mr. Lehman's income increases, so do their salaries. They with their employer and his daughter do all the milking by hand. They are interested in the business just as much as he is. They cooperate with perfect harmony. He has no *hired help problem.* They farm 200 acres of land which is made very productive through the application of barn-yard fertilizer. Lehman's five children are all enrolled in farm club work. Sanitation is the motto on this dairy farm. The cooled milk is bottled and sold in the city at top prices.—Berne Witness.—"*The hand of the diligent maketh rich... he that gathereth by labor shall increase.*"—Proverbs.

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The great high-road of human welfare lies along the old high-way of steadfast well-doing; and they who are the most persistent, and work in the true spirit, well invariably be the most successful. Success treads on the heels of every right method. Smiles

Sunday School Lesson

A. S. Bechtel

October 3, 1937

CHRISTIAN SONSHIP

1 John 3:1-6, 18-24

The aim of the lessons of this quarter—"Studies in the Christian Life," is "To create and deepen individual fellowship with Christ and to quicken the conscience of Christians that they may carry the spirit of Christ into all their activities." One of the great, fundamental facts comforting to every Christian, is that God has adopted us into His family. John assures us of this (v1). Great then is our responsibility to live as befits children of God. We should cultivate a close fellowship with Him and at all times reflect His spirit (Matt. 5:16).

Reality of Sonship vs. 1,2

God has bestowed His love upon us—a free gift—and accepts us as children. This privilege, all who will, may enjoy, all who meet the condition—faith in Jesus Christ (John 1:12). When we accept Christ as our divine Redeemer and Lord, God will receive us as His children in and through Christ. Sonship is a present fact; its future glory is yet to be revealed (v2). When He shall appear the second time, then the glory of our sonship shall be fully revealed.

Sonship and Obedience vs. 3-6

John lays much emphasis upon obedience. This is a true test of our love for God. Willful disobedience reveals a lack of love. If we hope to be like Christ when we "see Him as He is" then we will wish to be like Him here and now. Sonship demands a willful separation from all that is sinful. Purity and righteousness characterize the life of the child of God (vs3,4). Christ came to earth to save us from our sins (v5). The true child of God, abiding in Christ, will hate sin, can not live on in a sinful life (v6), but will "keep His commandments" (v22). Our manner of life is the test of our being a child of God. The nearer we keep to Christ, the more will our life be like that of a true child of God.

Sonship and Love vs. 18-24

Self-denying love reveals the spirit of the child of God. Whoever loves God will love his fellow-man also. Through faith in Christ, love is implanted in our hearts. We can know definitely whether we are His child (v19). Our heart tells us whether we love others or not and God knows much better even than our own hearts (v20). When conscious of a sincere heart, we can come to God in confidence, knowing He delights to hear and answer the prayer of His sincere child (vs 21,22). Believe in the Lord Jesus Christ and love fellow-man, this is the requirement of God's child (v23). What God requires, He will give us grace to perform. The Holy Spirit also assures us of being a child of God. The Spirit banishes fear and gives a deep sense of trust. "Now are we the sons of God, and it doth not yet appear what we shall be."

Nuggets of Truth

Sonship is not a matter of feeling, but a fact.

A man can not be a child of God and act like a child of the devil.

Believe—love—Christianity is built on this foundation.

When love fills the heart, obedience is not an irksome duty.

A life which does not measure up to one's profession is a reproach.

* * *

America and the War in the East

In 1917 we went to war against Germany because the Congress and the President held that she had stepped on our toes by interfering with our shipping and thus had *"violated our neutral rights."* To avoid a re-occurance of a similar experience our neutrality law has been passed with the underlying idea that "if our nationals wanted to make money out of other people's wars, they would do so henceforth at their own risk."

The law reads, "Whenever the President shall find *that there exists a state of war* between . . . two or more foreign States, the President *shall* proclaim such a fact." And, that fact proclaimed, an embargo on munitions, loans and credits is to be automatically imposed, although the President is given some discretionary power in its application which may readily prove fatal. Today Japan and China are actually at war, although it is said to be of the "undeclared type." The President has been urged by many to apply the law in its full force. For today American ships are on the high seas, carrying munitions and airplanes to blockaded China. It is quite certain that Japan, bullheaded and arrogant as she is, will not allow them to pass. What will Uncle Sam do then? Either fight over there or back down, and this the national pride forbids. So there are grave dangers ahead. *Instead of applying the Law fully,* the President is using the *"day-to-day" or "twenty-four hour" policy, i. e. he halts the movement of munition carrying ships for a day at a time, while watching further developments.*

Some of the arguments in favor of the President's holding off policy are:

1. Japan's attack is not a war against the Chinese government, only against some troublesome anti-Japanese elements in China.

2. Application of neutrality would mean a blockade of Chinese ports by Japan, and China which has our sympathy would be weakened. (The blockade is partly on already)

3. "American lives in China would be endangered." (In fact Americans are dying there today.)

4. The U. S. is committed to earlier policies, such as the "Open Door", which is not compatible with neutrality.

5. Application of neutrality would turn the trade of China and Japan away from us.

6. Japan's present blockade is not legal, since there is no declaration of war.

Opposed to these flimsy arguments against the real application of the neutrality law, there are many very weighty reasons why it should be immediately and energetically enforced. Some of them are:

1. It is a law, and was enacted to keep us out of future wars. The President has sworn to enforce the laws of the land.

2. "There are only two possible choices: Application of the law or acceptance of the possibility of ultimate war." Our present waiting and watching policy may be destined to lead to the latter.

3. The primary object of the law was to protect the country against the incidents that lead to the World War.

4. The law was applied to the Italo-Ethiopian and the Spanish conflicts, so why not to the far eastern war.

5. Invariable application of the law would convince the world in arms that the U. S. cannot be looked to for any support, and this might prove to be a deterrent to war.

In view of these facts it becomes the bounden duty of all honest citizens, especially the Christians, to use what influence they can to coerce the government to apply the law fully and effectively. This we can help to do as follows:

1. Write the President, politely asking him to perform this duty.

2. Write your congressman and U. S. senators from your state to use their influence with the President and department of State to issue the neutrality proclamation.

3. Get your church to take action along the same line.

4. Get your local paper to agitate the matter.

Doesn't it seem as though we as Mennonites should do all we can to make this neutrality law effective?

* * *

The gospel has but a forced alliance with war. Its doctrine of human brotherhood would ring strangely between the opposed ranks. The bellowing speech of cannon and the baptism of blood mock its liturgies and sacraments. Its gentle beatitudes would hardly serve as mottos for defiant banners, nor its list of graces as names for ships-of-the-line.—Chapin.

Dedication Services, First Mennonite Church, Lima, Ohio

Corner Eureka and Orena St., Sun. Sept. 26, 1937

MORNING SERVICES

9:30 A. M.—Sunday School. Prof. E. J. Hirschler, President of the Middle District Conference, will teach the S. S. Lesson.

10:30 A. M.—Worship. Sermon by the Pastor, Rev. J. J. Esau.

11:30-12:00 A. M.—Broadcast over station WBLY, by the Men's Chorus from Berne, Indiana.

AFTERNOON SERVICES, 2:30 P. M.

Rev. D. J. Unruh, Chairman of M. Dist. Board of Home Missions, presiding.

Invocation
Hymn
Scripture Reading and Prayer—Rev. H. T. Unruh
Special Music—Mixed Quartet, Lima, Ohio
Dedication Messages—Rev. P. A. Kliewer and Rev. C. H. Suckau
Solo—Engeline Althaus
Dedicatory Service and Prayer—Rev. D. J. Unruh
Announcements, Offering, Hymn and Benediction

EVENING SERVICE, 7:30 P. M.

Invocation
Sacred Concert by the Men's Chorus of the First Mennonite Church, Berne, Indiana.
Address—Mr. E. W. Baumgartner, Berne, Indiana, member of Home Mission Committee.
Offering—Closing Hymn.—Benediction.

WEEK OF SERVICES FOLLOWING DEDICATION

Sept. 27 to Oct. 1, 7:30 P. M.

Messages by Rev. C. H. Suckau, pastor of the First Mennonite Church, Berne, Indiana.

* * *

A GOOD COLLECTION STORY

A story is told of a man who came up to a minister one day, after the service in a frontier town, saying: "Parson, that there service and sermon was grand. I wouldn't have missed 'em for $5.00."

When the minister suggested, jokingly that he hand him the difference between the amount he had put in the plate and the figure he mentioned for missionary work, he stopped suddenly, looked at the preacher with his mouth wide open and then slowly pulled from his pocket $4.90, which he handed him without a word.

We hope this will serve the purpose of a collection story. How about the amount we were wanting to raise toward the return of missionaries on furlough and the sending of new missionaries. We suggested four hundred dollars—how much of it did, or will you give?—Selected.

The Mennonite "Einwanderung" to Nebraska

Address by Dr. A. E. Sheldon at the Dedication of the Historic Marker at Henderson, Nebr., Aug. 19

The Poet John G. Whittier was the first of all American writers to give the Mennonite immigration to America a place in literature. One of his little-read poems, "The Pennsylvania Pilgrim," contains a true picture of the character and the life of the first of the Mennonite immigrants from Europe to the New World.

Whittier wrote:

> "Daniel Pastorius slowly came and stood
> Reading the books of Daniel and of John,. .
> Whereby he read what man ne'er read before,
> And saw the visions man shall see no more,'
>
> Or meek-eyed Mennonist with bearded chin
> Leaned o'er the gate; or Ranter, pure within,
> Aired his perfection in a world of sin."

Pastorius was a scholar and the leader of the first German settlements in America—a simple, industrious religionist who gave the New World a new language, the Pennslyvania Dutch; and whose descendants are scattered over the entire breadth of the American continent today.

Menno Simons, founder of that group of believers and colonists who made the settlement in the valley of the West Blue in Nebraska, is one of the leaders of religion who has attained, in all liklihood, a perpetual fame and honor without seeking it. He was just a plain Dutchman of the Rhine valley, born in Friesland in 1496 and died in northern Germany at Wuestenfelde in 1561. He was a simple parish priest of the Roman Catholic Church until he was forty years old, when he renounced the Mother Church and devoted his study to the Scriptures and his life to service among the lowly. Made an outlaw by the Emporer Charles V, and pursued and persecuted from one province to another, he yet managed to preach the Gospel as he understood it and to practice the art of religious living, so that he gained a group of followers who have been glad to be called by his name and pursue his general ideals for over three hundred years. In fact, it may be said that the life and teachings of Menno Simons are more studied today by scholars as well as plain working people than ever before.

Grasshoppers and Mennonites

The year 1874 is a memorable year in my childhood. We were farming on our homestead in the West Blue valley about six miles east of the York county line. We had been five years upon the homestead. The great sea of unbroken grass which stretched away from our farm in every direction, with a lonesome log cabin or dugout at long intervals, had gradually "settled up." The valley was all taken by settlers except the odd-numbered sections which belonged to the Burlington Railroad company, and the two school-land sections in every township. Some of this land was under cultivation, but the average land under plow on the average homestead was not more than thirty or forty acres. The rest was grass. The land was raw and new. The houses were small and raw,—the most of them two rooms. The settlers in Seward County and York County were very largely of the original American stock—descendants of those who had settled in the Atlantic seaboard states. There was an occasional German and an occasional Swede. The Irish brogue might be heard in any group of a dozen settlers; but for the most part we were original American descendants.

The first great event of the year 1874, forever memorable in the annals of the Nebraska frontier, was the Grasshopper Invasion. On the 26th of July they came down the valley. First we noticed a haziness in the sky, then an obscuration of the sun, and then gradually from the unmeasured heights of the brilliant July day above us began to settle the grasshoppers. They kept coming down. There seemed to be no limit to the unseen spaces from which they continually drifted down, filling the lower landscapes until one could hardly drive a team across a field because the cloud of grasshoppers rose in so dense a body that the horses stopped and began to fight them. We saw thirty acres of corn which I was cultivating, fresh in vigor in the morning light, at five o'clock a stretch of little sticks. All the tops, all the leaves, all the ears had vanished, and to the skeleton sticks clung the grasshoppers so thickly that what one saw was scattered grasshoppered spikes standing in the field where luxuriant corn had waved.

So for the rest of the year the principal topic of neighborhood discussion was the Grasshopper; and since these migrants had the mating instinct well developed when they alighted, in a very few days the soil was honey-combed with burrows of eggs, all covered over by Mother Grasshopper.

It was later that fall—perhaps about the time of the first winter snowfall—that we heard of the Mennonites. They had landed from the Burlington railway station at Sutton and located their first settlement about twenty-five miles above us on the West Blue River. Father had occasion to drive to Sutton, and brought back word of these queer people from Russia who had bought land from the railroad and begun to fill in the vacant quarter-sections which still lingered in the valley of the West Blue.

Later still (I think it was the next year) I had my own first glimpse of these Menonites. They had a long sod house. It seemed to be twice as long as a city block. Its walls were built of sod, according to the prevailing custom in our Nebraska to that time. Inside the house the chief piece of furniture was a giant oven which filled about half of the room. The oven also was built of sod and clay. At one side was a large door big enough to take in a yearling calf, and into this door from time to time went pitchforks of hay and straw. The oven was both a cook-stove and heater for the family. To a boy it seemed a great achievement that these people could cross the ocean from Russia, settle down here in Nebraska, and show us how to heat a house and cook a meal without either wood or buffalo chips.

The inside of this first sod house, as I remember, was cut up into a number of small apartments, with a family in each. The cattle and chickens seemed to have quarters also adjacent to or a part of the long building. There was a manure pile of good dimensions in the yard next to the living apartments. We children thought it was a queer place to keep the manure. Since then I have stayed in the cottages of France and Germany with the manure pile under my nose day and night, and found much to commend in the conservation-economy of the splendid people who enrich the land while they live upon it.

Some Queer Things

Of course these people from Russia were queer in our eyes. They all wore the same kind of clothes, of the same color, with the same baggy places all over their anatomy, and the same funny little cloth caps and big sheepskin coats in the winter. The girls and women went about in short skirts—not quite so short as some you can now see in fashionable society, but short enough to command attention in the eyes of the American homesteader. Over their heads was tied the everlasting handkerchief of various colors. The whole cast of clothing seemed designed to turn the attention away from fashion or folly of any kind, and to concentrate the life into one long avenue of abnegation and other worldliness.

The Hard-times years

The Mennonite colonies in Nebraska settled in Jefferson, Gage and York counties. Later a kindred group, the Amish, gradually settled in Seward County, where they occupy some of the best land in that region.

The story of each of these colonies is filled with human interest. These people from far-off Russia came too late to have a part in the original pioneering of Nebraska. They came early enough to take part in the foundations of farming, to prove that they were equal to their task, and to bring (in spite of their queerness) valuable contributions to Nebraska agriculture. Among the things of permanent importance introduced by these people were hard winter wheat, the Russian mulberry, and the Russian apricot; also a certain type of underground cellar. In their train came also the silkworm. It was one of the pet projects of Governor Robert W. Furnas that the silkworm industry could be developed in Nebraska. For a number of years he promoted the cultivation of the mulberry tree brought from Russia as silkworm pasture. But the silkworm industry proved too expensive in human labor, and about its only monument today is seen in the cocoons and in the silk thread made by Mrs. Furnace in cooperation with emigrants from Russia, now in the State Historical Museum at Lincoln.

This Mennonite colony here at Henderson engages our especial interest today. It came at the beginning of the hard-times years which filled the Nebraska annals from 1874-1879. They were years of general industrial distress throughout the nation. Even with rainfall to produce crops, the Nebraska farmer of these years could hardly get enough for his grain and livestock to pay wages for taking them to market.

Our Mennonite brethren did not mind hard times. They were quite content to stick to the land so long as they could raise enough on it to feed the children.. And there were always plenty of children around a Mennonite home. I note with interest that the original colony of two hundred people settling in the Henderson region in 1874 number today over a thousand people; and they have sent quite a numerous company to California and other places to found similar colonies.

Looking back through the years, I discover among the many reasons why these Mennonite colonists have succeeded here in Nebraska is the fact that they avoided debt. I do not have the data to show how much these people may have borrowed through the decades but most of the borrowing has been from their own group, as I understand it. I do know that the Mennonites practiced a severe economy which, with incessant labor, was certain to yield substantial rewards. In the eighties I sold nursery stock for the Crete Nurseries—E. F. Stephens, manager. I undertook to make sales among the Mennonites, but found that they had a thrifty plan of their own. This was to buy one apple tree, one cherry tree, one raspberry bush and so on, and then by means of home grafting to devolop an orchard of their own at insignificant cost. Of course, there was nothing for the nursery agent in such a community however much he might admire their thrifty qualities.

The World Message of the Mennonite People

The question has many times been asked whether the Christian religion could actually be practiced in modern society. The keen answer has been that it has never been tried.

The minor religious groups seem to be making the most considerable effort to give the Christian religion a trial. Among these the Mennonites are counted. Whether they will win in their effort calls for some review on such a day as this.

There are about 500,000 Mennonites in the world today. About one-third of these are in Europe; the remaining two-thirds in North and South America. In the United States they number about 200,000;

about 80,000 in Canada; 5,000 in Mexico; and 6,000 or 7,000 in South America. In Europe about 50,000 are yet in Russia; the remainder are distributed among Holland, Germany, Switzerland, and France. These people are separated into about seventeen different groups in their religious organization, with no particular reason for the separation that an outsider can determine. The same outsider has the same difficulty in finding a reason for the various Protestant denominations now in existence.

The dominant religious tenets of the Mennonite people from the time they began, in the Reformation period four hundred years ago, seem to me to be comprehended in the following statement, viz:

1. The Bible, with every man his own interpreter.
2. The Church and State completely separated.
3. As little of the State as possible.
4. Non-resistance and non-compulsion in society.
5. Baptism of adults only, and that from choice of each individual.

Since for most people outward sins are more than inward thought, these early religious reformers who refused to accept the Pope, Martin Luther, John Calvin, or any other of the more prominent leaders of their time, achieved a general name of "anabaptists." This meant that they forbade the baptism of children. Baptism of the child was practiced by other Protestant religions, as well as the Catholic. It seemed to signify the secular power to the mind of these primitive people. There were all kinds of anabaptists, just as there are all kinds of socialists or communists. The Mennonite group were the quiet kind of anabaptists who simply required to stay at home, read the Bible and dig in the garden.

The most significant aspect of the Mennonite people today in the mind is the fact that four-fifths of them (perhaps more) are farmers. In Holland and other places many of them are business people. As a matter of fact, farming is much more easily yoked up with the Christian religion than is business or learning. Business requires a boss—either one boss or a community of bosses.

But in the blessed and honorable occupation of farming, each soul can go steadily about his work, producing the necessities of life, finding a market for them where he may, and practicing toward his fellow farmers, without serious difficulty, a large part of the precept of the New Testament. So the Mennonites have been aided in preserving the purity of their belief by staying on the farms and letting the world find its own plan of secular government without their aid.

The Mennonite people apparently will never control the modern world. While they multiply rapidly, they do not proselyte. Most of the Mennonites today are the physical and spiritual product of former Mennonites; and since marriage with outsiders is generally prohibited, the Mennonite people bid fair to remain separate social units in the midst of controversial worlds.

What, then, is the mission of the Mennonite people? Perhaps to exemplify some of the early Christian doctrines and practices which seem largely to have disappeared from the mechanistic mode of the present day. The socialists and the communists of all the various shades and tints demand that society be made over after their plan. Most of them insist that their plan is the real plan of Jesus Christ, the Savior of the world. But they demand that all people shall be brought into their organization and practice their ethics and their politics. The Mennonite desired to practice the Christian religion without interference either from others or by himself. If a brother offends, he is simply avoided by those whom he offends. Their church government to me seems like the kindergarten government. When a kindergarten child does not play harmoniously with the group the group simply withdraws from him and declines to let him play until he is willing to be a good child. So, to me, seems the Mennonite.

Greeting and Fellowship

The Nebraska State Historical Society has a privilege and honor in joining with you in the dedication of this marker. David Henderson, first settler in this township, had five fair daughters, I remember two of them, Agnes and Nellie very well, Agnes was the first teacher of Mrs. Sheldon at Thompson Ranch on the Stream Wagon Road near the present village of Beaver Crossing. Agnes lived at the ranch and taught the Thompson children when there were no schoolhouses in the West Blues valley. Agnes passed over the mountain range some years ago. Nellie still lives at York, and I understand another daughter, Elizabeth, also lives at York. I hope both are present here today.

The first grist mill on the West Blue River was owned and operated for many years by W. J. Thompson, Mrs. Sheldon's father. We all knew each other by our first names, the whole length of the West Blue, in the early days of my childhood. The Mennonite Einwanderung seemed to me as neighborly additions to the whole West Blue community.

For me, the entire valley forever responds to the sentiment of the German poet Baumbach:

> "Mein Thueringen aus dem ich schied,
> Dir klingt mein Sang,
> Dich gruesst mein Lied."

* * *

There have been many men who left behind them that which hundreds of years have not worn out. The earth has Socrates and Plato to this day. The world is richer yet by Moses and the old prophets than by the wisest statemen. We are indebted to the past. We stand in the greatness of ages that are gone rather than in that of our own. But of how many of us shall it be said that, being dead, we yet speak?

EDITORIAL
STAFF
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Intermediate
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Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Young People Report on Camp Wood Retreat

FAITH OF OUR FATHERS

by P. P. Wedel

The discussion on *"Faith of our Fathers,"* by Rev. P. P. Wedel proved to be very instructive to the young people attending the Retreat. Different points were made clear to us why our forefathers believed as they did on various matters and what some of the outstanding characteristics of the Mennonite Doctrine are.

The first point being discussed was that of *Taking an Oath.* The discussion was based on Matt. 5:3-36 and James 5:12. What really is an oath? An oath is more than a mere affirmation, assurance, or strengthening of a statement. It is more than merely calling upon God as witness of an oath. The Oath is the giving of a bond, a guarantee or pledge, an assurance in which we are giving a promise which we are bound to do.

Why not swear? Four answers were given to this question. 1. It belongs to a class of idle words. 2. It is a taking of the name of God in vain. 3. It is a sign of spiritual poverty. 4. An oath proceeds from the assumption that all men are liars. To this definite prohibition Jesus says, "Let your speech be yea," which really means "yea," and "nay," which *means "nay"*; that is, speak and live in such a manner that your "yea" or "nay" is perfectly trustworthy and therefore inspires confidence. Whatsoever exceeds that yea and nay is evil.

Therefore, a Christian should abstain from any and all forms of oath, because it establishes a low standard of truthfulness and is an insult to a Christian who is supposed to speak the truth *always* and who is forbidden to take the name of God in vain. Besides, the law does not require the oath of us.

Another subject touched upon was the question, *Why War is Wrong.* War is wrong because it violates the word of God; it violates the holiness of human life; it is an attack on the authority of God; it violates the principle of love; it violates the Kingdom of God, and, lastly, it violates everything that makes perfection.

Taking Law-suits to Court was an interesting discussion. A Christian should not take a law-suit to court, because it violates the dignity of the church of Christ; it violates the high calling of the Christian; it violates the authority of the officers of the church and it violates the spirit of Christianity.

The last subject discussed was that of *Secret Society*, based on 2 Cor. 6:14-18. We Mennonites do not approve of secret societies because of the very fact that they are secret. They demand unconditional obedience. They are wrong, because of their oaths. Lastly, because secret societies pass as religious organizations. They are permitted to use the name of God in their prayers and talks, but do not mention the name of Jesus Christ, beause of the different sects belonging to secret societies.

* * *

THE QUIET HOUR

On our first morning of Retreat, during the period for Quiet Hour, we met on the grass around the flagpole. Rev. Walter Gering was in charge of the service. We sang the hymn "Take Time to be Holy," after which Reverend Gering read the scripture and led in prayer. Then he talked to us about the significance of the quiet hours of the early morning.

"It was in the early morning when scarcely any human sound could be heard that Jesus walked through the streets of the village. He was going alone to pray to His Father. Many battles are fought and decisive victories are won by God's children during this time of prayer.

"It was in the early morning that Moses went up to Mount Sinai, and there received from God the Ten Commandments.

"Sunrise marks the dawning of a new day, and with it come new life, new hope, and new opportunities." This service impressed me more than any of the other regular services of the Quiet Hour, because it touched upon a common need of God's people. I hope that next year we can have more services like this at our Young People's Retreat.

The Sunday morning communion service was impressive and inspirational. It was reverently conducted and partaken of and will remain long in the memories of the retreaters.—Lela Matthies, Hutchinson, Kansas.

SHARING CHRIST WITH OTHERS

Young People's Topic for October 10

M., Oct. 4 Sharing our knowledge of Christ. Ep. 3:1-7
T., Oct. 5 Sharing the truth about Jesus. Acts 10: 34-48
W., Oct. 6 Sharing the spirit of Christ. 1 John 3:14-18
T., Oct. 7 Sharing the mind of Christ. Phil. 2:1-8
F., Oct. 8 Sharing a knowledge of God. John 14:1-12
S., Oct. 9 Sharing Christian fellowship. John 1:1-10
S., Oct. 10 Am I Sharing Christ with others? John 1:40-42, Acts 8:34-35

Suggested Hymns

I Will Tell The Wondrous Story
Abide With Me

Problems:

1. "During Paul's first Roman imprisonment he wrote his incomparable letter to the Christians at Ephesus, where he had labored longer than in any other city. In the course of this letter (Eph. 3:8-9) the apostle emphasizes his high commission 'this grace given' ' "to preach unto the Gentiles the unsearchable riches of Christ" ', and ' "to make all men see" ' the mystery of divine redemption from sin through the Redeemer of mankind." Contrast this with the opinion some people hold that the heathen religion makes its people happy so why disturb them. What do missions try to give the people to make the change of religion worthwhile?

2. Has the doctrine of Christian brotherhood any limits, and how is it to be practically applied? Peter, a rough and untaught fisherman, had the innate power, eloquence and skill of speaking but this was brought out by the indwelling Holy Spirit. God is no respector of persons; 'men look on the outward appearance, but God looks on the heart.' "Between the 38th and the 43rd verses of this tenth chapter of Acts, it seems to me that we have a compendious summary of the essence of each of the four gospels. 'God annointed him with the Holy Spirit and with power; he healed all that were oppressed of the devil'. Is not that a summary of St. Luke? 'He went about doing good'. Is not that the vivid practical touch of St. Mark's Gospel? 'God was with him'. Is not that a compression of St. John's highest thought? 'To him bear all the prophets witness'. Is not that an abridgment of the substance of St. Matthew?" Bishop William Alexander. What effect will the practice of sharing have on race prejudice?

3. "Christianity, because of its Book, is always counted as one of the world's 'learned' religions." Is there a constant danger of becoming over-intellectual?

4. Why do we believe in heaven, and what should be the effect of that belief on our daily life? "Let not your heart be troubled 'is a command of our Lord.' A weary old mother, at the end of a hard day's toil, said to her son, 'Well, I am one day nearer my grave'. 'No, mother', the son quickly answered, 'You are just one day nearer home; we are Christians.' " "Heaven is a prepared place for prepared people." Rev. William A. Waldo, Ph. D. Is Christ not too often today 'the unrecognized Christ'?

5. Is "Sharing Christ with others" limited to a few who have chosen that as their life's work? What are effective means of 'sharing Christ'? "Philip is mentioned as going down to Samaria to preach; but Philip was originally set apart to attend to the distribution of the alms of the church. No one of us can be exempted from the work of spreading the gospel because we are engaged in some other work. Though that work may be intimately connected with the kingdom of Christ, yet it does not exonerate us from the work of endeavoring to bring sinners to Christ in some way or other."

INTERMEDIATE DEPARTMENT

TRAIN IN "FELLOWSHIP"

Intermediate C. E. Topic, October 10, 1937

Study the Topic

Oct. 4. Following the example of leaders. Heb. 13:7, 8
Oct. 5. A leader speaks to leaders. I Peter 5:1-9
Oct. 6. A leadership conference. Acts 20:17-38
Oct. 7. Thoughts for followers. Eph. 5:1-11
Oct. 8. The ideal to follow. Phil. 2:1-11
Oct. 9. Following afar off. Matt. 26:57-75
Oct. 10 Topic.—*Follow the Leader!* Mark 8:31-37

Pre-Prayer Circle

Invite those who come early to join the officers and leader in the pre-prayer circle. Be sure to start early enough (15 minutes) so that you do not interfere with starting the meeting on time. Read John 21:20-22.

To Impress the Topic

Use one of the beautiful pictures of Christ to make a poster. Underneath the picture print, "FOLLOW ME." This can be used to advantage in the assembly room, with a special light focused upon it.

Praise in Song

1. "He Leadeth Me" 2. "Anywhere with Jesus"
3. "Down in the Valley"
Society announcements

Quiet Worship (Lights dimmed. Numbers given without announcement)

Duet, "I Hear the Blessed Saviour Say, Follow Me"
Scripture reading: Mark 8:31-37
Response:
1st Int.
"Lord, I would follow, but—
First, I would see what means that wondrous call. . . .

2nd Int.
"Lord I would follow, but—
First, I would leave things straight before I go. . . . .

3rd Int.
"Lord I would follow, but—
First I would see the end of this high road
That stretches straight before us, far and broad."

Leader:
"Who answers Christ's insistent call
Must give himself, his life, his all,
Christ claims him wholly for his own;
He must be Christ's and Christ's alone."

Group:
"Still as of old he calleth, Follow Me,
Let us arise, all meaner service scorning,
Lord, we are thine, we give ourselves to thee."
—Adapted from Adult Quarterly

Silent prayer, directed and closed by the superintendent

Topic Study and Discussion

1. Discuss the topic of "Followship," by means of questions.
2. What the Bible has to say about followers
3. What it means to follow Jesus

Closing Moments

Sing a "Follow" song
"Following Jesus, ever day by day,
Nothing can harm me, when He leads the way,
Sunshine or shadow, whate'er befall,
Jesus my Saviour is my all in all."

Closing prayer:
"May I live this whole week through,
Asking what would Jesus do."

Questions on the Topic

1. What are some qualifications of a good follower?
2. Does following someone else excuse us when we go wrong? Why not? Give an illustration.
3. How can we know when a leader is safe to follow?
4. Is it necessary to be a good follower if you want to be a leader? Give your reasons.

What the Bible Teaches on Following

1. What are the dangers of following at a distance? Use Peter's example. What happened to him? Matt. 26:57-75. Show how the same thing can happen to us.
2. In what should we follow the example of our leaders? Heb. 13:7, 8.
3. How does a good follower live? Mention some of the things you find in Eph. 5:1-11.

Following Jesus

1. What does Jesus expect of His followers? Discuss Mark 8:31-37.
2. Was it hard for people to follow Jesus when he lived on earth? Give examples.
3. Is it hard today to follow Jesus as leader? Give your reasons. Describe someone that you think is a good follower of Jesus.

JUNIOR CORNER

TO THE LEADER

"Dare to be a Daniel
Dare to stand alone;
Dare to have a purpose firm,
And dare to make it known."

Program Suggestions for October 10, 1937

The Book of Daniel

(For month's outline see last issue)

Call to quietness by prelude of a hymn played softly followed by "Tread Softly, Tread Softly" sung by two juniors

Opening Service:

1. In unison repeat: The Lord is in His Holy Temple
2. In unison sing: Book of Grace
3. Scripture: "What Others Said." In giving these quotations let each one say first whose words they are
   a. Voice one: Paul said: Romans 1:16, 17
   b. Voice two: The Psalmist: Ps. 119:46, 47, 48
   c. Voice three: David: Psalm 22:22
   d. Voice four: Solomon: Prov. 3:1, 2
   e. Voice five: Moses: Deut. 8:3
   f. Voice six: Jesus: Matt. 24:35
   g. Voice seven: Peter: I Peter 1:24, 25
4. Sing in unison two verses of "Wonderful Words of Life"
5. Prayer in unison speaking "Break Thou the Bread of Life"

Mission Minutes

Announcement

Study period. Aim: to acquaint the child with some of the stories in the book of Daniel and to teach the rich lesson of fearless obedience and devotion to God

1. Sing in unison: "Dare to Be a Daniel"
"Dare to be a Daniel
Dare to stand alone;
Dare to have a purpose firm,
And dare to make it known."

If you should not find this song, these four lines could be repeated in unison until they are known.

2. *A Bit of History.* In a few words by the leader or a few written statements given to the chairman to read, state the necessary historical setting of this book.

3. *Daniel Comes to a King's Court:* a junior relating the content of Daniel 1:1-20. Call to his special attention verses 9 and 17

4. *Three servants of the Most High God:* a second junior relating content of chapter 3.

5. Special music: "He Is Able to Deliver Thee"

6. *Found Wanting:* a third junior relating content of Daniel 5:1-30

7. *He Is the Living God:* a fourth junior relating content of chapter 6:1-27

8. Sing in unison: "Under His Wings"

9. *Heart-talk:* "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." Give answers to the question: Does it pay to serve God? Show how Daniel was repaid, his friends; show what an influence their loyalty to God had upon the nations (3:29; 6:25-27)

10. Repeat the verse of the month and the four lines: "Dare to be a Daniel"

11. Closing prayer by leader

12. Closing prayer by group singing in unison verse one and two of "Close to Thee"

TO THE JUNIOR

I found something very good the other day. Did you find it too? It was

The Story of Mrs. Ma,
The Story of Mrs. Chao, and
The Story of Mrs. Shih's sister

Perhaps you can still find last week's issue. On page two you will find these stories. The last paragraph looked to me like this: PLEASE PRAY. It wasn't printed like that but the longer I looked at it the bigger the letters became. When you kneel down to pray do you sometimes wonder what you shall say? Do you know that God works through our prayers? Sometimes He wants to do something but He waits until someone kneels down and asks Him to do it before He really does it. You see, He wants us to know that He hears every word we say; He wants us to know that He answers our petitions; He wants us to know that the work that needs to be done on this earth, He wants to do through us. So, you see, He needs you too. Just think of all the wonderful things we can help God do! It's adventurous! We can make things happen in far away India and China, all over America; we can even change the heart of Africa. Oh the wonderful things we can do by kneeling down at our bedside and talking to God. God wants to do much but He waits until we ask.

Call upon me
And I will answer thee,
And will show thee great and mighty things
Which thou knowest not. God.

* * *

When Tragedy Strikes Home

He was a lad of only six summers, but glad and blithesome as only a little boy can be, and the pride of his father and the joy of his mother's heart. All through the winter he had shoveled snow and run errands to save money for a bicycle, and at the end of each week he had rejoiced to see his little savings grow.

At last he possessed the needed amount. It was a day of crowning achievement when the shining new bicycle arrived. Evening came altogether too soon to interrupt his boyish pleasure. Besides, there were lots of little friends and brothers ands sisters who wanted "a ride," and with whom he must needs share his dearly prized possession. All that night he dreamed about the new bicycle, and almost with the break of dawn he was up again to resume his play.

Into the alley he rode, his eyes shining as brightly as his new plaything. He did not see the truck that was approaching. THERE WAS A SUDDEN CRASH, A PIERCING CRY, AND A LITTLE BODY LAY BRUISED AND BROKEN UNDER THE HEAVY WHEELS.

We saw him two weeks later as he lay panting for breath on a white hospital cot. The heat was almost stifling. A nurse was fanning his feverish brow. For two weeks his father and mother had been anxiously watching at his bedside. For two weeks the surgeons had been trying to strengthen him sufficiently to withstand the shock of removing a mangled leg. He had received eight blood transfusions. It was the only hope of saving his life. In broken accents we offered up a prayer to the Great Physician that He might lay His gracious hand in healing upon that bruised little body.

We came away from the hospital with many sober reflections. Never had the dark tragedy of America's streets and highways been so forcibly brought home to us. Thirty-six thousand killed and nearly a million injured—such was the terrible toll last year, and the record will probably be repeated again this year. And who will ever be able to measure the grief and the heartache? To read in the morning newspaper statistics on the traffic accidents of the previous day is one thing, but to look upon the bruised and broken body of a little boy who will never ride his beloved bicycle again is quite a different experience.

We are not speaking now of drunken drivers, because the element of intoxication was not involved in the tragic incident we have recounted. We are thinking rather of the average sober driver who may become the principal of a similar unfortunate accident at any time.

America's legion of automobile drivers must be impressed with the potential danger of human life involved in the operation of a car. Even with the greatest of care, there will be altogether too many tragedies. But carelessness will demand an increasingly appalling toll of victims. Right now is a good time for all of us to ask: "What kind of a driver am I?" "The Mennonite Messenger," Sugar Creek, Ohio.

* * *

Suffering is my gain; I bow
To my heavenly Father's will,
And receive it hushed and still:
Suffering is my worship now. —Richter.

ALL MENNONITE HISTORICAL LIBRARY IN BETHEL COLLEGE, KANSAS

The Mennonite Historical Library has received a considerable number of valuable contributions during the summer months. Among these are the donations of A. J. Friesen, Mt. Lake, Minn., and Dr. J. W. Kliewer, Newton, Kansas. We are very grateful to receive some old song books which were used in our churches several generations back, a well preserved copy of "Die wandelnde Seele", several histories of the Mennonites, the works of Menno Simons, and many others.

The Library now contains about 1500 books and pamphlets, a large number of pictures and cuts, as well as a number of very valuable manuscripts, among which one of the most valuable ones is *The History of the International Red Cross*, written by Mrs. Lucy Knittel, Newton, Kansas, a manuscript of about 700 pages with excellent information. There are plans under way to enlarge the library considerably during the coming winter months. Professor A. Warkentin, Dr. C. Krahn, and two students will devote part of their time to this task.

Mrs. P. S. Goertz, the former librarian of Bethel College, is preparing a very detailed catalog of all the material available.

A. Warkentin, Custodian

REPORT OF TREASURER OF THE EMERGENCY RELIEF BOARD FOR JULY AND AUGUST, 1937

Receipts

General Fund: Bethel College Menn. Ch., by Helen Penner, $21.38; First Menn. Ch., Upland, Calif., by G. E. Schmdt, $12.64; D. W. Friesen, Altona, Man., Canada, $1.00; Newton Friends, Newton, Kansas, $4; Emmaus Menn. Ch., Whitewater, Kan., by J. A. Busenitz, $63.45; Bethel S. S. Inman, Kans., by J. B. Neufeld, $44.67; Gerhard Regier Estate, by K. A. Richert, Newton, Ks., $1500; D. W. Friesen, Altona, Man., Can., $1; Bruderthal Menn. Ch., Hillsboro, Ks., by F. N. Funk, $21.68; Christian Menn. Ch., Moundridge, Ks., by J. B. Stucky, $70; Bergthal Menn. Ch., Pawnee Rock, Ks., by H. C. Schultz, $14.02; Herold Mennonite Church, Bessie, Oklahoma, by J. A. Harms, $19.17; W. B. Nickel, Newton, Kansas, Route 2, $2.50; D. W. Friesen, Altona, Manitoba, Canada, $1.35; Ebenezer Menn. Ch., Mountain View, Okla., by P. G. Kliewer, $4; Emmeaus Menn. Ch., Whitewater, Ks., by J. A. Busenitz, $50.90; H. H. Schmidt, Newton, Ks., R. 2, $5; C. I. Krahn, Warroad, Minn., $15; A Friend by D. W. Friesen, Altona, Man., Canada, $1.75; Bergthal Menn. Ch., Pawnee Rock, Ks., by H. C. Schultz, $16.21; Bruderthal Menn. Ch., Hillsboro, Ks., by F. N. Funk, $18.65; Pulaski Menn. Ch., Pulaski, Iowa, by W. W. Miller, $10; First Menn. Ch., Reedley, Calif., by H. J. Krehbiel, $37.47; Christian Menn. Ch., Moundridge, Ks., by J. B. Stucky, $66.00.

SPANISH ORPHANS: Bethel College Menn. Ch., from J. R. Thierstein, Newton, Ks., $10; Mr. and Mrs. F. W. Schneider, Moundridge, Ks., $10; Pulaski Menn. Ch., Pulaski, Iowa, by W. W. Miller, $10; P. D. Dirks, Burrton, Ks., $10.

FOR CANADA: Mrs. Rudolf Riesen, Arlington, Ks., $20; Mission Society, Pratum, Oregon, by Frieda Regier Entz, $5; Mrs. H. E. Schmidt, Canton, Ks., $10; P. H. Schmidt, Canton, Kansas, 1.00; C. F. Unruh, Canton, Ks., $5.

FOR RUSSIA: John J. Schmidt, Canton, Kansas, $5; C. R. Voth, Canton, Ks., $10; P. M. Claassen, Newton, Ks., $15; John Rahn, Upland, Calif., $25; Bethel Ladies' Aid, Perryton, Tex., by Frieda Regier Entz, $10; Edward Esau, Whitewater, Ks., $5.00.

FOR INDIA BIRRA STATION: C. F. Unruh, Canton, Ks., $2.01; Mrs. H. E. Schmidt, Canton, Ks., $5.

OTHER TREASURIES: Foreign Mission, B. B. Neuman, Marion, Ks., $25; Foreign Mission, Deer Park Menn. Ch., by P. J. Schroeder, $3.25; Home Mission, Deer Park Menn. Ch., by P. J. Schroeder, $3.25; Newton Friends, (Publ. Board Book Dept.), Newton, Kansas, $5.00.

TOTALS—RECEIPTS:

General Fund	$2001.84
Canada	41.00
Russia	70.00
Spanish Orphans	40.00
Birra Mission Station	7.01
Other Treasuries	36.50
Grand Total	$2196.35

TOTAL REMITTANCES:

To General Con. of Quota	$150.00
To Canada	250.41
To Holland for Germany	70.60
To Mexico	15.13
To American Relief	26.00
To India for Birra	300.10
To F. Mission	25.00
To China	50.50
To MCC for Spain	40.00
To Russia	190.10
To. S. America	50.00
To Exp. Acct.	27.09
Total Remittances	806.01

Respectfully submitted

Peter H. Unruh, Treasurer.

* * *

CONTRIBUTIONS FOR PACIFIC DISTRICT CONFERENCE

June 1 to September 1, 1937

Pacific District Conf., Reedley, Calif., $44.08; Menn. S. S. Convention, Colfax, Wash., $15; Ladies' Class Menn. S. S., Reedley, Calif., $5; First Menn. Church S. S., Reedley, Calif., $10; First Menn. Church, Upland, Calif., $25.25; Adult Christian Endeavor, Los Angeles, Calif., $14.11; San Marcos Menn. Church, Paso Robles, $18.85; Immanuel Menn. Church, Pratum, Ore., $50.77; First Menn. Church, Reedley, Calif., $49.97; First Menn. Church, Deer Park, Wash., $7.76; Isaac Ensz, Lind, Wash., 12.

Received for Portland Ore. Mission: Grace Menn. Church, Albany, Ore., $14.96; Upland Menn. Church, Upland, Calif., $30.00.

Gratefully acknowledged,

J. C. Jantz, Treasurer.

« « JOTTINGS » »

—MISSIONARIES IN CHINA FEELING THE EFFECTS OF THE WAR.—From *The Berne Witness,* through a letter written to her mother by Mrs. Floyd Pannabecker, we glean the following: On the advice of the American Consul at Hankow our missionaries and their families have moved quite a distance farther inland, to KIKUNGSHAN, for greater safety, with orders that under no circumstances should women and children returns to the stations now. He does not like to see the men return, either, but felt that he could not forbid them as long as there is no immediate danger. They are already beginning to feel the pinch of scarcety, sugar being almost impossible to obtain. Mail service is very poor and irregular. Daily they can see air planes, possibly war craft, circling around the mountains in the distance. It is rumored that they are Japanese naval cadets practicing or trying to spot a Chinese naval academy located in that region. "We do not feel afraid here," Mrs. Pannabecker says, "but my concern is that we may not be doing God's will by staying here. . . . I had a good cry again this afternoon, because it is so hard to submit to staying here. I turned to my Bible and begged the Lord for a word of comfort. I turned to Isaiah 24 which is an awful picture of what the world can come to. . . When I finished, I said, 'But Lord, that is just the way things are here in China, now.' Then a voice seemed to say, 'Read the next chapter.' I did and He surely spoke through this chapter in a way that strengthened me."

Our ardent prayers should continually rise to God, imploring Him to keep our dear workers safe.

—*CORRECTION:* In last week's issue of this paper, in speaking of the silver wedding celebration of Dr. and Mrs. A. Warkentin, we said, the whole congregation was their *guest,* where we meant to say, their *host.* For the church honored the couple by arranging for this festival.

—*Rev. D. D. Eitzen and family of Los Angeles, Calif.* on their way east stopped at Newton for a brief visit and were also seen on the Bethel campus. They were on the way to Andover, Mass. where Rev. Eitzen plans to take up special studies in pastoral work. Rev. and Mrs. A. L. Jantzen who were scheduled to sail for the mission field in China, but were halted due to the war there, have temporarily assumed the work left by the Eitzens at the Los Angeles Church.

—*Rev. H. P. Krehbiel and wife* have gone to New Jersey where he plans to attend a session of the "Fellowship of Reconciliation." Purpose of this organization: A new international fraternal organization the members of which take no part in war and disagree with many of the motives and methods of existing peace organizations that apparently lose sight of the higher and nobler values.—Bundesbote.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMRRICA.

Devoted to the interests of the MENNONITE CHURCH and THE CAUSE OF CHRIST in general.

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TENATIVE ITINERARY OF THE FIELD SEC. THROUGH THE CHURCHES IN ONTARIO

Leamington, Ontario	Sun. to Tues.	Sept. 26-28
Beamsville, Ontario	Wed. to Fri.	Sept. 29-Oct. 1
Waterloo-Kitchener groups	Sun. to Fri.	Oct. 3-8
Sterling Avenue Kitchener)	Sun. to Tues.	Oct. 10-12
Reesor, Ontario groups	Sun. to Thurs.	Oct. 17-21
Vineland, Ontario	Sun. to Tues.	Oct. 24-26

(An itinerary of the Pennsylvania churches will be published later.)

* * *

—CHRISTIAN INFLUENCE IN CHINA.—The "Reformierte Kirchenzeitung" reports: If we compare the missionary outlook in China now and ten years ago, we are positively astonished at the strides that have taken place. Ten years ago a bitter fight against every thing pertaining to religion, especially against Christianity as a foreign religion, was going on. At that time the wavering and indifferent Christians "dropped off in masses just like withering leaves." How totally different today! Daily papers with more than 100,000 circulation bring Christian articles, a Hong Kong paper, a greatly enlarged Christmas number. Over the radio Christian devotions are permitted, in Shanghai there is a Christian announcer. Whereas, generally speaking, foreigners were then the chief representatives of Christianity, today the leading positions in churches and congregations are held by Chinese. Imperceptibly, but nevertheless definitely, the change from the patriarchial to a fraternal cooperative system has taken place."

—*Rev. Lester Hostetler and family* passed through Kansas on their way home to Upland, Calif. They stopped for a day on the Bethel campus, where among other things he discussed with Prof. W. H. Hohmann and the editor the revision of the Mennonite Hymn Book. Rev. Hostetler is a member of the Revision Committee of which Prof. Hohmann is the chairman. Prof. Lantz of Bluffton College and Rev. C. E. Krehbiel, are the other members, with the chairman of the Board of Publication occupying an advisory relation to it.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, SEPT. 28, 1937 NO. 38

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Because of Thy Great Bounty

Because I have been given much,
I, too, must give:
Because of Thy great bounty, Lord,
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's safe shelter overhead,
That he, too, may be comforted.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
Shall show that love by word and deed,
Thus shall my thanks be thanks indeed.

—Grace Nolle Crowell.

There's No Pocket in a Shroud

Use your money while you're living,
Do not hoard it to be proud:
You can never take it with you—
There's no pocket in the shroud.

Gold can help you on no farther
Than the grave-yard where you lie,
And though you were rich while living,
You're a pauper when you die.

Use it then some lives to brighten,
As through life they weary plod,
Place your bank account in heaven
And grow richer toward your God.

Use it wisely, use it freely,
Do not hoard it to be proud;
You can never take it with you—
There's no pocket in the shroud.

—Selected.

Editorials

PROBLEMS.—Everybody has his problems. Every individual, every community, every nation, every race has them, and that without number, and even God is not exempt from them. He had His problem with the rebellious angels; with Adam and Eve, when they chose to taste the forbidden fruit; with our race at Noah's time; with the children of Israel, until they grew to such proportions that He proposed to Moses: "Behold it is a stiffnecked people. Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them: *and I will make of THEE a great nation.*" Ex. 32:9-10.—But Moses declined. -- Yes, God has innummerable problems with each of us individually and collectively, and we in turn have them without number. Even the animals have them, if they could only speak to tell us about them, "for the earnest expectation of the creatures waiteth for the revealing of the sons of God." Rom. 8:19.—Do problems serve us any good, or would it be better if we were rid of them? Positively not! Mephistophiles in Goethe's Faust, on being asked by God-father how things were in the world, has to reply, man wouldn't amount to anything, if it were not for the everlasting pricks of problems, especially those that he (M.) injects into man's life. There is much truth in this. What a drab, dreary, monotonous affair our life would be, if it were not for the ever recurring problems that keep us busy, one way or another. Problem solving means life. They goad us on to ever new attacks, ever new efforts to master them. Along their route are many defeats, but also victories, and how we relish these, how they buoy us up! But, while problems are a necessary part of our lives, we should be careful not to multiply them needlessly. And in their solution we should constantly remember that God is ever ready to help us solve them, and to shield us from the wily problems that the Tempter constantly tries to put in our way, to lead us astray. Thank God for all problems that he lets come our way!

* * *

— PREACHING—Whatever is preached to us, and whatever we learn, we should still remember that it is man that gives, and man that receives; it is a mortal hand that presents it to us, it is a mortal hand that accepts it.—Montaign.

SPANKING CHILDREN?—In few matters has there been a greater and really, wholesome change as in the treatment of children, who, upon occasions, are inclined to be naughty. For, after all, the old Adam nature is apt to crop out, at one time or another, even in the best-natured, best-behaved child. However, modern pedogogy holds that corporal punishment is antiquated. "Moral suasion," gentle treatment, handling the youngsters as ladies and gentlemen; the use of the "dark room," "closet," or "think room" into which the erring child is placed to ponder his "evil ways" until he has decided to reform, are looked upon as better and more human methods of disciplining the child. It is feared that "spanking" of any sort might leave behind in the child a disagreeable complex that someday might break out in a "volcanic eruption." This sort of treatment of the child that is in need of correction has been carried so far that a prominent educator philosopher finds it necessary to say, "Leniency has become weak sentimentalism. Mastery has given place too often to favoring; "obedience has been sought by petting and cajolery; sympathy has degenerated into mawkish coquetry for the goodwill of the child — Soft-heartedness, which is a prime virtue, has been combined with soft-headedness,—and when this happens, disaster is inevitable."—As one sees our houses of correction fill up with young blood, one wonders if the occassional use of the switch upon the haunches of these budding criminals might not have saved them from going the way they have. That "save the rod and spoil the child," probably had its fulfillment in at least some of these astrays.—There are, principally, three ways to discipline a youngster. The *first* is, *an appeal to the feelings.* Younger children, especially, are amenable to this kind of treatment. Love, sympathy, coupled with firmness that craves the best for the child, will go far in disciplining them.—The *second* is, *an appeal to reason.* Older children and young people can, ordinarily, be reasoned into improved conduct. Reason will convince them of their errors and the need of better ways. But, supposing that neither of these methods avails, then what? Let the child have its way, to its own harm? No, as a very last resort, *an appeal to the skin* may be positively wholesome. And the writer has found, time and again, that in the homes from which the best-behaved, yes, one may even say, the happiest children come, there the switch has not been altogether spared.—So, after all, as in most other things, the Bible expresses a great truth in statements like these, "He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes." Prov. 13:24. "The rod and reproof give wisdom: but a child left to himself (left to do as he pleases) bringeth his mother to shame." Prov. 29:15.

Excessive love in loathing ever ends.—Ovid.

Schools and Education

CHRISTIAN EDUCATION*

J. D. Unruh

4. Do not remove a fly from your friends forehead with a hatchet—so runs an old Chinese proverb. Perhaps those of us connected with our own institutions of learning are sometimes tempted to do this very thing. And yet, it does seem that some degree of common sense and reason ought to be applied by those who are prone to stand askance while the struggle for existence goes on in our three colleges. There are those who say that our colleges are not thoroughly Christ-centered and for that reason they withhold their moral and spiritual support. There are few individuals, if any, intimately connected with our colleges who would not be willing to concede that the ultimate state of perfection in this respect has not yet been reached. There presents itself therefore the strange anomaly of two groups, both of which are not fully satisfied with the spiritual status of our colleges. The one works feverishly with all the available means at hand and under most trying circumstances to bring about a deeper spiritual atmosphere on the various campuses. The other group stands on the side lines viewing the procedure with skeptical eyes as if to say: when the task is completed we too will come in to help! Would it not be very reasonable to say that since we are all interested in making our colleges thoroughly Christian that the proximity of that goal could be more easily attained *if we all put "shoulder to the wheel?"*

* * *

* This article, No. 4, which had been lost, should have appeared last week. This necessitates its duplication with article 5.

* * *

5. One sometimes wonders to what extent the members of other denominations contribute for missions and educational purposes. The following information has been obtained from the President of the North Dakota Conference of Seventh-Day Adventists:

"During the past biennial period (ending in June of this year) there was paid into their conference treasury $90,456.92. Of this amount $53,427.25 were tithe receipts and $37,029.67 was the amount of the mission offerings. For the school year 1936-37 the conference spent $33,846 for educational purposes. The North Dakota Conference of Seventh-Day Adventists has a membership of 2,500."

The amount spent for educational purposes is very striking. Roughly, it amounts to $13.50 per church member. Giving free play to one's imagination this is what our various conferences would contribute toward education if each church member made a similar contribution yearly:

Eastern District Conference, 3371 mem.	$45,508.50
Middle District Conference, 5323 mem.	71,860.50
Northern District Conference, 4261 mem.	57,523.50
Pacific District Conference, 2267 mem.	30,604.50
Western District Conference, 10480 mem.	141,480.00
Total	$346,977.00

That amount staggers the imagination. And yet, if a small group of people, living primarily in an agricultural state such as North Dakota, could contribute $33,846 for educational purposes last year (not a good crop year), *why could not the Mennonite do as well?*

Jesus' Message and Inspiration

by Albert Gaeddert

This paper was read at the Kansas S. S. Convention in June and its publication requested.

HIS MESSAGE

He spake as never man spake. He lived as never man lived. That is what made His message so full of value, so fathomless, so deep that twenty centuries of thinking have not enabled us to touch bottom in many of His sayings. How His sentences go straight to the mark, swift and true as the flight of so many arrows! "No man can serve two masters"; "Where your treasure is there will your heart be"; "Seek first the Kingdom of God and His righteousness"; "What ye would that men should do to you, do to them"; "God is spirit; worship Him in spirit and in truth"; "Ask and ye shall receive; seek and ye shall find"; "In my Father's house are many mansions"; "Because I live, ye shall."

No high sounding phrases, words of one syllable mostly, yet they are so deep in their simplicity. How could He speak thus? Had He spent His years of preparation learning the high art of speech, of clear, concise articulate speech, He could never have done it. But He had been waiting upon the Spirit of Truth, who leads the minds of men into all truth. He had been putting His deepest insight, His ripest judgment, His profoundest feeling into such forms that His words would live. His words are spirit and they are life. He went forth to build by His words a Kingdom of thought, of aspiration, and of high resolve, against which the gates of hell should not prevail!

But His message was not only one spoken with the mouth. No, He had truly learned to live. He could think straight because He had lived straight. His word was with power, because His life was strong and true. His life conditioned and supported His thought. His life found immediate expression in His speech. His words came not from the lips alone, but from those deeper levels of being where He had resisted temptation, faced doubts, borne His burdens, and met His obligations without flinching. What He was, spoke. That was the secret of His power. The only message which really helps is the message which manifests the man.

Jesus had learned to live a life so divine that men everywhere would call Him the "Son of God." He was learning to live a life so human in all its manifestations that men everywhere would call Him the "Son of Man," the heir and the embodiment of all that is truly human, the perfect, the typal, the representative man. He wore no halo, the artists have painted Him so, but the writers of the New Testament never speak of a halo because they were honest men, and there was no halo. He affected no holy tone; the common people heard Him gladly, because He was real. He never separated Himself from the daily round; He "came eating and drinking," oftentimes with publicans and sinners, because they needed Him most, even as the sick need a physician more than do the healthy people. He lived and spoke in terms of everyday language.

Furthermore, His life, thought, and action had been such that He could speak of Himself using His life as the message. And because of His close coordination of life, thought, and speech He could so truly say: "I am the way, the truth, and the life." That is a message in itself. Think of the life it must require to come to the place where one can say to all mankind: "This is the way to live, here is the whole truth, here is life in its fullness." How many here would be willing to make an assertion proclaiming to be the way of life, to know the truth, to be living life to its fullness?

"I am the good shepherd," He who leads His sheep ever onward, always to the place of new pasture, where spiritual food is plentiful for true growth. The shepherd who is always there looking after His own; He sets no fences: those who are His and listen to His voice have a freedom that is world-wide, they go where life is abundant. He knows His sheep by name, knows their wants, their needs, their desires, and even their possibilities.

"I am the Light of the World." Neither was that meant for His day only. He who understood life fully —who had learned the art of living with people, who knew their deepest needs, who could see immediately their desires, who knew what it meant to give until it hurt, who could meet the shrewdest and cause them to think again, who could enjoy enjoyment, who could weep with the weeping—He is also the solution to our present day difficulties.

"I have come to give you life and life abundantly." Todays principles are still those that He lived 2000 years ago. You may have read the book: THE RETURN TO RELIGION, by Henry C. Link, in which he relates his own experiences as a psychologist and a psychiatrist who found himself quoting repeatedly the principles of Christ even the very words of Christ, when he was working in his cases of mental and moral disorders. He found that the selfish person had great difficulty in finding the abundant life and in finding happiness; and that the man who was considerate of others, who willingly and gladly shared with others —he was the one who lived abundantly. The introvert, who turns everything unto himself is not the man of action. The extrovert is the one who is considerate of the needs and desires of others, and he is also the one who comes closer to the abundant life. Jesus knew what it meant to live richly, and He knew that only through service could one live abundantly.

HIS INSPIRATION

His message is a challenge. The more you come in contact with it the more you live it, the more you live it the more it means to you, and the more it means to you the more efficient in His service you become. It challenges me to the very best that is within me. It creates a longing and a desire for more. The yearnings and the desires of the individual soul for peace and power demand the competent guidance of men who have thorough, accurate, and first-hand knowledge of spiritual reality. It is not an inspiration which flares up for an instant and cools as rapidly—rather it is an urge that grows. It is like unto love, it grows. The more one lives His message, the greater the inspiration. It creates an urge, a driving power, a passion, and when one keeps constantly before one's self His message, then one feels that one ought to be ashamed to be a weakling—if by any measure of sterner effort and larger reliance upon the grace of God one could be strong. It makes one feel ashamed to be an inefficient follower of His, if by study and determination one can become as a sword of the spirit in the hand of God. It makes one feel ashamed to hold back the Kingdom of God by one's effective method, if by wisdom and training one might see His Kingdom come into one's community with power.

In short: His message and inspiration challenges us all to "study to show ourselves approved unto God, workmen that need not be ashamed."

The Passing of Oliver Eaglefeathers

OLIVER EAGLEFEATHERS was born when the grass began to grow and the leaves came forth on the ash and boxelders along the creeks, in the year of our Lord, 1892. He was the son of Nizevoto (Eaglefeathers) and Vonha (Priestess) of the Northern Cheyennes. His mother died when Voahess was three years old.

As a young boy he attended the Government Boarding School at Busby, Montana, and also came under the influence of the Gospel, in Sunday school for Indian children taught by Rev. and Mrs. G. A. Linscheid and special chapel services at the Boarding School, twice a week. Oliver also attended church services as a young man. He received a very limited schooling due to a crippled foot which he had broken while skating as a boy.

In 1921 he married Julia Seminole, the widow of John Littlehead, and became the stepfather of her daughter Rena. To Oliver and Julia three sons and three daughters were born, all of whom are still living. The oldest being 15, and the youngest 1 year old.

On Jan. 18, 1925 Oliver was baptized at Busby, Mont., and became a member of our church. He learned to read the difficult Cheyenne language quite well and was a big help in the work of the church, substituting in the pulpit when we would be gone on short vacations. He was kind-hearted and well liked by the Christians and hosts of others. He seldom was absent from services and, unless sickness or other hinderances prevented, he brought his whole family to church. Now and then he was bothered with rheumatism, but as a whole he was enjoying good health.

Two years ago, his step-daughter married Clyde Redneck, against the protest of her mother and stepfather. There was trouble from the beginning, for Clyde was a selfish, a willful, head-strong, undisciplined young Indian. Rena had to endure much. A year ago, Clyde served three months at hard labor for having struck Rena's mother, when she claimed her own tent that he had taken away from Oliver's place. Clyde often beat Rena and even threatened to kill her, but still he was determined to have his way and have her as his wife.

In July of this year in Sheridan, Wyo., Rena left Clyde, and went to her mother's tent, during the Sheridan Rodeo doings. Clyde came after her time and again, but she was afraid to go back to him. When the Rodeo was over and the Indians were back on the Reservation, Rena went to stay at her mother's place. Clyde came repeatedly, wanting her to live with him, but she declined to go back. Oliver spoke to Clyde, telling him to be patient and to treat Rena with consideration and she would, no doubt, go back again before long. Clyde charged Oliver that they were keeping Rena from him.

This trouble finally ended Aug. 9, when Clyde, not succeeding to get his wife's consent to stay with him, fired two shots at her in his car. One shot touched her back, going thru about two inches of skin, so she was barely touched, and is well today. Oliver was at the door of the house and, no doubt, stepped forward when he heard the shooting. Then Clyde fired two shots into Oliver's chest, one just about hitting the heart, the other going thru his upper right chest.

Oliver, holding his chest with his hands and groaning painfully, walked towards his wife, who was in a small summer shack. Mrs. Eaglefeather ran to his support, but he sank to the ground, asked where his father was, as he had shortly been near by, then he started to lose consciousness, and died in a short time. Some neighbors had heard the shots, and ran in to help, while Clyde staring at them staggered into his car, and drove away.

Clyde drove to the place where his half-sister with her husband was staying, turned his car keys over to her, said good-by, told them that he had shot his wife and Oliver, and that he was going to end his own life. His brother-in-law and half brothers were near and tried to prevent the suicide, but he wrenched loose and went into the yard, fired a shot through his forehead and dropped dead.

Mrs. Habegger and I were called to Oliver's place by an Indian boy, Peter Littlebear, who was sent to our place at the request of Mrs. Eaglefeathers. When we arrived, Oliver was lifeless, Rena was lying on some blankets on the floor, weeping and crying. Many friends and neighbors were there, and sore distress was on every face. We proceeded to wash the blood from the face and body of our dear departed brother in Christ. After the body was dressed, it was brought to the church by the government farm agent, and the family was also brought to the log house on the mission station. Rena was taken to the hospital but was able to return the next day for the funeral.

Brother and Sister R. Petter from Lame Deer came to assist with the funeral services, the following forenoon. There was a large gathering of friends and relatives who mourned this tragic death. Mrs. Petter played a fitting prelude on the organ, Bro. Petter brought a message of comfort and assurance to the bereaved ones in the Cheyenne language. Milton Whiteman sang: "Good-night Here, and Good-morning There," while the writer spoke in English on "Blessed are the dead that die in the Lord," and also gave the obituary in English and Cheyenne. The home made casket was draped with unbleached muslin, and some native flowers with such as were plucked from gardens constituted the floral offering. A duet, "Fade, Fade Each Earthly Joy," was sung by Mr. and Mrs. A. Habbegger. At the grave, in the cemetery, less than half a mile from the church, the writer spoke a few words, calling attention to Christ's words assuring us of the Resurrection to life everlasting to those who believe in Him, after which Milton Whiteman gave a fitting prayer in closing.

May God grant that this sudden passing of this devout Christian will draw many Indians to the Lord. In June Oliver had gone with us and Milton Whiteman to the N. District Conference and received a great blessing from the same. When he reported about it at Busby, on the following Sunday, he could hardly speak, saying: "I pity my people so."—Alfred Habegger, Missionary.

* * *

REVISED ITINERARY THROUGH THE CHURCHES OF ONTARIO

Leamington, Ontario	Sun. to Tues.	Sept. 26-28
Windsor	Wednesday	Sept. 29
Pelee Island	Thursday	Sept. 30
Reesor groups	Sun. to Wed.	Oct. 3-6
Toronto	Friday	Oct. 7
Waterloo-Kitchener and New Hamburg	Sun. to Fri.	Oct. 10-15
Sterling Avenue Kitchener)	Sun. To Tues.	Oct. 17-19
Vineland, Beamsville Virgil	Wed. to Tues.	Oct. 20-26
Point Rowan	Wednesday	Oct. 27

H. A. Fast, Field Secretary

Program of Western District Conference

City Auditorium, McPherson, Kan., Oct. 20-22.

1. Conference sermon, by the President, P. P. Wedel, German
2. Reading of minutes
3. Order of day
4. Reading of Credentials of the Delegates
5. Receiving of Churches
6. Music, Hoffnungsau Church
7. Appointment of committees
8. Election of Officers and a Member of the Program Committee
9. Report of the Statistician
10. Address, Rev. A. E. Kreider
11. Report of Home Mission Committee
12. Music, West Zion Church
13. Report of Board of Trustees and election
14. My Trip to South America, by Rev. P. C. Hiebert, German
15. Report of Bethel College
16. Report of Education Committee
17. Music, Christian Church
18. Address, Dr. Ed. G. Kaufman
19. Report of Deaconess Committee and election
20. Report of Conference Charity Committee and election
21. Music, Eden Church
22. Address, by a minister of a McPherson church
23. Report of Peace Committee
24. Address, Rev. Walter Gering
25. Report of Memorial Committee
26. Reports of other Committees
27. Music, Hoffnunsfeld Church
28. Choosing place of next conference
29. Closing Sermon, by the Vice President M. Horsch

WEDNESDAY EVENING — Program by the Young People.

THURSDAY EVENING — Program by the Ladies' Missionary Organization.

Nominating committee: S. M. Musselman, P. K. Regier, Cor. Penner, Paul Bartsch, Menno Kliever.

B. W. Harder, Sec. of Program Committee

Sunday School Lesson

A. S. Bechtel

October 10, 1937

THE CHRISTIAN IN GOD'S KEEPING

Psalm 121; Jude's Epistle Printed: Jude 1-4, 17-25

Topic:—Safe in God's Keeping

Introduction

The time when one finds the Lord is not the end of all struggles in the Christian's life. Satan does not meekly admit defeat and withdraw. Trials and temptations must be expected to meet the Christian. These must be successfully met. Temptation to wrong thinking and departing from the path of right, may be very enticing. The danger of Christians fainting by the way, is very real. It needs to be zealously guarded against. Paul wrote his letter to the Galatians after the new converts had so quickly fallen.

Warnings against Apostasy vs. 1-4, 17-19

Jude gives his salutation to the Christians, "called beloved in God the Father and kept for Jesus Christ" (vs1,2). A condition had arisen which led Jude to write this short epistle, a very pointed warning against ungodly teachers and false doctrines. "Contend earnestly for the faith once delivered." This was the true faith delivered, revealed to them in such clearness, definiteness, that the revelation once made, was for all time. The teachings of Jesus are final, not subject to improvement and amendment.

Verse 4 paints a dark picture of the danger threatening the Church he was addressing. Ungodly, influential men crept in unawares, men who taught serious errors of doctrine and practiced vicious immorality in living—denied even the Lord Jesus Christ. Jude felt the Christians were in grave danger of being deeply influenced by these heresies and sinful practices. Satan has always used influential ones in the Church to help mislead the unsuspecting members of the flock. The warning is needed today. The mockers whom Peter had predicted (2 Peter 3:3) have already come (vs17-19). These are the sensual, ungodly men who have "crept in unawares" (v4), who are creeping into the Church today.

Our Part in Keeping Ourselves vs. 20-23

Jude exhorts his readers to build up themselves on the faith (v20), strengthen its foundation, hold fast to God's Word, pray in the Holy Spirit. They are to keep themselves in the love of God. We must do our part, so helping God answer our prayers. Prayer is a vital part of a Christian's life and the study of the Word must be coupled with it. With this weapon of defense, there should be no danger of being led astray by such heresies as imperiled the early Church, or that may threaten Christianity today.

All effort should be made to win back such as have been led astray (v22). Sin is contagious, often fatally attractive. We must be on our guard, lest in trying to help another, we become infected (v23).

God's Part in Keeping Us. vs. 24, 25

Of ourselves we can not keep from falling. God is above all. He will supply all needed grace for all temptations (v24). Kept by the power of His might, we can live a consistent, victorious Christian life. This assurance should fill our hearts with joy and praise (v25), should lead us to a whole-hearted dedication to God.

Gems of Truth

God will keep those who keep themselves fully committed to Him.

Our living in material bodies exposes us to a wide range of temptations from without.

God and man are essential partners.

Sermon at Ordination of His Children

by Rev. John Lichti, Medford, Okla., July 18, 1937

Dear Friends: As pastor of the local Mennonite Church and as one of the fathers of our candidates, Albert L. Jantzen and Wilma Lichti Jantzen, who are soon to sail for China, I wish to leave a few words with them and all of you, using as my text the words of Luke according to Acts 16:9, 10.

"And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us."

And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

VERSE 9: THE VISION AND CALL

The circulation of the scriptures in all heathen countries would be trebled, if all mission boards were in a financial position to fill all calls, for they come from all over the world. They come from China, India, Africa, the islands of the sea. Thousands, yes millions are calling. "Yes, come over and help us."

The call is to work in the Kingdom of God, to save souls from eternal death and to bring sinners from darkness into light, bringing them unto Jesus Christ. This is the biggest business in the world. No layman knows what the Mesengers of God have to sacrifice. I could tell a little of that but shall not complain, for the joy and happiness in the work for the Master far outweigh the difficulties that confront the ministers in their work. We ministers praise God for His wonderful grace.

VERSE 10: THE RESPONSE

The call came to you, children, from God, in answer to your prayers, you heard the Savior calling to go to China, as His messengers and, in answer, you have said, "Where He leads us, we will follow, and we will go with Him all the way." There is much joy and happiness in the work for the Master, who died on Calvary and gave His life as a ransom for all sinners. This Lord and Savior died for the Chinese as well as for the Hindus. Yes, He died for all the world. Jesus said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:18-20.

Children, take Jesus at His promise! He will abide with you alway. Difficulties you would have at home in the Master's work, and you will have them in China. I am sure that at times your hands will get heavy, as Moses' hand did. When Moses' hands became heavy Aaron and Hur went up to the hill and they stayed his hands. The one on the one side and the other on the other side, and his hands were steady.

I assure you, you will have your parents from both sides, your relatives, some warm friends, here in Medford, the Mission Board; yes, you will have our conference, The General Conference of the Mennonite Church of North America, in prayer to the Almighty God and His Son, to stay your hands, to bless your work, to save souls unto Christ. Above all, you have Christ to stay your hands. Difficulties are overcome by faith, cooperation and perseverance.

It is a wonderful work you have chosen. It means much sacrifice for you, but you do it for the Master, you do it for the sake of winning souls, and the sacrifice you make shall be all to the glory of God. Children, you have access to the throne of God Dwell much with God in prayer. No one need fear any foe or shrink from any work, if God is with Him. Rom. 8:31, "If God be for us, who can be against us?" Psalm 18:2, "The Lord is my rock, and my fortress and my deliverer; my God, my strength in whom I will trust." I am sure you trust in God.

Our Mission Board, conscious of the great opportunity and the need in our foreign fields, responded to the call from China for more workers, and they gladly send you, Albert and Wilma, with your little daughter. Friends, I mean all of you here, let us remember them in our prayers, that God may use them to save some Chinese souls! Remembering them in prayer and in gifts that we may help them to glorify God, the Creator of Heaven and Earth, through Jesus Christ who died on the Cross for the remission of our sins, and that the penitent soul might have eternal life, through the Blood of Jesus Christ, the Son of God. May God bless you, keep you, till we meet again. Amen.

* * *

How happy it is to believe, with a steadfast assurance, that our petitions are heard even while we are making them; and how delightful to meet with a proof of it in the effectual and actual grant of them.

An Expression of Appreciation and Thanks

OUR MENNONITE CONGREGATION OF SASKATOON considers it their pleasant duty to offer thanks for the help we have received in the building of a place of worship in this city.

In the first place we must thank our heavenly Father for his gracious help in this important work, and we would express our thanks in the words of the Psalmist: "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Secondly, we would thank all our churches, mission societies, young people's organizations and all the individuals who have so kindly helped to make it possible for us to have our own church in this city.

We would also express our deeply felt gratitude toward the Home Mission Board of the General Conference of the Mennonite Church of North America who took the initiative in this important work and sent the necessary funds for the building of the Church.

We feel certain that all the kind people who have so generously contributed will find greatest compensation in the knowledge that the work of the Lord is being carried on here in the name of our Lord Jesus Christ and in his spirit of love.

Due to successive crop failures in Saskatchewan, many girls are flocking to the city in order to earn money to assist their families. These girls form a large part of the congregation each Sunday. In addition to these girls and the families living in the city, we have a large number of University and Normal School students in attendance.

The church is now paid for, thanks to the willingness of our dear brethern who have contributed towards the building of the church. We trust that this place of worship will be a spiritual home for many who live here, permanently and temporarily. We have a congregation of between 150 and 200 persons and a Sunday School enrollment of 90 children.

Again, thanking all who have so generously contributed,

Yours very gratefully,

J. J. Funk
P. K. Janzen
J. J. Thiessen

Saskatoon, Saskatchewan
September 13, 1937

What Kind of a Parent are You?

A school composition by a little girl said this: "When I grow up (it seems very, very far away), I intend to be just such a mother as my mother is. I do not know of any other mother whom I could love so much, for she seems to be the only mother that there is nothing the matter with. She never scholds, and she never is tired, and she never forgets stories about when she was a little girl. She always knows what to do when you cut your finger or spill ink on your dress or get molasses candy in your hair. She is a perfect cook and a beautiful lady, and that is the kind of mother I'm going to be."

Happy is the mother whose children rise up and call her blessed, and whose daughters are inspired by their association with her to prepare for the same kind of life when they grow up. Happy is the father whose children take him for their ideal of fatherhood, and whose sons resolve in their inmost souls to be every one such a man as he is. Was ever prouder father than he who, returning with his young son from a playtime with the boys of the neighborhood, felt two hands squeeze his arm and a hearty boyish voice exclaim: "You're the champion dad of the world"?

A happy childhood home, with parents intelligent and devoted, is the best school for the making of future fathers and mothers. Out of such homes will come young men and young women who know almost by instinct how to be good fathers and mothers. But it is not every one who has the advantage of a superior home. The most of us, when we get beyond childhood, become conscious that our fathers and mothers, however much we may honor and revere them, were deficient in knowledge and faulty in management. They are even more conscious of this than we, and the less likely to set themselves up as models of parenthood. It is the right of parents to expect more of their children than they have given; for the law of life is to increase rather than to diminish, and whatsoever of worth in parenthood one generation has given, it is the duty of the next generation to work with for greater gains in ideal parenthood.

No greater obligation rests upon the youth than the obligation of studying how to prepare themselves to be the best fathers and mothers they are capable of being. We are none of us our own. We have been given life by the great Father of all that we might add to the sum of the virtue and happiness of the race. In whatever field of service our endeavors may lie, we are under obligations to secure the best possible training and to exercise our powers for the uplifting of humanity. In such a purpose the field of the home, the role of the parent, stand pre-eminent. Parenthood is cooperation with God in His great purpose of making humanity godlike. Think what an opportunity that man and woman have who start upon the fashioning of a soul in the image of God, not after that soul has become warped and bruised and twisted by years of sin, but when it is new, innocent, and impressionable. They have not to soften and subdue and rejuvenate a character already bound by habit; they have in the babe plastic soul material waiting to be molded as they will. There is no opportunity like that of parents to do Christian service. First of all the equipment needed by the prospective father and mother is the moral power they shall be able to transmit to their children.

You may appeal to men to build character for their own sakes, that they may receive the respect and the honor of the world; and that appeal has more or less of an effect. In every soul is the desire, feeble or strong, to stand well in the sight of men. Yet that appeal is to self-love, and there is a stronger motive than that. A man may affect to scorn the public's opinion of himselt, and elect to follow desire rather than repute. But no man who retains a vestige of manhood can willingly bring dishonor upon his child. And while that instinct is strongest after parenthood is realized, yet even in anticipation it is strong. It can appeal even to the youthful man and woman.

Each will ask himself the questions: Am I making myself such a man or such a woman as I shall want my children to be? Am I true to duty in the time when it wrestles with desire? Am I honest in my dealings with men, and truthful whatsoever the cost may be? Am I self-controlled and patient? Can I maintain composure in the face of criticism and injury? Am I considerate of others' opinions and feelings, courteous to opponents, and compassionate toward the erring? Do I resist temptations to youthful excesses and harmful habits? Have I a mind of purity and a high standard of virtue? Do I respect authority, and uphold the standards of righteous law and the efforts of its guardians? Have I courage to stand by my convictions of right and to face scorn and contempt in the service of truth? These are the qualities of character I desire my children to have. These, then, must I, by the grace of God, establish in myself, that I may give them as a gift to those who shall be blood of my blood and mind of my mind.

What kind of a parent are you?—The Mennonite Messenger.

GOD SEEN IN HIS WORKS

The heavens declare the glory of God; and the firmament sheweth His handiwork.—Psa. 19:1. An Arab, a wild son of the desert, one more accustomed to fight than to reason, to plunder a caravan than to argue a cause, was asked by a traveller how he knew that there was a Deity? He fixed his dark eyes with a stare of savage wonder on the man who seemed to doubt the being of God; and then (as he was wont, when he encountered a foe, to answer spear by spear), he met the question by another: "How do I know whether it was a man or a camel which passed my tent last night?" Well spoken, child of the desert! for not more plainly do the footprints in the sand reveal to thy eye whether it was a man or a camel that passed thy tent in the darkness of the night, than God's works reveal His power and being.

EDITORIAL
STAFF
Senior Department
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Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference
D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Christian Psychology in the Home

By a mother who found it

In my experience with a very selfish little daughter of four years old and a very stubborn little brother of hers at the age of five I have nothing as effective in helping them over their faults, as telling them stories. They both loved my "make-up" stories and it gave me a wonderful opportunity to make up such stories as would show up in other children in the story such undesirable characteristics as my own children displayed, or desirable ones they did not show. I did this without refering to my own childrens' faults and was surprised how effective it was. I take no credit for making up just the right kind of story, for it was stories that came to me as a result of prayer. I remember at the time when little daughter had been talked to, had been scolded, had been punished in various ways for her selfishness, without any fruits, I told her a made up story about a very kind, unselfish girl which had such an effect upon her that she asked me for that story again and again. It having been a "made up" story though I had not remembered the details of it as well as she had and each time I told it she corrected me and told me how it was. She had not only remembered the story but she tried to live the life of that unselfish little girl and was remarkably successful.

* * *

Young People Find Camp Wood Lectures Practical and Inspiring

In the evening messages Rev. J. N. Smucker, led our thinking on the vital theme of "Meeting the Master." Through the study of the four characters, Peter, the Samaritan woman, Nicodemus and the rich young ruler, the listeners were brought face to face with the longings felt, the hopes cherished, the difficulties and hindrances encountered, as well as either the joyous realizations or the pathetic failures that come to everyone in his desire to meet Jesus. There are three ways of looking at ourselves (1) what other people think of us (2) what we know ourselves to be (3) What Jesus sees that we might be.

In Peter Jesus saw the rock that he would be. Does Jesus not see great possibilities in our lives? A great crisis comes also in our life when our heart and soul cries out, "Lord, Thou art the Christ the Son of the Living God."

The Samaritan woman was a person of two compartments. In one compartment were her religious ideas and disputations. In another compartment was her moral life which was far from religious. Not until her sins were pointed out to her and not until she realized the power of the living water could she proclaim, "I have found the Christ."

Nicodemus was a timid follower of Jesus. He belonged to that class of people who pretend to be less religious than they really are. If we would often give expression to our real inner desires the cause of Christ would receive a new impetus.

The rich young ruler who came running and who threw himself down before Jesus to ask the question, "What good thing must I do that I may have eternal life?" was courageous, in earnest, humble, religious and lovable, but he lacked the true concept of goodness. His riches seemed more important to him than the matter of following. He missed his chance to make a right decision.

We should make our decisions during the high points in our life. The inner decisions made by the young people at this Retreat in one instance found outward expression when in singing the song "O Master, let me walk with Thee" many who desired to do so, sang "O Master, I will walk with Thee." May the impressions and the inspirations received at the Retreat remain with us always.—S. R.

* * *

ARE WE CONTROLLED BY PROPAGANDISTS?

Matt. 7:15; 24:24; 2 Pet. 2:1, 2

Young People's topic for October 17

Meditation

M., Oct. 11. Publicity for the Kingdom. Matt. 3:1-6
T., Oct. 12. Organizing propaganda. Matt. 10:1-8
W., Oct. 13. Publicity for the church. Acts 2:1-13
T., Oct. 14. False propagandists. Jude 1-4, 11-16
F., Oct. 15. Disseminating the truth. 1 Thess. 1:1-10
S., Oct. 16. Masterly publicity. Acts 17:22-34

Suggested hymns:

My Faith Looks Up to Thee
Beautiful Words of Jesus

Problems:

1. What organization, if not the church, should be

the center of spreading the gospel? " 'Church' is the 'ekklesis' in Greek, whence our 'ecclesiastic.' It means 'called out,' 'separated,' a congregation bound together by one purpose."

2. "Pentecost" is derived from the Greek meaning "fiftieth"; it came on the fiftieth day after the Passover Sabbath. This was the second of the three great Jewish feasts, the Passover was the first and the feast of the Tabernacles the third. It was during the feast that the disciples met together. Are revivals of a benefit to the church? Of what nature should they be? Do you agree with the statement "A revival is the panacea for all our spiritual ills"?

How is spiritual power obtained? "Spiritual power does not come from belief. 'The devils also believe, and tremble.' It does not come from knowledge; Nicodemus was a far more learned man than Peter. 'Even after the resurrection these men were timid. They hid themselves away in a room, locked the doors and bolted them. But on the Day of Pentecost something happens. Somebody comes. The Holy Spirit baptizes them with a new power. Instantly the doors are thrown open, and Simon Peter stands up in the presence of a great crowd defending himself and the men who stand behind him, and explaining the cause of their tumultuous joy. What has wrought this wondrous change? This man who has been weak as water is now at last, even as the Master promised—rock. Peter's explanation is that the Holy Spirit has come. Christ's promise has been kept."

3. What is the best way to win converts to Christianity? "The Love on the Cross was not merely a historic fact but a spiritual fact, and the living Love on the Cross was not merely a historic fact but a spiritual fact, and the living presence which we find in nature and in the human heart has a definite character which is the character of Jesus Christ. Consequently to turn to God through Christ in worship and in prayer, to give our soul's response to the moral beauty and grandeur of Christ's life, is perforce to establish contact with the living power of God himself. It is this divine power which is the characteristic gift of Christianity." Rev. Leyton Richards. Any one to be successful cannot rely on his own powers; he must have the aid of the Holy Spirit.

Has any Christian a right to live a life to which he cannot safely and confidently point as an example for others? "Paul challenged his friends in Thessalonica, in Corinth and elsewhere, to take his life as a pattern. He was an example to them as they were to be an example to others."

4. How do men find God, and what is the result? Is there a certain group to whom we should bring the Word first, before going farther away? Paul began his work in new places with Jews.

5. "Around every true teaching swarms a multitude of false teachers, striving to lift themselves into prominence by their assaults on the truth. Christ foresaw that as Christianity grew its enemies would multiply. This is happening today, and 'it is the manifest duty of all Christians to be on their guard, and of all Christ's ministers to be faithful in exposing those who thus subtly and treacherously oppose the truth. This is not intolerance, else Christ and his apostles would not have led the way.' " Who are the enemies of Christianity today? Is there danger of us listening to them today, not realizing that we do so?

INTERMEDIATE DEPARTMENT

GROWING UPWARD

Intermedite C. E. Topic, Oct. 17, 1937

For Daily Study

Oct. 11. Growing into Christlikeness. Eph. 4:15
Oct. 12. Growing in knowledge of God. Col. 1:9, 10
Oct. 13. Growing through the word. 1 Pet. 2:1-10
Oct. 14. Growing in wisdom. Prov. 1:5
Oct. 15. Growing into stronger faith. Luke 17:5, 6
Oct. 16. Growing heavenward. Col. 3:1-11
Oct. 17. Topic—Growing up and growing upward. Luke 2:52

Pre-prayer Circle

Read Col. 1:10 and discuss it briefly. Let each one present take part in prayer. Pray for the meeting, that it may be a blessing to each one who comes. Pray for those who take part that they may have courage to speak and truly mean what they say.

For Your Worship Service

Instrumental prelude: "Follow the Gleam"
Scripture reading: Luke 2:52, and leader's introductory remarks.
Four 2 minute talks:
  Growing mentally
  Growing physically
  Growing spiritually
  Growing socially
Special music: "My Task"

Sentence prayers. Write suggestions for prayers on slips of paper and give to the more timid members before the meeting. Close by singing "Into My Heart"
Offering. Dedication prayer by the leader.

The Topic Developed

The Measure of a Man

How high are you? Where is your thinking done?
Close to the earth, or upward near the sun?
Do petty things absorb your every thought—
The game, the latest crime, what's sold or bought?
Do noble deeds and lives inspire your zeal?
Or are you more concerned about a meal?
How high, or low, is your most cherished plan?
The answer marks your stature as a man.

How broad are you? Where does your good will end?
Does race or creed determine who's your friend?
To your snap judgment do you cling with pride,
Or do you listen to the other side?
Quick to condemn are you, prompt with the rod,
Or do you leave the chastening to God?
How loyal is your heart to all mankind?
The answer marks the broadness of your mind?

How deep are you? Where does your honor start?
Is it embedded in your inmost heart?
Do you count virtue a convenient thing
To practice, or, sore tried, aside to fling?
Have you the courage by your code to bide,
And fight for right, though on the losing side?
'Tis thus God reckons, through life's little span
The veritable measure of a man.

—Wallace Dunbar Vincent

An Object Talk

Have a growing potted plant in a prominent place in the room throughout the meeting. Let some one give an object talk on it during the meeting. The following points might be brought out: (1) The seed. Must be of the best. The new life in Christ must be the seed of our character. (2) The soil is our environment. Good soil necessary for growth. Our homes, schools and churches; our companions and books hinder or help our growth. (3) Water and sunlight. Bible study and prayer are essential in proyer development. Exposure to Christ and His spirit draws us upward. (4) Cultivation. Stirring of the soil, changes in temperature, winds tend to strengthen the plan. We need to be tested to grow strong. We need to be put to work to learn. We must put into practice what we profess before it becomes a part of us. (5) Growth is natural. Someone said, "Sin is not growing." It is up to us to meet the conditions, then growth will follow. There must be no hindrances, no sin, in our lives if we would grow upward.

Closing Moments

Hymn: "Close to Thee"
Poem:

I will look for the flowers by the side of the road;
"I will follow the upward road today;
I will keep my face to the light;
I will think high thoughts as I go my way;
I will do what I know is right.
I will look for the flowers by the side of the road;
I will laugh and love and be strong;
I will try to lighten another's load,
This day as I fare along."

Leader: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." II Peter 3:18

Benediction.

JUNIOR CORNER

TO THE LEADER

O God,
Could I but bring to Thee
Souls of eternity
Wandering and lost.

Many of you will be working with a new group, or partly so, now that the fall term has begun. The getting acquainted is over with in part. But hearts are very shy. Sometimes the shiest heart builds a bold front so untrue to itself. What an interesting adventure, what a "Royal Road" to "New Worlds to Conquer" is the road that leads into the inner chambers of a Junior heart. What an experience of joy and satisfaction to have gained entrance, to walk in and out leaving treasures there, as the weeks and the months pass by. How wonderful to watch the dawning of light where darkness was and the entrance of Life.

O God,
Give me the Spirit's power
That in an holy hour
Some heart might turn to Thee.
Might turn in tender youth
To find the Way, the Life, the Truth
That leads to Thee.
O God
Let me not count the cost
When Thou wouldst seek the lost
To come to Thee.

* * *

PROGRAM SUGGESTIONS FOR OCTOBER 17, 1937

The Book of Esther

The portions of scripture for this month's study have been chosen because of the interest they hold for Junior age. It is for this reason that they afford such a splendid opportunity to plant a deep love for the Scriptures in the childs' heart. This should be the first aim of these lessons. The second aim is to teach the content of the books selected.

Opening service with the thought of loyalty to Christ

1. Short song service in charge of a junior
2. Special msuic: That Beautiful Name
3. Scripture read in unison: Psalm 116
4. Poem:

The King of love my Shepherd is.
Whose goodnes faileth never;
I nothing lack if I am His,
And He is mine forever.

Where streams of living water flow
My ransomed soul He leadeth,

And, where the verdant pastures grow,
With food celestial feedeth.

And so through all the length of days,
Thy goodness faileth never;
Good Shepherd, I would sing Thy praise
Within my heart forever."

Mission Minutes

Remember the mission work in China and those who volunteered as new workers but could not go and the old workers that were held back. Scan the Junior Messenger and News and Notes for items of importance that should be brought to attention.

Announcements

Study period in charge of a guest.

Ask this one to give the entire story of the book of Esther with its historical setting; to drill the names of the chief characters and places, and to teach the "lessons for the heart." Write these lessons on the blackboard that they might be reviewed and better remembered.

1. Prayer by guest speaker
2. Prayer by group:

"Take my life and let it be
Consecrated, Lord to Thee."

(Sing the entire hymn)

3. Rise to speak in unison, Psalm 51:10 adding the "amen."

* * *

TO THE JUNIOR

Can you fill in the Missing Word?

1. They called upon the Lord and he ...... them. (Psa. 99:6).

2. I cried unto the Lord with my voice and he .... me out of his holy hill. (Psa. 3:4).

3. In my distress I called upon the ......, and cried unto my God: he ...... my voice ...... and my cry came even into his ears. (Psa. 18:6).

0. I sought the Lord and he ...... me, and delivered me from all my .... (Psa. 34:4).

5. I ...... the Lord because he hath ...... my voice. (Ps. 116:1).

6. Because he hath inclined his ear unto me, therefore will I ...... upon him as long as I .... (Psa. 116:2).

7. I will .... thee: for thou hast ...... me, and art become my salvation. (Psa. 118:21).

8. Ask and it shall be ...... unto you;
Seek and ye shall ......;
Knock and it shall be ...... unto you. (Matt. 7:7).

9. Pray without .... (1 Thes. 5:17).

10. Pray ...... for .... (James 5:16).

11. Lord, ... us to pray. (Luke 11:1).

What Value has Personal Testimony

It was less than three months of my graduation from college. Our Y. M. C. A. officials had found only fifteen men who were not professed followers of Christ. These were assigned to as many men to put on their prayer lists and personally work for.

I was going into chapel one morning when I met my man starting down town contrary to the college rules. I remember saying something to him, but it has passed out of my mind, as the college year closed and my friend had not confessed Christ.

Four years after, I was passing through Chicago and in calling at the Illinois State Sunday-school office I was surprised to see my college friend a part of the force. And even more surprised when he reminded me of the day on the college steps that I said to him, "Art, we are soon going away, and you fellows will have to take our places, and every day I am praying for you by name, that you may decide for Christ, so that you can come back next fall and fill the vacancy which my going will make." He said, "I turned this remark off with a laugh, but I could not get away from that thought, and a few weeks after Commencement I gave my heart to Christ and dedicated my life to his service."

Today that same man is one of America's Sunday-school leaders in charge of the work in one of the largest states in the Union, whose life and work verify the promise, "Cast thy bread upon the waters, and thou shalt find it after many days."—By the Editor of Ways of Working.—Sunday School Times.

PENALTY OF READING THE BIBLE

Though He slay me, yet will I trust in Him. — Job 13:15. In his "History of the Dutch Republic," Mr. Motley tells us of one Titelmann, a blood-red persecutor of the Netherlands. Upon any pretext would he put to death man, woman, or child.

There was a poor schoolmaster, Geleyn de Muler, of Oudenarde. He had been suspected of Bible reading. Titelmann found him and his wife and four children, and told him that death by fire was his fate if he did not recant.

"Will you give me a trial?" said Muler.

"You are my prisoner, and are to answer me and none other," was the reply. Some questions were asked by Titelmann, and then Muler was demanded to recant. He was for some moments speechless.

"Do you not love your wife and children?"

"God knows," said the schoolmaster, "that were the heaven a pearl, and the earth a globe of gold, and were I the owner of all, most cheerfully would I give them all to live with my family, even though our fare be only bread and water."

It was enough. Muler was strangled, and his body burned. Such faith in God, how much is it needed in this world!'

150th Anniversary of The Constitution

1787 ◆ 1937

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

A Proclamation

WHEREAS the Constitution of the United States was signed on September 17, 1787, and had by June 21, 1788, been ratified by the necessary number of States and,

WHEREAS George Washington was inaugurated as the first President of the United States on April 30, 1789,

NOW, THEREFORE, I, Franklin D. Roosevelt, President of the United States of America, hereby designate the period from **September 17, 1937, to April 30, 1939,** as one of commemoration of the one hundred and fiftieth anniversary of the signing and the ratification of the Constitution and of the inauguration of the first President under that Constitution.

In commemorating this period we shall affirm our debt to those who ordained and established the Constitution "in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity."

We shall recognize that the Constitution is an enduring instrument fit for the governing of a far-flung population of more than one hundred and thirty million, engaged in diverse and varied pursuits, even as it was fit for the governing of a small agrarian Nation of less than four million.

It is therefore appropriate that in the period herein set apart we shall think afresh of the founding of our Government under the Constitution, how it has served us in the past and how in the days to come its principles will guide the Nation ever forward.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

DONE at the City of Washington this fourth day of July, in the year of Our Lord nineteen hundred and thirty-seven, and of the Independence of the United States of America the one hundred and sixty-second.

By the President: FRANKLIN D. ROOSEVELT

NOTE: We are glad to bring the above Proclamation before our readers. All governments are from God, as the Bible tells us, and we Mennonites have ever tried to be loyal, faithful citizens, excepting in the matter of bearing arms to kill. We are glad to see the President say, "We shall recognize that the CONSTITUTION IS AN ENDURING INSTRUMENT fit for the governing of a far-flung population of more than one hundred thirty million." The great majority of us have always felt that, even when he was endeavoring to have it changed.—The Editor.

CORRESPONDENCE

Mennonite Church, Aberdeen, Idaho

Dear Editor and Readers:

Again a busy season is drawing to its close. We have had very favorable growing weather, with plenty of irrigation water. We have much to be thankful for not only materially but also spiritually, through the various missionaries and ministers of the Gospel who have been in our midst since I last reported.

In March, Rev. David Toews of Canada was with us. He gave several interesting messages. Later Miss Fannie Baumgartner, missionary from China, who was visiting with her brother's family spoke to us on different occasions and showed stereopticon slides. Miss Ruth Hege, missionary from Africa, gave us some very interesting and inspiring messages of her experiences among the dark natives. Missionary Hiebert, of the Mennonite Brethren Church from India, also told of his work and showed slides. Dr. H. A. Fast, field secretary of the General Conference, presented the needs of our conference in a very clear and helpful way. Rev. J. M. Regier, field secretary for Bethel College, was in our midst several days .

On Penticost Sunday we had baptismal services. Twenty-five young people were baptized and three taken in by letter. May the Lord bless them and keep them true to their vows.

Some of the musical talent of our church, consisting of a male quartette, a male chorus and a mixed chorus, gave a number of broadcasts over KSEI at Pocatello this spring and summer. The programs were much appreciated. A very pretty church wedding took place July 16, when Verna Friesen and August Huse were united in holy wedlock. The pastor, Rev. P. A. Wedel, officiated. A reception was given at the bride's home to about one hundred and fifty guests.

Mrs. H. H. Banman, one of our faithful church members passed on to her reward on August 4. She reached the age of seventy years and seven months. Left to mourn her death are her bereaved husband, one daughter and three sons, who were all present at their mother's bedside, during her brief illness and death. Funeral services were held August 6, at the First Mennonite Church. Rev. P. A. Wedel conducted the services. This summer our S. S. Superintendent, H. C. Wiebe and his wife, both underwent major operations at Mayo Brothers. We rejoice greatly that they are both back with us again and enjoying better health.

Our community again sponsored a Daily Vacation Bible School this summer. We are thankful that parents consider it worthwhile to send their children and are willing to make the sacrifice. They will be amply rewarded.

August 29, a farewell program was given in honor of about twenty young people, some of whom were leaving for higher institutions of learning, others to follow their profession as teachers. After the progarm a social was held on the church lawn. The following Sunday evening these same young people had charge of the services, with appropriate closing remarks by our pastor. He again has charge of the Christian Ethics in our high school this year. Over a hundred students are availing themselves of this privilege. May much good come from this course.

Plans are being formulated to enlarge our church to relieve the crowded condition. We hope to begin before winter sets in. We praise God for the many spiritual blessings we have received thru our pastor, P. A. Wedel and others who have served us at various times.—Correspondent.

First Mennonite Church, Berne, Indiana.

On September 3rd, about 37 of the young people of our church, including our pastor and his wife, Rev. and Mrs. C. H. Suckau, left for the Labor Day Week-end Youth Rally, which was held at the Moody Bible Institute in Chicago. The trip was made in a chartered bus and three cars furnished by the Christian Endeavor societies. We arrived in Chicago a little to late for supper so after securing our rooms we had no trouble in finding a resturant, thus satisfying our appetites. The three days spent at Moody's proved to be a great blessing to all.

The Rally began with the opening session on Friday evening. The other gatherings were held Saturday morning and evening, Sunday afternoon and evening, Monday morning, and the closing rally on Monday evening. Special music was provided by a male trio called the Moody Musical Messengers. We were privileged to hear many inspirational and stirring messages. Two very helpful talks on soul-winning were given by Rev. Ralph Stewart of Chicago. Other wonderful messages were given by Rev. G. Allen Fleece of Tenn. Dr. Harry Rimmer of Minn., and Rev. Vance Havner of South Carolina. The general theme was yielding ourselves wholly unto the Lord for His service for not until we are willing to give Him our all can He use us for the work He has planned for us.

Sunday evening we had the privilege of meeting some of our Mennonite friends from Wayland, Iowa, and Bluffton, Pandora and Dalton, Ohio. We were very glad to learn to know them. Saturday and Monday afternoons were left free for recreation and sightseeing. We saw many interesting places, including China Town, Lincoln Park, and we also enjoyed ourselves going up and down, in and around some of the large department stores. Last but not least I must mention the Lake. We had a rather cold and very windy walk to the lake on Saturday evening, after the service. I think the next time we try it we will all tie strings to our hats before we start.

All too soon Monday evening arrived and, although we were sorry to leave, we were all glad and thankful when we arrived safely at our quiet and peaceful little town of Berne. I am sure that each one of us that attended the rally has returned with a greater zeal to work for our Lord and Master Jesus Christ and our prayer is found in this song which we learned to love very much.

Lead me to some soul today,
O teach me, Lord, just what to say;
Friends of mine are lost in sin,
And cannot find their way.
Few there are who seem to care,
And few there are who pray;
Melt my heart and fill my life,
Give me one soul today.

The Peace Committee Appeals

For several years now the Peace Committee of the General Conference has been under special commission by the Conference to provide suitable materials on the subject of Christian peace. Four specific subjects have received Conference approval:

1. The Foundation Laid in the Old Testament.
2. New Testament Peace Teachings in the Gospels.
3. New Testament Peace Teachings outside the Gospels.
4. Peace Teachings and Practices as Held by Mennonites for Four Centuries.

Three of these are now in completed form. We hope to have them ready for distribution at the next General Conference, but alas, we have no funds to publish them. We therefore appeal to the churches to give liberally and immediately to this cause, in order that our Conference resolution may be carried into effect, and that the cause of Christian peace may be spread abroad in these times of fear and war.

Send contributions to President A. S. Rosenberger, Bluffton College, Bluffton, Ohio, who is Treasurer of the Committee.—E. L. Harshbarger, Chairman.

Liking and Loving

We Americans are a great people to *love*. Women, especially are given to *loving*. They *love* dresses, styles, colors, faces, curled hair, painted finger nails, rouged cheeks, books, furniture, houses, and what not. Men are not quite so exuberant in that respect, but they, too, *love* games, sports, cars, good roads, good meals, and a few more things. But do people really *love* these things? Let us see. Webster says, "Love is a feeling of strong personal attachment, induced by that which delights or commands admiration, by sympathetic understanding, or by ties of kinship." This definition is rather bookish. We would say, "Love is heart power which goes out in sympathy toward another being or creature, with an irresistible urge to care for it, shield it, nurture it, help it, lift it up, make it truly happy, in fact do everything possible for its well being, even to the extent of sacrificing one's life for it." Or as the Apostle Paul put it, "Love seeketh not its own, (it) beareth all things, believeth all things, hopeth all things, endureth all things." Viewed in this light, the word LOVE is positively misused in the instances cited above and numberless others like them. The word that is applicable there is LIKE. With love taken in its true sense, one can come to love human beings of any species, or even a faithful dog, a trusted horse, a valuable cow, but not dresses, houses, cars. Love drove Christ to this earth, to save sinful, fallen man, through self-sacrifice. Accustomed as He was to divine company, its happiness, its sweetness, its purity, its beauty, its intelligence, one wonders how He could endure the motley group of his disciples, the impetuous Peter, the wavering Thomas, the tricky Judas, and all the rest with their unattractive traits and appearance. It is hard to conceive how he could like them, any more than some of us have liked some of the respulsively mannered Jews with whom we have come in contact. It is quite inconceivable, how Jesus could like his disciples, *but he loved them*. It is so with us today. He does not like our bad habits, our ugly dispositions, our pride, our hatred, our selfishness, *but he loves us* as sinners who need his help, his comfort, his saving grace, the new life that he gives. And our human nature is such, that we cannot force ourselves to like disagreeable, unattractive people. But through the love that Christ sheds and keeps burning in our Christian hearts, aided by the beneficent power of the Holy Spirit, we can come to love the black man, the red man, the yellow man, the most unlovable of individuals, even our enemies. It is for the Christian to love, as Christ loved us. It is not for any one else.—T.

« « JOTTINGS » »

—*German-English Academy, Rosthern, Saskatchewan.*—Here is something almost too good for students in our U. S. colleges to believe. A student attending this school will have the following expenses: Grade 9 and 10 (Freshmen and Sophomores in our high schools), tuition $18.00, board $90.00; rent for books, $2.00, entrance fee, $2.50; total for the year, $112.50. —Grade 11 (Junior in our high school or better), tuition $25.00, board $90.00, rent for books $3.00, entrance fee $2.50; total for the year, $120.50.—Grade 12 (approx. our college Freshman), tuition $30.00, board $90.00, rent for books $3.00, entrance fee $2.50; total for the year, 125.50. Benno Toews, David Paetkau and A. N. Tapscott will be the teachers there this year. Their school begins Sept 28, and their Bible school in connection, Oct. 28.

—*Rev. P. R. Schroeder, Freeman, S. D.* in News Letter: Cholera, erysipelas in hogs and sleeping sickness in horses are still unchecked scourges among the farmers far and wide. One is led to the thought that it may be a Divinely permitted plague to re-awaken the fear of God among professing Christians.—The pastor's wife left for Berne, Indiana, for a 2 or 3 weeks' visit.—C. A. Lehman, Chicago manager of the Lorenz Publishing Company, sang the message of the Love Chapter, 1 Cor. 13, in a most inspiring way at the Christian Endeavor meeting Sunday evening, Aug. 29.—At a special business meeting of the Church on Monday evening, Sept. 6, a vote was taken by a 90.4 percent majority in favor of having the pastor continue working in the South Church. The vote was prompted by a call from the Immanuel Church of Los Angeles to the pastor. So he will stay a little while longer.

—*Our brethren of the Central Conference* report, "Another conference has passed into history. This was an unusually inspiring and helpful conference. Those who took care of us materially spared no efforts or sacrifice to make our stay at *Washington,* (Ill.) pleasand as well as profitable. The attendance was very good, some estimated that on Sunday we had 1400 in attendance. Those who appeared on the program gave us their best. The program was especially strengthened by the inspiring addresses of Rev. A. E. Kreider throughout the conference and those of Dr. A. C. Wieand on Sunday." The task of president has fallen from the shoulders of Rev. Allen Yoder on those of Rev. Ben Esch.—Christian Evangel.

—*The Misses Helen E. Nickel and Eva Pauls, ana the W. F. Unruh family,* our missionaries to India, are scheduled to sail from New York on the S. S. Queen Mary, October 6. Going by way of Southampton, England, and Bombay, they hope to arrive at Janjgir, India, about Nov. 4. The prayers of all faithful brethren and sisters in the homeland should accompany them.

—*Card from Rev. D. D. Eitzen.*—Dear Brother T.: I certainly regret my inability to call on you during the stop-over between trains at Newton. We are located at *175 Express Street, Newton, Centre, Mass.* (Suburb of Boston). My schedule is as follows: Two classes at Harvard, two classes at Andover Newton Theol. School, and serving as a "Theological Interne" in the Foxborough State Hospital under the Earhart Foundation. All of it is to aid me directly in research on the subject, "Seelesorge."

—*Card from Rev. S. S. Baumgartner.*—May I herewith advise you and all readers of the Mennonite that my address after the first of October will be *3425 S. E. Grant Street, Portland, Oregon.*

—*The Bethel Deaconess Hospital and Home for the Aged* at Newton, Kansas, report donations valued at $1300.00 on their recent gift-day. The Bethel Hospital at Mountain Lake more than $200.00

THE MENNONITE

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—*California Grapes.*—The editor of "der Bundesbote" chuckles over a surprise in finding some bunches of fine white California grapes on his back porch, which later proved to be the gift of the H. A. Fast family just recently returned from their vacation in California. This scribe and his good wife can report a similar surprise by the same friends. After all, there are no grapes like the California kind.

—*F. J. Wiens, Odessa, Washington,* former manager of the Mennonite Book Concern, Berne, Ind., has accepted a position with the William B. Erdman Publishing Company of Grand Rapids, Michigan, and will serve as their salesman, covering Washington, Oregon and California.—Berne Witness.

—*Americans in China.*—There are reported to be approximately 8000 Americans left in the war zone of China today. And there are enough U. S. warcraft stationed in Chinese waters to bring all of them to safety. In a recent speech before the Roosevelt Home Club our President said, "We will do everything we can in the United States to not only keep our people but also the government out of the war." That sounds reassuring.

—*"The National Preaching Mission"* is planning to hold *"Schools in Christian Living"* in a number of cities this winter, as a sort of experiment and, if successful, such schools would soon be established all over the country. At present the sessions will last only a few days. The curriculum includes the following courses: Christian Family Life, The Church and Its Program, Community Issues Calling for Christian Action, The Mission of Christianity in the Modern World.

—*Jews Celebrating Creation of World.*—According to Jewish faith, the world was created on the first day of the month of *Tishri.* On Monday, Sept. 6, 16,000,000 Jews all over the world celebrated *Rosh Hashonah*—*"birthday of the world"*—as the first day of the year 5698. The celebration is accompanied with much ceremony and a good deal of pomp.

—*Our Field Secretary, Dr. H. A. Fast,* gave four addresses on the work of our Conference before the Bethel College Church, Sept. 19:21. What a revelation this wealth of information was to his listeners! Brother Fast does this work in an effective masterful way.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Editorials

DIVIDING JUSTLY.—Among God's chosen people giving and sacrificing was rather carefully ordered. We Mennonites are so democratic in our giving, as to how, when, and how much to give, that everybody, individual and church, gives just as he pleases, as his heart or mind inclines, but probably not always as the Spirit directs. The Conference has tried to help systematize and proportion our giving, but we are so prone to forget such things. And then, too, there is need of an occasional revision. However, it would help our conference boards and activities tremendously, if we could agree on some equitable basis by which to guage our contributions to each one. Our heavenly Father is a God of order and system, and as his faithful children it behoves us to budget and also accurately account our giving, so that all worthwhile activities that are intended to help build up His kingdom may have the funds with which to do their tasks effectively. Below is an illustration showing how disproportionately our churches order their giving. The data are *per capita contributions* of the members of some rural churches in different parts of our Conference, and as far as we know these churches are counted among the fairly well to do. The figures are obtained from the 1937 Mennonite Year Book. As some districts do not report separately what their churches give for education and publication, but include these items under "all other purposes," we are unable to list these parts separately. The items quoted are (Local) Church expenses, Foreign Missions, Home Missions, Relief, All other Purposes, Total.

	Congr.	F. M.	H. M.	Rel.	O. Exp.	Total
1.	$2.58	$1.75	$ .21	$ .24	$2.04	$6.82
2.	4.25	10.80	1.90	5.40	4.50	26.85
3.	10.64	20.80	13.25	2.29	3.44	50.42
4.	5.61	1.33	1.23	.00	2.91	11.08
5.	6.40	3.26	.66	.32	3.13	13.77
6.	2.93	1.21	1.03	.16	.67	6.00
7.	7.60	6.44	1.68	1.94	6.06	23.70
Ave.	5.56	6.51	2.85	1.48	3.25	19.81

Observations:

No. 1 is rather low, all through.

No. 2 is high on foreign missions and relief, too low on home missions.

No. 3 is the champion of the seven and likely of the Conference.

No. 4 is very low on missions, gave nothing for relief.

No. 5 is low on home missions.

No. 6 is again low, all through.

No. 7 is pretty fair, all through.

Now what would be a just division of a tithe dollar, so that the activities which the Conference fosters might get their proportionate share. Foreign Missions has a budget of roundly $75,000, Home Missions of $25,000, Education $2,000, Publication (temporarily) $5,000; Relief should have $10,000, and the Y. P. about $2,000. Accepting these sums as given, but allowing $2,500 for publication, under ordinary conditions, and $2,500 for education:

Foreign Missions would claim	$ .64
Home Missions	.21
Relief	.08
Publication	.02½
Education	.02½
Y. P. Work	.02
Total	$1.00

It would seem that both mission boards could be satisfied with this division. If either of them needed more, or if some of the other activities required some increases, it might be that relief could spare some of its quota.

It seems as though the members of our churches should be willing to agree to an apportionment of this sort, so that all needed work might be done somewhat effectively and with less worry to the boards.—T.

* * *

We Reap What We Sow

Editorial on the Chinese-Japanese War

by E. L. Harshbarger

In the spring of 1854 an American naval commander aimed the guns of his vessels at the Shogun's palace and demanded a trade treaty with the Japanese. He got it, and thus began a movement by all Western powers for trade concessions. Complete European dominance threatened. The Samurai class reasoned that only by imitating Western civilization could the Japanese remain independent.

Then followed one of the greatest transformations in modern history. In two generations the Japanese have risen from a feudalistic, agricultural people to a highly industrialized modern state. Before the close of the nineteenth century Japan had begun to build a colonial empire in imitation of the West. Successful wars with China, Russia, and Germany made her the outstanding military power of the East. Since the World War she has strengthened her control in the Pacific islands, set up a puppet state in Manchukuo, and is now waging an undeclared war to gain economic control over China.

Western nations say such action is contrary to the Kellogg Pact, to the Stimson Doctrine, and to the treaties relative to China and the Pacific which were signed by Japan at Washington in 1922. Furthermore, the use of gas and airplanes against helpless women and children has been declared contrary to international law and laws of humanity.

The Japanese insist that Asiatic expansion is necessary to national self-preservation. They point out that Japan produces less oil in a year than we do in a day; that they are without suitable reserves of coal and iron; and that they suffer from overpopulation. Using western reasoning that self-preservation is the first law governing national conduct, they insist upon the right of economic expansion to maintain the industrial state which the western world forced upon them. If America has a Monroe Doctrine in Latin America, why cannot Japan have one in the Far East?

And so, the world today, having sown dragon's teeth in Asia, lives in fear of a harvest of destruction and death, the reaping having already started in China. Today the affairs in China constitute the gravest danger to world peace.

And today, in deadly parallel with the events of 1914, American lives and property are endangered, and business men see visions of huge wartime profits. Watch your newspapers and magazines. Steadily anti-Japanese feeling is mounting. Japan is pictured as destroyer of civilians, violator of treaty rights, and a menace to the whole world. By inference it is suggested that America's right to trade in China must not be interrupted, our investments and lives must be protected during hostilities, and trade must continue. And the President, taking advantage of the technicality that war has not been declared, has refused to invoke the Neutrality Act.

As yet, the great majority of Americans do not wish to become involved in the war, but if the war continues and the above propaganda increases a different story may be told. Our stake in the Far East is a mere pittance in comparison with the tremendous economic, moral, religious, and human cost of a war. Patriotic Americans will ask the President to invoke the Neutrality Act designed to meet such emergencies, and will pray that saner counsels will yet prevail before the conflagration spreads. Let us sow for peace.

FOREIGN MISSIONS

P. H. Richert, Sec.

Birra, Via Baraduar, C. P., India
August 24, 1937

Dear Friends:

Some of you may know a little about the place where we are situated while others may not. If you have a map you will find us near a city called Bilaspur and you will also find a river called the "Mahanadi" flowing from the west to the east. If your map is fairly large you will find a river flowing in to this from the north—appearing a little east of the place mentioned above. Right in that corner where the Hasdeo River joins the Mahanadi is where the Mauhaudei village is and where the so-called Birra Mission Station is. These rivers have often been high during the rainy season, but the water never came very high into the compound.

Our rainy season lasts for about three months and during that time we get from 40 to 60 inches of rain. This year we had already received in the neighborhood of 40 inches although the season was only about half over. We were going on with our work as usually—the farmers busy with their rice and peanut fields and all the Christians attending the special Bible classes that were being held for a period of six weeks.

On Wednesday, the 5th of August, we noticed that the river was exceptionally high. And it seemed to be steadily rising. Everyone was more or less excited as the water crept into the garden near the river bank and as it filled in field after field to the east of Missionary Thiessen's bungalow. School was dismissed and the boys, more than a hundred in number, were busy catching the rats that fled from the banks of the rice fields as the water continued to rise. It was profitable business since the Sahib pays a cent for each tail.

Steadily the water crept into the school yard, into the Boarding where the boys live and began to encircle the Thiessen bungalow. Mrs. Thiessen was sick with fever and as the water continued to rise it was decided to bring her and the baby to our bungalow since that seemed to be decidedly higher. Of course, we did not expect the water to come much higher. There had never been a real flood in Mauhaudei as long as anyone could remember, but it was well to take even unnecessary precautions.

At about two o'clock in the afternoon the water had gotten into our yard. Some of the Christian women said, "Mensahiba, if the water should rise so that there is a stream between us and the bungalow, may we come to the veranda?" "Yes," was the laughing reply. Soon they were beginning to wade through more than knee deep to get to the bungalow and in a little while a flat boat was being used to carry boxes, beds and other necessities across the strip of water. By four o'clock we were clearing out rooms so that there would be shelter for the women and children, for the veranda was not big enough to hold all who came. Church benches were brought for people to sit on. The water was than already so deep around the church that the benches could be floated for some distance. As the water continued to rise, inch by inch, one began to wonder what might not happen. Little ones were fed and put to bed on the floors and older ones settled themselves for the vigil.

There is a private telephone line connecting four of our mission stations. The line is very often out of order, but that night we had the comfort of being able to report to Champa and to hear the reports from Korba until after midnight. Surely it was a special divine provision that night. The reports that followed would have read something like this:

6 P. M. The water is in the Thiessen's bungalow already; the Boarding boys (101 in number) are with him there. Almost all the Christians are here at our bungalow.

7 P. M. Water rose about four inches in this last hour. (From Korba, 50 miles upstream, came the news that the Hasdeo was still rising there, hence no relief from that end for hours to come.)

8 P. M. Altogether the water rose at least five inches in the last hour. Everyone is keeping calm. Babies have been put to sleep on the floors and some on cots that parents had brought before the water was too deep. Folks in the other bungalow are almost knee deep in water.

9 P. M. No let up. Steady drizzle of rain adds to the dreariness of the outlook. Have praise and prayer meetings with different groups. At a time like this the Christian faith shows itself. No signs of panic.

10 P. M. Water already threatens to come into the house. Many people sitting on benches and cots on the veranda. Water rushes through beneath them. Remember especially one family, father blind and five children, seated on two native cots. As they look at the swirling waters the mother says, "No hope but in Jesus." The missionaries from other stations assure us that much prayer is going up in our behalf. Leper Asylum church is also in prayer.

11 P. M. Water has come into the bungalow. Ankle deep in the front room. Report from Korba is that the water is just about to go over the bank of the Hasdeo river there but seems to be almost stationary. Gives us some comfort. Little children have had to be moved from the floor to tables and chairs. One long kitchen table bears a precious load of seven little brown kiddies, all fast asleep. A cry of "The water is falling" turns out to be a false alarm. Must have been a slight lowering when the brick walls surrounding the garden and yard are pushed over by the force of the water. Intermittent rain. The boys at the bungalow have crawled up on the roof. Water in the Thiessen bungalow is about 31 inches deep.

"Can it be possible that we will all be swept away?" No, that cannot be. It would be contrary to God's nature, for if all the Christians were to be swept away in a flood it would give the non-Christians the chance to say, "Where is the Christian's God. They trusted in Him but He could not save them." No, God would keep watch over us—not for our sakes but for the honor of His Name.

Midnight. Water still rising but slower than before. I wade into Mrs. Thiessen's room and find her, the baby and the ayah fast asleep. In the middle of the room a shoe is slowly sailing along.

1. A. M. Last time we can speak to Champa. Hear that the Hasdeo at Korba has definitely begun to fall. That means that in a few hours the pressure from the north will let up. Water is now four inches in our bungalow.

2 A. M. All quiet. Some one says, "If we must all go it is good that we are together." Water rises very little now.

3 A. M. Telephone rings faintly. Mr. Thiessen on the line. He says the water is definitely going down. His boys were too cold on the roof. They prefer standing almost waist deep in water. The water was five inches deep in our front room and thirty three inches deep in the other bungalow. What must that mean to Thiessen's furniture and stuff.

5 A. M. Water has been scooped out of our bungalow. A count shows that 175 people, men, women and children spent the night in our home.

6 A. M. What shall be done for food for all these people! The cook and I decide to mix baking powder biscuit but to bake it in a sheet instead of like biscuits. Make enough so that at least all the children can have a "chunk". Water still swirls around the bungalow but no one is ready to venture out very far. The buffalo cows come searching for their calves. At places they still have to swim and at other places where the water is more shallow we see that there must be washouts for they suddenly sink down into the water. People can see from our veranda that many of the houses are down. Someone complains about their loss to which the grandfather, who with his wife spent the night in the arm chair, replies, "Children, do not complain. This is a time for praise. Praise that we have all been saved. Thank God! Thank God! What are things in comparison to our lives." And that seems to be the general thought.

Groups go together, share what food they had been able to bring to the bungalow and soon great kettles of rice are ready. The school boys have had nothing to eat since noon of the previous day. So as soon as they can get over they are fed. Then began the work of salvaging and reclamation. Mud walls have simply washed away. Often the roofs have "sat down" as the walls grew soft. So boxes, rice, and utensils have been buried in the debris. Some can be salvaged. Some have to be replaced or done without.

How food was sent, how the missionaries P. A.

Penner and F. J. Isaac came down the river by boat and how we held a praise meeting on Sunday, how the Christians of the other stations lent a hand must be told another time. We would not choose to go through another time like this, but we are glad for the added proof of God's faithfulness and His keeping power.
Christena H. Duerksen

HOME MISSIONS

W. S. Gottshall, Sec.

REPORT OF WORK IN SASKATOON, SASK.

To the Home Mission Board

Dear Brethren:

My report is introduced with the words of Paul when he writes: "Blessed by the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3.

Truly our feelings and thoughts cannot be better expressed than was done by Paul. God was near in our meetings in the church, in the Girls' Home, in the Mission hall on Pleasant Hill, at the sick bed, in the house of mourning, in our intercourse with young and old. The worship services could be held morning and evening. Though the summer attracts many a churchgoer out into the open, there are still a goodly number that remain at home. The town people, as a rule have little opportunity to spend any time in the open air, and we can not blame those who on a Sunday go into the country to spend a quiet day with friends. Now, the summer is gone and the beautiful Canadian fall has come. The dustclouds are laid, and the hot winds which burnt up the harvest of a whole Province are stilled. The air is cooler, and the schools have begun their work, the vacationists have returned, our group is growing and the work is getting to be normal again. The plans for the work laid in the summer and the programs made are rendered in the Sunday and Saturday evening schools and in the Young People's Society. In the midst of all stands the Crucified Love with which we were loved.

In the Sunday School there are 90 scholars that are instructed by 7 teachers. There are about 150 that attend worship, and the Young People's Society is attended by as many as 200 persons. The servant girls compose a large portion of our church attendance. They are nearly all members of a church in the country and our services are a substitute for that which they leave behind. Because of the crop failure, there are more girls that are seeking work in the city. In August the places where they wanted girls were rare, and the home was too small for all who were waiting for work, so that the mother in the home felt the load heavy, because some had to wait in the home as much as 6 days. But we think God for Grace also in this. This waiting for a place has something in its favor, they learn to know the home and understand its purposes. It is a good opportunity to become acquainted and cultivate friendship. Such girls soon become faithful members of the Home family. We try to impress those who come that we are not only a medium for securing working places but what the name indicates, a Home for those who are working away from their own home. That they shall feel at home here and seek shelter and council for all their cares and problems. The Home does not only give but it also expects reciprocating service. It expects cooperation and fellowship in service. It must be the duty of every member of the Home family to endeavor to preserve the good reputation of the Home. A Home is always what its members make of it, and a Girls' Home is also. The reputation of our Home is good and, for the most part, we get the best places for our girls, with Officers, Professors, Doctors, Lawyers, etc. The President of the University had for years one of our girls in his service. This Summer when the new President moved in, the two servant girls had to be "Mennonite Girls". The placing of one of our girls into a home is regarded as a guarantee for a good moral and well behaved life. We pray daily for all that the protecting Grace of God may keep them. Most of the girls visit the Home on Thursday evening. There are always a few that play truant, but patiently following them up and inviting them back, has restored many a one. We succeeded during the Summer to increase our Home library with about 20 more books. Good reading attracts many. I often read on Thursday evening out of our periodicals and good books. My wife is preparing material for a Mission sale. This is good employment and a blessed training. We abstain from scolding and warnings, but endeavor to offer much, remembering that it says: "Overcome evil with good."

In the family we are fairly well, thank God. Wife and three children had opportunity this summer to drive along to Leamington, Ont. Her mother and sisters reside there. This alternative was beneficial to all. I had my vacation in August. Brother Benno Toews substituted for me three weeks. During this time I felt relieved of all cares and prepared for winter work. I must always look ahead. Every week's program includes four addresses, two in the church, one in the Girls' Home and one on Pleasant Hill. When funerals and weddings occur, then it becomes considerably more arduous. It is also my lot to lead the Sunday School and Young People's Society work. The work of finding places for the Girls also requires much time. It is not unusual to be called to the telephone as high as twenty times a day. It is not always those that want girls that are on the telephone but somebody wants to find an address, another reports a person that is sick, perhaps there are guests that have arrived, the hospital calls us to a dying person, etc. Just now there was a woman here and asked for help. Four of the children are to go to school and they are in need of pencils and books, etc. Another one is here and asks help for sick children. To refuse help to poor people of the Mission is not an easy matter. We must have advice or council for them, and often a good advice is expensive. Who would not believe that the means often fail in our big house. And yet we experience it again and again: "As the burden so is the strength, or as thy days so shall thy strength be." There is a saying that "Love can do all things." Jesus says: "All things are possible to him that believes." We pray for this faith and such love.

Your grateful servants in the Lord,

J. J. and Catharine Thiessen.

Schools and Education

D. H. Richert

A WORD TO STUDENTS

Here is a word to the young people attending college, or planning to attend, as given by Professor Emil Riesen, dean of the University of Arizona college of liberal arts, in the ARIZONA DAILY STAR. "Would I succeed in college?" Many ask it outright when they first call on the college dean to plan their course. A few helpful and general answers can be given to this question. *In the first place, if a student succeeded in high school he is likely to succeed in college.* On the contrary, those who graduated from high school with low records very seldom succeed. It has been found by some universities that only about one in eight of those coming from the lower half of their high school classes have met the standards required for graduation in college.

A second important indication of success in college is the industry and effort of the individual. Has he played at his studies in high school and yet graduated with a fair record, then by extraordinary work and determination he may do rather well in college. If, however, he has worked to the limit of his ability in high school and yet has barely passed his courses then the pace in college is likely to prove too much for him. Only a small number of students change successfully from a school life of play and indifference to college life of concentration and effort. Often it is too late for this, at eighteen, when students come to college. Parents and teachers should cultivate this serious attitude earlier.

A third indication of success in college is the degree of intensity and definiteness of the candidate's purpose. It helps a great deal if a student has a clear idea of the profession or vocation for which he wishes to prepare. William James, the great American psychologist, has said that when you are in a great dark forest almost any definite direction will bring you out into the open. Similarly almost any clear educational purpose worthy of the name will lead to self-development and to intellectual, emotional and social adjustment.

Finally, another set of indications for success in college is the composite personal estimate by parents, teachers, and professional men who know the applicant well. Is his health reasonably good? What are his interests? Does he possess energy, industry and determination? Are there no serious financial handicaps?

Granted good health and reasonable ability, the above indications of success in college will be found helpful to prospective college students, when they undertake to estimate their chances in the standard American college.

PITY THE PREACHER

The preacher has a great time. If his hair is gray he is too old. If he is a young man he has not had experience enough. If he has ten children he has too many; if he has none he is setting a bad example.

If his wife sings in the choir, he is presuming; if she does not, she isn't interested in her husband's work. If the preacher reads from notes he's a bore; if he speaks extemporaneously he isn't deep enough.

If he stays at home in his study, he doesn't mix enough with people; if he is seen around the streets he ought to be at home getting up a good sermon. If he calls on the poor he is playing to the grandstand; if he calls at the homes of the wealthy he is an aristocrat.

Whatever he does, someone could have told him how to do better—Bronson, Mo., Pilot.

Announcements and Invitation

The Lord willing, Rev. E. E. Frank will be ordained as missionary to India, on Sunday, October 10, at 2:00 P. M. All mission friends are cordially invited to participate by prayer and personal presence. The ordination will very likely take place in the Goessel high school auditorium, so that all visitors may find room. If not, it will be announced in next week's papers.

Sister Frank (Johanna Schmidt) has been in India before, and had her ordination then.

While we rejoice over the open door in India, for new workers and the return of those on furlough, let us not forget to pray for war-torn China, that peace may return and, with it, widely open doors, which are now partly closed. May the Lord protect the six of our missionaries who are still there.

In the name of the Board,

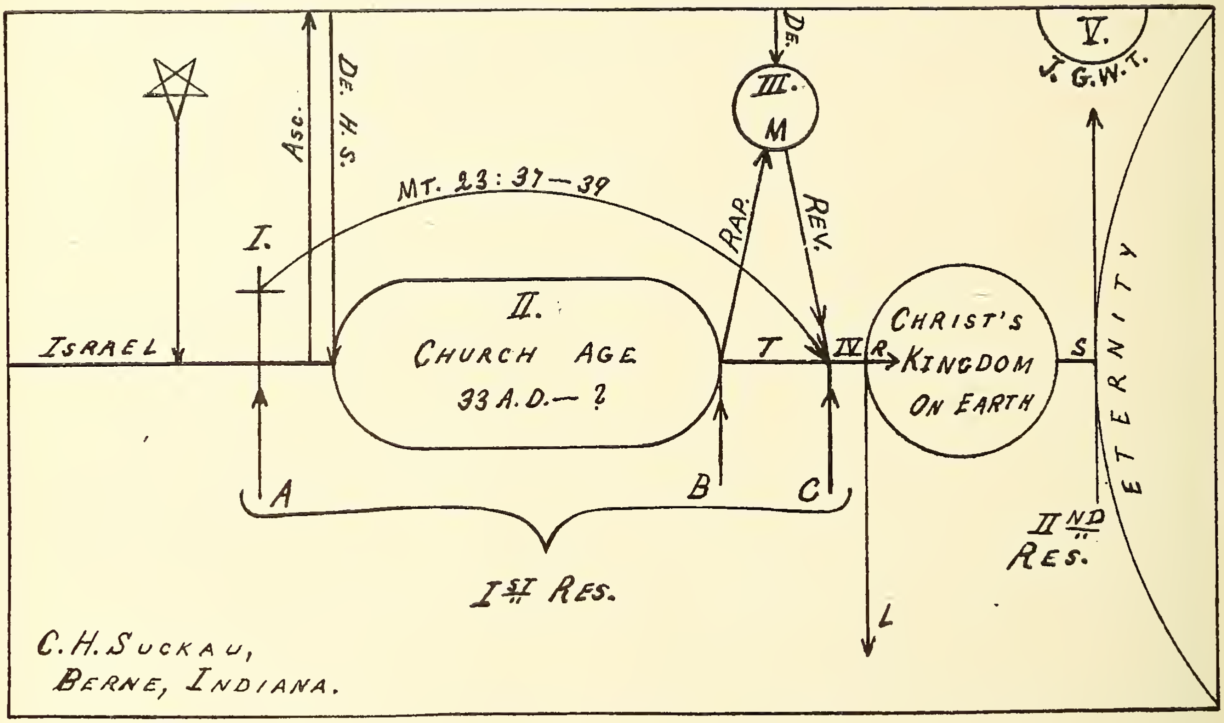
P. H. Richert, Secr.

"The Ends of the Ages"

(I COR. 10:11 R. V.)

A BRIEF BIBLE STUDY WITH ACCOMPANYING DIAGRAM SHOWING THE SUBJECTS TREATED IN RELATION TO ONE ANOTHER

C. H. SUCKAU, BERNE, INDIANA



The First Coming of Christ

(Abbreviations and Figures in this Study Refer to the Diagram)

★ *The First Coming of Christ.* Christ was born "King of the Jews" (Mt. 2:2).

✚ *The Crucifixion of Christ,* "THE KING OF THE JEWS" (John 19:18-19).

ISRAEL—Sixty-nine of the seventy weeks of Daniel's prophecy (Dan. 9:24-27) came to an end with the rejection and crucifixion of Jesus Christ, "THE KING OF THE JEWS" (Mt. 27:37).

MT. 23:37-39—Israel will not see Christ again until "all the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory" Mt. 24:30; 25:31).

ASC.—*The Ascension of Christ* (Acts 1:9)

DE. H. S.—*The Descent of the Holy Spirit at Pentecost* (Acts 2:1-4).

CHURCH AGE—This began with Pentecost (Acts 2:1-4, 47) in the year 33 A. D. It has continued up to the present time, but will end when the Lord Jesus Christ comes again and takes the Church, His bride, unto Himself (I Thess. 4:16-17). The only reason for the delay of the second coming of Christ is, that the fullness of the Gentiles must first come in to form His bride (Acts 15:14-18; Rom. 11:25). Therefore the preaching of the gospel is the God-given mission of the Church in this age (Mt. 28:18-20; Acts 1:8).

The Second Coming of Christ

DE.—*The Descent of the Lord.* This represents the initial stake of Christ's Second Coming. "The Lord himself shall descend from heaven" (I Thess. 4:16; Acts 1:9-11).

RAP.—*The Rapture.* The dead in Christ will be raised first. (See 1st Res. B). Then "we which are alive and remain shall be caught up together with them in the clouds" (John 14:1-3; I Cor. 15:51-52; I Thess. 4:17).

M.—*The Meeting of Christ and the Church.* We shall be caught up "to meet the Lord *in the air*" (I Thess. 4:17). We shall then "all appear before the judgment seat of Christ" (II Cor. 5:10). See also the Third Judgment.

T.—*The Tribulation.* Daniel's seventieth week of seven years which still remains unfulfilled (Dan. 9:27). After the Church will have been caught up, God will again deal with Israel (Acts 15:13-18; Rom. 11:25-26). The "gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Mt. 24:14). During the last half of this seven-year period the great Tribulation will take place. "Then shall be great tribulation" (Dan. 12:1; Mt. 24:21). The events of this period are described in Rev. 4-18. Chapters 11-18 have particular reference to The Great Tribulation. Antichrist will be revealed during this brief space of time (II Thess. 2:8). Note: THE CHURCH WILL NOT BE ON EARTH DURING THIS PERIOD.

REV.—*The Revelation.* This represents the second state of Christ's coming again, i. e. the appearance of Christ with His saints *upon the earth* (Col. 13:4; I Thess. 3:13; II Thess. 1:7-10).

Note the distinction between the initial stage of Christ's coming FOR His saints in the air at the time of the RAPTURE, and later His coming WITH His saints to set up His earthly Kingdom, at the close of the great TRIBULATION (Jude 14; Rev. 19. 19:11-16).

CHRIST'S KINGDOM ON EARTH—This age is often called the Millennium because of its duration for a thousand years. It will be Christ's personal reign of peace and righteousness over the whole earth. The Church will be associated with Him in this reign. "They lived and reigned with Christ a thousand years" (II Tim. 2:11-12; Rev. 20:4-6). The nations shall then learn war no more (Isa. 2:2-5; 4; 11:1-9; 65:17-25; Mic. 4:1-4; Zeph. 3:14-20; Zech. 8:3-8; 8:20-23; 14:16-21).

S.—Satan loosed a little season and then cast into the lake of fire (Rev. 20:3, 7-10).

The Two Resurrections

1ST RES. A.—The *"Firstfruits"* of the First Resurrection. Christ and many saints who "came forth out of the graves after his resurrection" (Mt. 27:52-53; I Cor. 15:23).

1ST RES. B.—The great *Harvest* of the First Resurrection. "The dead in Christ shall rise first" (I Thess. 4:16; I Cor. 15:23).

1ST RES. C—The *Gleaning* of the First Resurrection. The resurrection of the tribulation saints (Rev. 6:9-11; 7:14; 20:4).

Note: This completes the resurrection of the just (Lk. 14:14). "Blessed and holy is he that hath part in the FIRST RESURRECTION" (Rev. 20:6).

2ND RES.—The Resurrection of *"the rest of the dead"* unto damnation (John 5:29; Rev. 20:12-15; Dan. 12:2).

Note: The Second Resurrection will take place one thousand years after the First Resurrection. No saved persons will be among those resurrected at that time, for they will all have been partakers of the First Resurrection.

The Five Major Judgements

(Designated by Roman Numerals on the Diagram)

I.—*The First Judgment.* The Believer was judged as to the *guilt* and *penalty* of his sins in his Substitute, Jesus Christ, upon the cross (I Pet. 2:24; 3:18; Gal. 3:13; II Cor. 5:21).

II.—*The Second Judgment.* The BELIEVER in the Church Age is to exercise self-judgment in order to maintain his *fellowship* with Christ and to *escape the chastening* for his sins by the Lord (I Cor. 11:28-32; I John 1:6-9).

III.—*The Third Judgment.* The BELIEVER will be judged as to his rewards when he meets the Lord before the judgment seat of Christ (II Cor. 5:9-10; I Cor. 3:11-15). The five crowns will constitute rewards for works that will abide (I Cor. 9:25; Js. 1:12; II Tim. 4:8; I Thess. 2:19-20; I Pet. 5:4).

Note that only BELIEVERS are judged in the first three Judgments.

IV.—*The Fourth Judgment.* The Judgment of the Nations (Mt. 25:31-46).

Note that no resurrection will take place at that time. The BELIEVERS of the Church Age will not be judged at this Judgment which will be for living nations only.

R—The Nations on the right hand shall enter into and inherit the millenial Kingdom. (Mt. 25:34).

L—The Nations on the left hand shall go away into everlasting punishment (Mt. 25:46).

V.—J. G. W. T.—*The Fifth Judgment.* The Judgment of the Great White Throne. This will take place immediately after the Second Resurrection. There "the rest of the dead shall be judged" (Rev. 20:11-15).

Note that no Believers will come into this judgment (John 5:24).

ETERNITY—The Ages to Come (Eph. 2:7).

NOTE: This study is being used in our senior year of the catechism class in connection with the book of most helpful Bible studies; **"Rightly Dividing the Word of Truth"** by C. I. Scofield. This may be procured through the Mennonite Book Concern in paper or cloth binding at reasonable prices. The above study with diagram has been published in leaflet form and will be sent free upon request. Address: C. H. Suckau, Berne, Indiana.

Sunday School Lesson

A. S. Bechtel

CHRISTIAN SPEECH AND CONDUCT

October 17, 1937

James, chapter 3

Topic: Christian Words and Works

Introduction

James, the brother of our Lord, is especially concerned in this third chapter, with sins of the tongue. The Epistle consists almost entirely of advice concerning practical Christian living. It resembles closely Christ's ethical teaching. In today's lesson, by several illustrations, he shows the power of the tongue and the need of governing it aright.

Power of the Tongue vs. 1-6

James warns (v1) against the over-readiness of those who would be teachers (masters) of others and thus seek notoriety and prominence, while in reality not qualified for this highly responsible work. Rather should they be slow to speak and swift to hear (1:19). The teacher's responsibility is particularly great. All make mistakes, errors. Mistakes of the tongue are hardest to avoid (v2). Few are they who have the strength of character to control the tongue fully. The tongue is controlled by our mind, thoughts, feelings, and will power.

James shows the power of the tongue with three illustrations (vs. 3-6). It is like the small bit by which we control the horse; is like the small helm which controls the large ship, even in a severe storm; is like a small spark which can easily start a great fire. The tongue, a small member, by its boasting can produce much mischief and harm. The tongue is the hardest part of the body to control. A person's words show what he is in his inner soul. The tongue is a mighty instrument for good or evil. Satan's tongue in Eden, Peter's on the day of Pentecost.

Control of the Tongue vs. 7-14

James in strong language, depicts the power for evil in an uncontrolled tongue. It is indeed a fire. It incites jealousy, inflames lust, withers the purity of young womanhood, kindles unbelief, spreads heresies. The very fires of hell are kindled by setting people to think wrongly of God and Christ. Man can control all kinds of beast but can not tame himself (vs 7, 8). Only the grace of God, can tame the tongue. The uncontrolled tongue will bless God one day and may curse others the next. In nature we do not find the bitter and the sweet coming from the same source (vs 11, 12). James sums up the central point of his discussion in verse 10, "My brethren, THESE THINGS OUGHT NOT SO TO BE."

James portrays the tongue of the unregenerate man. The tongue may be set on fire of heaven by a live coal from God's altar.

False and True Wisdom vs 15-18

James contrasts the earthly, devilish wisdom (vs 15, 16) with that which is from above (vs 17). Both the source and the effective outworking are directly opposite. The manner of life reveals the source of our wisdom. Real wisdom, truth is reasonable, peaceable, not contentious. Speech and conduct must correspond and they can do that only when we place Christ at the center of life. The inner man must be like Christ.

Gems of Truth

Speech is a power for good or evil and should be carefully controlled.

The character of a man's wisdom is revealed by his conduct.

Words are signs, but very significant ones.

Control the mouth and you largely control the action.

Men are careful about handling a fire, but most of us are careless about using our tongues.

Sermon Sketch

TEARS OF JESUS

Christianity is God manifest in the flesh. Christianity is contained in the life of Jesus Christ. To adore Christ, love Christ, trust Christ, this is the Gospel. The spirit of the life with which Christ lived—His character. We learn of His character by degrees, till we find it boundless, thought and depth in every sentence. Few men know much of Christ—none the whole. Christianity dwells entire only in one bosom.

Some comprehend His reformation of abuses, others His abhorrence of pretense in religion, others His assertion of man's equality, others His purity, His truth; others the merely human aspect of His character. But His character is a whole. Bear this in mind. We contemplate now one feeling only: "JESUS WEPT."

Our subject divides itself into two branches:

I. CAUSES OF CHRIST'S SORROW

1. The possession of a soul. When we speak of Deity joined to humanity, we mean Deity joined to manhood—body and soul. With a body only Jesus might have wept for hunger, but not wept for sorrow. That is neither the property of Deity nor of body, but of soul. Humanity in Christ was perfect. The possession of a body enabled Him to weary; the possession of a soul capacitated Him to weep.

2. The spectacle of human sorrow, and two fold: death of a friend: *"When Jesus therefore saw her weeping. . . . Jesus wept."* The death of His friend was a cause of the sorrow of Jesus. Mysterious!

Jesus knew that He could raise him, all-knowing wisdom; all powerful strength. Yet, "Jesus wept."

This is partly intelligible. Conceptions strongly presented produce effects like reality. We wake dreaming, our eyes suffused with tears—know it is a dream, yet tears flow on.

Conception of a parent's death. To say Jesus wept is to say that His humanity was perfect; that His mind moved by the same laws as ours. Moreover, it was only delay. One day Lazarus would die and the mourning would be real.

II. CHARACTER OF CHRIST'S SORROW

Now observe the sadness of Jesus for His friend is what is repeated with us all. The news comes—"Lazarus is dead." Startling! Somehow we turn our hearts round men we love as if forever. These attachments, loves, etc., they do not hold; there is no firmness in them. We are, and then suddenly are not. Life and death, what are they? Next the sorrow of His two friends caused the tears of Jesus. Look at this family. Three persons: a brother lost, two surviving sisters. The sisters' characters were diverse. Martha found her life in the outer world of fact; Mary in the inner world of feeling. They are types of the practical and the contemplative. Their way of manifesting feeling is different. Martha expressed herself outwardly in word, in action, in small acts of attention. She loved to discuss earnestly with them how things might have been otherwise. Mary did not express, felt herself inexpressible; reached truth by the heart, not by the mind—lived in contemplation. In manhood one would have found life in the storm of the world, the other in retirement. As students, one would have studied the outward life of man in history; the other philosophy, the causes of things, the world visible, and the stranger world within.

Two links bound these diverse characters together: love to Lazarus, attachment to the Redeemer. And this true union—similars in dissimilarity, worlds differing, spheres differing, yet not clashing—bound them together by one common pursuit.

Adapted from Robertson's sermons.

Constructive Peace Action

Planned by the Peace Committee of the Western District

The following article is addresed particularly to the ministers and churches of the Western District of the General Conference.

It is evident that since, and because of, the World War the cause of Christian Peace has entered upon a new phase in its relation to the Government and to the public. For multitudes of others, besides non-resistant Christians, have ceased to support war and now declare war to be sin and participation in war by Christians to be disloyalty to Christ.

By this great change in attitude toward war the whole situation for non-resistant Christians has been fundamentally altered in our own country, as well as in some other countries. Formerly Christians who refused to do military service often were executed or outlawed and persecuted. Naturally any effort on their part to promote Christian Peace reacted against them. They were shut off, in various ways, from utilizing opportunities for promoting the cause of Christian peace beyond their own immediate borders. Their Christian peace-life was confined to, and was possibly only in their own family circle. But all that is now radically changed in our own and in some other countries.

Our own government granted exemption from military service in the World War to religious conscientious objectors. In view of this noble concession it is felt that those groups to whom this privilege was granted should, through their churches, make continuous sacrificial contributions toward the general well being of the nation, whether it be in the way of voluntary uplift economically, socially or ethically. Such service should be rendered not only in war time but with undiminished ardor during peace times, however long these may be protracted.

The objective aimed at is conceived as threefold:—

1. Relieve the State of the care and expense of providing for the following members of our non-resistant groups:

   a) All physically or mentally defective dependents within the respective group of non-resistants.

   b) The poor among their number.

   c) The helpless aged.

2. Assist in a suitable, practical way, members of their respective group who are in need, to regain a footing for selfsupport.

3. By organized activity render service which will contribute toward allaying social and economic unrest.

The Western District Conference Peace Committee has delegated to H. P. Krehbiel, Committee member, in cooperation with the secretary of the Committee, the task of obtaining by means of a Questionnaire, through the leaders of the Western District Conference churches, detailed information along the lines above enumerated.

Letters together with the Questionaire blanks are being sent to all the ministers of the Western District Conference churches.

It is hoped that by this procedure the way will be reopened to render voluntary peace-time Christian service in the promotion of Christian peace at home and abroad.

Peace Committee of West. Dist. Conf.,
Walter Dyck, Secr.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

**Sponsored by
the Young People's
Committee of the
General Conference**

**D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.**

**Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.**

Going--But Where?

(On the Streets of Chicago)

I don't know why I went downtown that day. I had nothing in particular to buy. Perhaps it was to get away from my thoughts. No doubt I hoped to lose them in the jostling loop crowds.

State Street always made me forget myself. I was only part of the stream that hurried along, going somewhere without seeming ever to arrive.

Suddenly something clicked in my mind. I stopped abruptly, but only for a moment, as a bump from behind reminded me to keep on going. Someone growled, "What's the matter? Why don't you keep on moving?" I kept on moving, but gradually made my way to the edge of the crowd next to a department store where I could think.

"That is just it," my thoughts almost shouted at me as I watched the endless stream of people surge by; "You're always going, going, but not getting anywhere." As I looked ahead there seemed no probability of ever arriving some place—just a continual striving after I knew not what.

What was I aiming for anyway? Had I a goal for my life at all? Or was I just putting one foot ahead of the other, blindly hoping I was nearer there than when I started? I was conscious that I was trying to get as much fun as I went along as possible. Was that all there was to it? Of course, I expected some day to die and go to heaven, but that seemed very remote. And in the meantime?

Then the picture of all my indifference to things that really counted flooded my mind. There was God; He made me and cared for me. My parents, to whom I owed my existence, whom I respected, and loved. But God was before my parents; further back they owed their existence to Him. And yet were my feelings to Him as fervent as those to my parents? I could not keep back the tears as the tragic truth dawned on me.

Then there was Jesus, the Son of God. He did a great deal for me, more than I was able to grasp in my thinking. Certainly He did more for me than any of my friends. For one thing, He took away all fear of death. But did I give Him even as prominent a place in my life as I did to my friends? How many in this living stream on State Street ever thought about it at all?

These interrogations brought the sore point of my thoughts to a clear-defined head. Of course I must eat and have clothes and a place to rest. I must work at times and relax at times. I needed friends and home. But far above these and more acutely, I needed God.

Relief was in sight. I saw something for which to aim at—something worth while. It reached high up, actually far above the clouds. I wanted to follow Him who was above all things and before all things, God. There was nothing easy about such an aim, but the good Book would help me out. I decided to start right away since it was the really worthwhile thing to do.

As I relaxed in the southbound streetcar a few minutes later, I planned ways of following my Leader.—Helene Wiens, Chicago, Illinois.

The Book of the Century

Beside me, on the table, in its trim blue and gold lies a book—BY a Mennonite, FOR the Mennonites, and OF the Mennonites. It was written by one who, through long years of study of, and living with us Mennonites has learned to love us and to apppreciate some of the great personalities which Mennonitism has produced.

As I finger through its crisp pages, name after name jumps up at me, and I say, "Well, I know THAT man." And then I read! Here's an old friend; there's an acquaintance; and yet another old schoolmate I recall. I read how those men and women, old and young, have taken their places of leadership in God's world. I read about the tasks they have undertaken, the burdens borne, the joys experienced, the successes won.

Preachers, doctors, nurses, educators, lawyers, editors, missionaries, salesmen, bankers, businessmen, artists, musicians,—on and on I go, and see how out of the heart of Mennonitism God has chosen men after his own heart to do His bidding at tasks which HE has chosen for them.

As I turn to Part 11, I find a classified directory—just like in the familiar telephone directory—of the type of businesses and institutions which have sprung out of the Mennonite culture. As I see the lists of hospitals, homes for the aged, the girls' homes, the orphanages—when I see the lists of periodicals published by the Mennonites, the schools which they support, and the business institutions which they command, my self-respect rises several notches, and I feel the Spirit of God quickening within me.

Perhaps Mennonite Youth, too, looking forward, can see God using US in our day, as he used these men whose lives and achievements are set forth so wonderfully in Doctor Warkentin's book, WHO'S WHO AMONG THE MENNONITES. But NOW—well, now that book should be at the command of every C. E. organization in the land. Every church, every student and scholar should have that book right there along with his dictionary, and his other reference books.

Mennonitism will *mean something* to you if you do! WHO'S WHO AMONG THE MENNONITES —The book of the century!

* * *

Murder at the Steering Wheel

Young People's Topic for Oct. 24

2 Kings 9:20; Exodus 20:13

Meditation:

M., Oct. 18—Death by Accident. Luke 13:4, 5
T., Oct. 19—Avoid Murder. 1 Pet. 4:15
W., Oct. 20—The Mark of Cain—on the Car. Gen. 4:3-15
T., Oct. 19—Avoid Murder. 1 Pet. 4:15
T., Oct. 21—Death on Horseback. 2 Sam. 18:9
F., Oct. 22—Slaughter of the Innocents. Matt. 2:16-18
S., Oct. 23—Charging Chariots. Nahum 2:4

Suggested hymns

"Our God, Our Help in Ages Past"
"Have Thine Own Way Lord"

Problems:

I. Is it out of place to discuss at a religious meeting a topic that deals with automobile driving when it is a major problem we face every day? Auto accidents have increased alarmingly by leaps and bounds. "Murder behind the steering wheel is taking such a toll of life that our statistics for automobile fatalities exceed each year the lives of American soldiers killed in the World War."

II. "One of the great contributions of the Bible is its teaching about the worth of human life, of personality, and of the immortal spirit! But there are many areas where this teaching is not yet applied. The needless, senseless use of men as cannon fodder, the terrible total of lives maimed or lost because of reckless drivers, the selfish failures in many cases to protect workers from hazards—all these are sad and tragic evidences that we still hold life too cheap." What does God mean when he says "Thou shalt not kill"?

III. Is the driver responsible for the people's lives in his car? Who is responsible for an 'unavoidable accident' that happened while driving carelessly? What are some of the causes of 'unavoidable accidents'? What can Christians do to promote law-enforcement? What is meant by 'personal liberty'? "The false notion of liberty is the enemy of true liberty. If we repudiate law we turn Christ's gift of freedom against himself."

IV. Would a closer observance of the Sabbath Laws prevent accidents? Jesus was reproved for healing on the Sabbath. What about Christians being the cause of death on the Sabbath?

V. "The Massacre of the Innocents is the most detestable crime, save one, in all history. The number slain was probably not more than ten, or twenty at most, but the inherent cruelty of the deed, the helpless babies, and yet more the intended regicide of th Lord of Glory, have excited intense horror in all Christian times and realms." How is reckless driving 'a slaughter of the innocents'?

"A voice was heard in Ramah
Weeping and great mourning
Rachel weeping for her children
And she would not be comforted,
Because they are not."

VI. "Statistics prove that young people act more quickly than older people, that they can control cars more easily. But they also show poorer judgment in driving cars, take bigger chances than older people. Therefore, the number of accidents among young people is much larger than it should be."

VII. "A boy, in a train, was boasting of the fact that he once went as fast as ninety miles an hour. He was playing with the lives of other people, he was in a real sense a menace to the public,—to those in the car and to others on the road. Just what should other young people do who are in a car when a driver goes that fast?"

Suggestion:

Let some person previously selected make a brief talk on the importance of the Christian virtues of (1) self-control, (2) consideration of others, and (3) respect for human life and welfare. Christians by emphasizing these three major points can do much to make America a much safer place to worship, work, and play.

— PRAYER—When a pump is frequently used, the water pours out at the first stroke because it is high; but, if the pump has not been used for a long time, the water comes only after great efforts. It is so with prayer. If we are instant in prayer, every little circumstance awakens the disposition to pray, and desire and words are always ready; but, if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.—Felix Neff.

INTERMEDIATE DEPARTMENT

OUR FOE—DISEASE

Intermediate C. E. Topic, Oct. 24, 1937

For Daily Study

Oct. 18. Master of life. Matt. 9:18, 24-26
Oct. 19. Master of disease. Matt. 8:28-34
Oct. 20. The dreaded plague abolished. Num. 16:44-50
Oct. 21. Jesus fought disease. Luke 13:10-17
Oct. 22. The power of faith. Mark 11:20-23
Oct. 23. Healing power. Mark 16:17-20
Oct. 24. Topic — Our common enemies: Disease. Mark 1:29-35

I. Prayer Circle

Read James 5:16. Whether we are afflicted with spiritual or physical sickness, we are to pray for each other. Remember especially in your prayers those who are sick.

II. Praise in Song

1. "All Hail the Power" (standing) 2. Take the Name of Jesus" 3. "Jesus I Come" (Select the stanzas you wish to use before the meeting).

Announcements. Ask the president to come forward and take charge.

III. Quiet Worship.

Announce the topic of the meeting

Piano: (softly) "The Great Physician Now Is Near"

Leader: "Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender mercies"

Special song: (unannounced) "The Great Physician"

Scripture Reading: Mark 1:29-35

Sentence prayers closed with a prayer song.

Offering: "All good and perfect gifts come from thee, O Lord, And of thine own have we given to Thee."

IV. *The Topic Presented*

1. The leader introduces the topic.
2. Questions and discussion by members.
3. Talk by a Christian physician or nurse. Suggested subject: "Health rules for Christian young people"

V. Closing moments

Leader: "The body, Lord is ours to keep
In glowing health and strength for thee,
That through its life thy life may live,
Thy will move strong and swift and free.
My body, Lord, is thine to keep,
Strong and swift and free."

Song: "Give of your Best." Stanza one.

Benediction Ps. 19:14 in unison.

Thoughts for the Leader

The Bible speaks of two kinds of disease, that of the soul and that of the body. The physical diseases are caused by very tiny invisible germs. A disease is hard to detect in its beginning for that reason, but its effects upon the body are unmistakable. Sin, the sickness of the spirit is like that. That is why we need to learn to be on our guard against disease: Jesus was an enemy of it. All but six of his miracles were performed to heal disease or overcome the effects of it. As his followers, we too are enemies of disease. We should know all we can of the cause, the prevention and the cure.

To Discuss the Topic

1. What are some common causes of disease?

2. What was Jesus' attitude toward disease? Is disease always the result of sin?

3. Why is disease costly? Luke 8:43, 44. Illustrate.

4. "An ounce of prevention is worth a pound of cure" is an old adage. How does this prove true in life?

5. A remarkable story is told of Dr. Baedeker, who at the age of forty was a confirmed invalid. He was a skeptic, but suddenly was converted, and the new zeal for his Savior lifted him from his sickbed and sent him out in the world with the message of the cross. For forty years more he preached in European prisons, filling the desolate lives of the inmates with gladness. How can faith help the sick?

6. In 1900 Walter Reed sacrificed his life to prove that a species of mosquito was the carrier of yellow fever in the tropics. Through his discovery this disease has practically been eliminated in these regions. Others have made similar sacrifices for our health. What should be our attitude toward health ordinances, quarantines and other regulations?

Something to do

Let the society plan to hold a meeting in the home of an invalid, or sing for the sick. It will help your members to appreciate their health. An interesting bouquet can be made by printing some cheery verses on slips of green paper and wrapping them around the cups of the flowers. Fasten with a small rubber band. The flowers will have a very definite meaning for the one who is sick.

JUNIOR CORNER

TO THE LEADER

Program Suggestions for October 24, 1937

THE BOOK OF EZRA

Aim: to lead the child to love the Scriptures; to teach the content of the book of Ezra with *God's Presence* as the central theme.

Service of praise in scripture, song and prayer

1. Call to service by prelude of hymns
2. Sing in unison verse one of "Come, Thou Almighty King."
3. Poem spoken as a prayer:

"Ancient of Days, who sittest throned in glory,
To Thee all knees are bent, all voices pray;
Thy love has blest the wide world's wondrous story
With light and life since Eden's dawning day.
O Holy Father, who hast led Thy children,
In all the ages with the fire and cloud,
Through seas dry-shod, through weary wastes bewildering,
To Thee, in reverent love, our hearts are bowed.
O holy Father, with heart and voice adoring
Praise we the goodness that doth crown our days;
Pray we that Thou wilt hear us, still imploring
Thy love that guides and keeps always."

4. Sing in unison: "O worship the King"
5. Praising Him. Let those rise in their seat here and there to whom verses have been given. The chairman announces the theme of each praise:
   a. Praising God for loving-kindness and faithfulness: Ps. 89:1
   b. Praising God who guides us: Ps. 32:8; 48:14
   c. Praising God who feeds us: Ps. 103:1, 2, 5
   d. Praising God who feeds our soul: Ps. 107:8, 9
   e. Praising God who redeems us: Ps. 111: 1, 9
   f. Praising God who hears our prayers: Ps. 116:1, 2
   g. Praising God who forgives our sins: Ps. 86:5; 103:3a
   h. Praising God who loves us: Jer. 31:3
6. Response to God's love by group in unison repeating Ps. 104:33, which was put on blackboard previous to meeting.
7. Sing in unison: "Holy, Holy, Holy." Verses 3, 4.
8. Prayer by leader

Mission Minutes: Offering for your mission project.

Announcements

Study Period

1. Speak in unison verse of the month. Luke 11:28
2. Prayer by chairman that God may write His words within our hearts
3. God works for those who love Him. Let the children bring their Bibles in the study of the book of Ezra.

These talks are to be given by juniors.
   a. God moves a king to make a proclamation. Ezra 1:1-4
   b. God leads His people home to build a temple. 1:5-11; 2:64
   c. God moves hearts to give for the building. 2:68, 69
   d. Praising God for the finished foundation. 3:10-13
   e. God wipes away hindrances. 4:1-6; 13
   f. Praising God for the finished building. 6:14-22

4. Sing in unison: Great Is Thy Faithfulness
5. Heart-talk by leader on "God Provides." Use chapters 7-10 to show how God provides this remnant by sending them a good leader. Tell who he is, how he was sent, laden with gifts, his humbleness on the journey, God's protection, the call to the people to leave sin and return unto God.
6. Special music: God Will Take Care of You. Verses 1, 2, 3
7. Speak in unison words of "Book of Grace"
8. Closing prayer by leader

* * *

TO THE JUNIOR

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."
—Elizabeth Cheney

Program for the Minister's Conference

at First Mennonite Church of Hillsboro, Kansas
Tuesday, October 19th, 1937

MORNING SESSION 9:30—12:30

1. Introductory Service—Rev. A. E. Funk, Chairman
2. Special Music—Hillsboro Church
3. Conference Sermon—Rev. J. H. Epp
4. Song by the Audience
5. Theme: "The Minister's Knowledge of Church Administration—Rev. S. M. Musselman
6. Special Music—Hillsboro Church
7. Theme: "The Periodicals a Minister May Read with Profit for his Work in the Congregation" —P. K. Regier

—NOON—

AFTERNOON SESSION 1:30—4:30

1. Devotional Service—Rev. Menno Kliewer
2. Business
   (1) Report of the committee concerning the project of an institution for mental cases.
   (2) Election of officers
   (3) Invitation for the spring conference
3. "The Preaching Mission"—Speaker to be selected
4. Special Music—Hillsboro Church
5. Theme: "Ein lebendiger Glaube reflektiert im taeglichen Leben"—Rev. Henry Thiessen
6. Report of the Resolutions Committee
7. Close

Rev. Theodore Roth, Program Com.
Rev. Arnold E. Funk, Chairman.
Rev. C. C. Wedel and
Rev. J. J. Ratzlaff, Secretary

CORRESPONDENCE

EBENEZER CHURCH, NEAR BLUFFTON, OHIO

On June 27 our Pastor, Rev. P. A. Kliewer, exchanged pulpits with Rev. Paul Whitmer of the Grace Church, Pandora, Ohio. Brother Whitmer's sermon was based on the text, "Hitherto hath the Lord helped us," which was very appropriate, as we were looking forward to our Centennial festival, July 4.—Our Summer Bible School held their closing program July 1, with 125 pupils enrolled and nine teachers. Among the visitors was Rev. W. S. Gottshall, Quakertown, Pa. who kindly expressed his praise due the children and teachers for the evidence of their loyalty. Pro. 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Among our shut-ins is Brother P. B. Amstutz who has reached the ripe age of 91 years. He heavily contributed toward our Centenial held July 4th at Bluffton H. S. Auditorium.—Sister Fannie Amstutz, afflicted for the past year and being cared for in the Community Hospital, Bluffton, is an inspiration to her many friends.—Brother Waldo Hostettler, our S. S. Superintendent, who underwent a serious operation is slowly recuperating. His place is being filled by the assistant, Phares Bixel.

Rev. P. P. Wedel of the First Church of Christian, Moundridge, Kansas, fed us richly on the "Bread of Life" from Sunday August 22 to 29. We might well say with the disciples who had the joy of witnessing the transfiguration, "It was well for us to be there."—Wednesday, Sept. 1, Rev. and Mrs. Emerson Slotterback left for the Altoona, Pa. Mission, where their ordaination took place Sept. 12, by Rev. W. S. Gottshall of Quakertown, Pa. We rejoice with these dear young people as they "present themselves a living sacrifice unto God."

Words cannot express our gratitude over the safe arrival of our beloved mission workers Brother Ezra Steiner and wife to Tibet, India, while their dear children, son and daughter, remain among us.

On Sept. 12, Rev. Dr. Schultz from the Bible department of Bluffton College, delivered a powerful message to us while our pastor and wife took leave to visit the mission station in charge of Rev. Rudolph Larson, wife, and daughter, who had experienced a serious auto accident.—On the following Sunday John M. Tosh of Bluffton delivered an inspiring sermon.

Miss Elizabeth Wirkler of Los Angeles, Calif., Mission, is admired for her pluck in motoring with her mother the great distance enroute to Oberlin, Ohio, where John Wirkler, their brother and son, is located. Their presence was enjoyed in this locality, as was also that of Rev. Hostetler and family of the Mennonite church at Upland, California.

We are touched with sympathy toward our bereaved family of John Bixler whose son, Albert, died at the Bueyrus hospital as a result of an auto crash. His wife, two sons, and a daughter survive. Nahum 2:4 we read this prophecy, "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."—Our janitor, Daniel Bucher, wife, and three friends, enroute to Versailles, Mo., to visit a brother who was ill, met with a collision. The auto was demolished but none of them were injured, excepting a few bruises. They praise God for His miraculous protection.—Cor.

GRACE MENN. CHURCH, PANDORA, OHIO

Our summer activities have been many and varied. At the close of school the church participated in the Daily Vacation Bible School sponsored by the churches of the village. Through the summer, also, union services were held on the High School lawn, in which the church participated.

Several interesting musical programs were held in the early summer. Roy Hilty brought his High School A Capella Choir from Bowling Green, Ohio, for a special concert, and Miss Hilda Amstutz presented her High School A Capella Choir from Vaughnsville, Ohio. The Senior C. E. society presented a benefit musicale for Rev. and Mrs. E. B. Steiner, who left shortly thereafter for India.

During Rev. P. E. Whitmer's absence in August, Rev. Walter Schutz, returned missionary from Africa, assumed charge of the church services. Visiting pastors and speakers during the summer were Albert Schumacher of Berea, Ky., a former pastor of the church; Rev. U. K. Weber of Kitchener, Ont., Rev. W. L. Horst of Continental, Ohio; Miss Fanny Baumgartner of China, who addressed the Women's Missionary society in June; Miss Elizabeth Goertz, missionary in China, who addressed a joint meeting with the St. John's Mennonite Church; Miss Helen Nickel, returned missionary to India, and Mr. Glenn Hilty, superintendent of the local schools.

Fourteen young people attended the Retreat at Lake Shipshewana, Indiana, and later gave a report of the meetings at an evening service. Two young people, Ruth and Evelyn Hilty, attended the International C. E. Convention at Grand Rapids, Mich. Ruth gave a report of this convention.

One death occurred, that of Mrs. Ben Neiswander, in June.

Three weddings took place—Pearl Zuercher and Howard Arnett, June 30th; Thelma Basinger and Robert Baxter, June 13th; Rosemary Gerber and Karl Spitnale, July 27th.

In honor of the many students and teachers who annually leave in September, a social was held by the Senior C. E. Twenty-seven members of the church are in the teaching profession this year, eleven members have left for colleges and universities, and two others have taken up nurses training.

At a recent Sunday School election, Winford Suter became our new superintendent.—Mrs. S. W. Steiner.

FAMILY CHRONICLE

MARRIAGES

WIEBE-REMPEL.—On August 27 at the Henderson Mennonite Church, Louie C. Wiebe of Beatrice, Nebr. and Elizabeth Rempel of Henderson, Nebr. The young couple is at home on a farm near Beatrice.

GOOSSEN-DECKERT.—On August 24 last, by Rev. P. R. Schroeder, Jacob J. Goossen of the Church of God and Ethel Rose Deckert of the Bethesda Church, at the church of the bride.

WALTNER-KAUFMAN.—On Sept. 2, by the bride's pastor, Rev. Albert Claassen, Harold Waltner of the Salem church and Gladys Kaufman of the Salem Zion Church, at the North Church.

PREHEIM-GRABER.—On Sept. 14, by the bride's pastor, Rev. Albert Claassen, Harvey Preheim of the Salem Church and Margaret Graber of the Salem Zion Church, at the church of the bride.

PREHEIM-ORTMAN.—On Sept. 16, by the bride's pastor, Rev. Albert Claassen, Edward J. Preheim of the Salem Church and Alma Ortman of the Salem Zion Church, at the bride's church.

DEATHS

BEATRICE, NEBR., SEPT. 20, 1937

WILLIAM G. PENNER passed away after a lingering illness. He was born in the year of 1866, at Warnau near Marienburg, West Prussia, Germany. He reached the age of 70 years, 10 months and 19 days.

EMILIE PENNER NEE HAMM, the widow of our late minister, Johannes Penner, entered to her eternal reward on June the 28th. She was born on February 6th, 1861 in Jonasdorf, West Prussia, Germany. Her husband had passed away a little over five years ago. She reached the age of 76 years, 4 months and 22 days. She leaves to mourn her departure five children, five children-in-law, grand children and great grand children.

ANNA EPP NEE REIMER passed away on the 6th of August. She was born in Russia and immigrated to America with her parents, Abraham and Margaret Reimer nee Thiessen. She leaves to mourn her death her dear husband, Johannes Epp, five sons, four daughters and other close relatives.

JOHN G. SCHMIDT was born in Michalin, near Machnovka, Russia, Feb. 22, 1864. His parents were Gerhard Schmidt and Agnetha, nee Foth. In the late fall of 1874 they came to this country and stayed through the winter in Newton, Kansas. In the following spring the family moved on a farm northwest of Newton and later to one just north of Whitewater. John was baptized the 19th of April, 1881, by Elder John Schroeder, becoming a member of the Gnadenberg church. Feb. 5th, 1888 he was joined in marriage with Anna Nickel who preceded him in death almost six years ago. Six children were born to this union, all of whom survive. The departed had very little schooling but in the course of years he was fairly well read. He was mechanically inclined and became quite proficient in that line. Besides being a farmer, he was a carpenter, blacksmith, machinist and an all around handy man, and always willing to help the man that was in trouble. For some years he felt some weakness in his stomach. About a year ago he took sick and the fore part of this month he was taken to the Bethel hospital. Here he departed Sept. 16th, early in the morning, his age being 73 years, 6 months and 25 days. He leaves a blessed memory.

Funeral services were held from the Gnadenberg church Sept. 18th and burial was made in the church cemetery. Rev. G. N. Harms and Rev. J. J. Voth officiated.

SISTER MARIE GRABER, daughter of Christ and Anna Graber, was born in Russia, Dec. 31, 1872. In 1874 she came, with her parents, to this country. Sept. 1, 1889, she was baptized on the confession of her faith, and became a member of the Mennonite church. It fell to her lot to go through life alone. In addition to this, she had to suffer much in her life's evening, yet the Lord gave her the grace that she was clear in her mind to the end. Her cry for mercy did not remain unanswered. The Lord delivered her Sept. 2, 1937. She attained the age of 64 years, 8 months and 1 day. She leaves two sisters and three brothers, Katie, Adina, Peter, Jacob, and John. All are glad that she is now redeemed even though it hurts to separate. Three sisters preceded her in death. Rev. P. P. Tschetter spoke words of solace. The remains were laid to rest until the Lord returns, at the Mennonite Cemetery, at Pretty Prairie, Kansas.

« « JOTTINGS » »

—*Rev. P. A. Wedel, Aberdeen, Idaho,* in a private letter says, "We have a lot of visitors from Kansas this summer. One of the finest things about this place is that it proves to be a very fine summer resort for a lot of folks. Our church is always blessed with many visitors. The weather still is very fine. Two students, Arthur Wenger and Ronald Funk, have gone to Bethel from here."

—*Rev. Ed. D. Schmidt* who served a church in Geneva, Illinois, for a year and a half, and previously for several years had charge of a church in Chicago and at one time of the First Mennonite Church, Aberdeen, Idaho, has accepted a call to the Lorraine Avenue Mennonite Church, Wichita, Kansas.

—*Apropos the lectures which Rev. H. A. Fast, gave before the Bethel College Church recently,* the editor feels constrained to say that the best thing our Conference has done for some time, has been to put a man like Dr. Fast to work on this great task of informing our churches of the many and varied phases of work we are trying to do in our effort to build up God's kingdom here on earth. At first it was proposed to put a man in the field to foster interest in mission work. The writer was one of those who insisted that this worker should represent all the branches of our conference work, missions, publication, education, relief, Y. P. work, etc., and by this time all who have heard Brother Fast will undoubtedly agree that *this is the plan.* We listened to four splendid lectures: The theme of his first address was, *"Our Share in the Work of the Kingdom."* In this he gave us a general survey of the activities of our Conference. The second was on, *"Our Church and its Youth."* This was, perhaps, Rev. Fast's finest effort. Then followed, *"Our Church and the World-wide Task,"* a comprehensive discussion of our foreign mission work. In the last lecture, *"Our Church and the Task at Home,"* he explained the work and the needs of Home Mission, Relief and Publication. Education and Women's work had been dealt with somewhat in the first lecture.

—*Rev. David Toews, Rosthern, Saskatchewan,* who devotes his life and energy to the care and welfare of the 20,000 Mennonites recently come to Canada from Russia, has had his heart made heavy by a total crop failure in Saskatchewan, where a large number of his proteges have settled. But he reports that the government is making definite and rather extensive preparation to aid these unfortunates during the coming winter. The sad part is that many of them have had repeated failures. Since the government is setting the good example to relieve these distressed people why should not those of us who have enough and to spare share with these brethren in the faith?

—*Rev. John Plenert,* for a long time beloved elder of the Johannestal Mennonite Church near Hillsboro, Kansas, passed away Sunday morning, Sept. 26. He had been ailing with heart trouble for some time. Rev. S. M. Musselman has recently been instilled as Brother Plenert's successor.

Rev. Ralph E. Underwood, a converted atheist of Portland, Oregon, has been conducting evangelistic meetings at Mennonite churches in South Dakota and Minnesota. He writes, "Incidentally, as an added attraction to both saved and unsaved, I am now equipped with a filmslide projector and am showing pictures at every service. I have pictures on Communism, Atheism, Russia, etc. and the present war between the Fascist and Communist elements in Spain. To my konwledge these pictures are exclusive with me, since I compiled them myself, and I know of no other evangelist showing them." Here is an opportunity for our churches to get matter-of-fact information on things that we read a lot about and yet know little of.

Mrs. P. R. Schroeder who has been visiting here left for her home in South Dakota, to visiton the way there her daughter Vernelle, who is a senior at Wheaton College, and her oldest daughter, Celeste, who is teaching at Lodi, Wisconsin.—Berne Witness.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
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—*Rev. Wilmer S. Shelly, Mennonite Church, Wadsworth, Ohio,* in his bulletin says, among other things, "This Sunday's offering goes to the building of the Lima, Ohio, Mission Church. Our apportionment is $100.00. We have contributed $42.00 so far."—"Next Sunday the benevolent offering will go to our Publication Board. Any denomination or other organization needs an official organ to circulate among its membership to bring information and publicity concerning its work. . . . The Board publishes the official paper of the church, THE MENNONITE. How about subscribing for this weekly church paper for $1.50?" (New subscribers may have the paper for $1.00 the first year.)—"The Willing Workers S. S. class has been requested to make a survey for the purpose of removing the debt on the parsonage, which is $1100.00. Before any canvassing has been done, $175.00 has already been promised."

—One way in which the churches in Russia are making inroads into atheist circles is by telling the workers that Jesus was a carpenter and hence a "proletarian." Recent statistics show that last year there was a gain of 837,404 church members in Soviet Russia. There are now 30,000 registered religious organizations, over 600,000 religious leaders and millions of believers, with hundreds of thousands of reactionary individuals hovering around. One interesting statistic released by the Union of Militant Atheists themselves, shows that among the gains of church members mentioned above, sixty-four per cent were men.—Herald of Holiness.

—*Mennonite Colleges.*—Both *Tabor* and *Hesston* colleges are reporting increased enrollments. *Bethel's* total enrollment is 333, with 36 seniors, 44 juniors, 94 sophomores, 155 freshmen, and four special students. *Bluffton,* when last heard from had 200. Goshen reports a total of 284, with 5 post-graduates, 35 seniors, 24 juniors, 85 sophomores, 115 freshmen, and 20 part-time students.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus hrist."

VOL. LII BETHEL COLLEGE, KANSAS, OCT. 12, 1937 NO. 40

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

My Garden

I am planting a little garden in a sheltered, secluded space,
To put a breath of fragrance, and verdure about the place.

Then, when I set the tiny plants in pots of soil or sand,
I think my heavenly Father has, just so, for me his plans.

Is not the earth God's garden and we his children there—
Does he not hover o'er his own, guarding each, with tender care?

Just as my flowers bloom and glow in the corner I put them in,
So in my place in God's great garden, I try to glorify him.
—Monica Horsch

* * *

## At the Crossroads

"Let peace prevail!", again the cry of ages
Is heard as it re-echoes far and wide;
The Book of Doom, throughout its countless pages
Points warning fingers: what will man decide?

Will he embark upon a course of dangers . . . .
Of suicidal conflict stark and grim. . .
Intrusive meddling into ways of strangers . . . .
The maddened frenzy and the battle-hymn?

Or will he—happy thought—regain his senses
Before the dark envelops all?—Too late! Too late!
The last lone lad left dangling on barbed fences.
Man's self-erected monument upon the Fields of Hate!
—Edwin C. Graber

Note: Read the item concerning above poems by Mennonite young folks under "Jottings."

Editorials

CHURCH SINGING.—There is a good deal of controversy going on nowadays as to what constitutes the right kind of songs for worship. The first real church music was embodied in the Psalter, comprising 150 songs and prayers, principally songs of praise, more or less objective in their nature, and leaning rather more toward the intellectual than the emotional. This is entirely in keeping with the Jewish temperament which is strongly intellectual. With the advent of the gospel, however, worship became more emotional, more subjective. And the Apostle Paul advises the Christians of his day to use a mixture of songs, when he says, "Speak (Speaking) to one another in psalms and hymns, *and spiritual songs, singing and making melody with your heart to the Lord.*" Eph. 5:19. There we have the two types of church songs around which the present-day controversy hinges, which in substance is this: Has the gospel song or gospel hymn a place in congregational singing or should the field be left solely to the choral, the historical type of church song or, to put it more succinctly: Should music, harmony, tonal excellence be the sole objective in church singing, or should the emotional, the spiritual, the spontaneous expression of the heart be given due consideration? Paul mentions *psalms,* songs of praise and adoration addressed to God, on the one hand, and on the other, *spiritual songs,* gospel songs, expressions of the regenerated heart, through which it finds an outlet for the joy and happiness and comfort and peace being felt in the soul, the emotional experiences of a life that is rooted in Christ, the Savior. While the tendency today seems to be away from gospel songs, it must be confessed that great spiritual awakenings have ever been accompanied by waves of spiritual song. The pietistic movement in England and Germany is tied up with singing of this kind. The hymns written and composed by Luther are largely of the psalm or choral type, in which the sentiment centers in the objective, in praises of God and the triumph of the church. "A mighty fortress is our God, a bulwark never failing; our helper he amid the flood, of mortal ills prevailing, etc." And these mighty words are coupled with equally pompous;

dignified music. More than hundred years later, during the tribulations of the Thirty Year's War, Paul Gerhardt sings, "A pilgrim and a stranger, I journey here below; far distant is the country, the home to which I go. . . . There I shall dwell forever, no more a stranger guest, with all thy blood-bought children, in everlasting rest." Deeply emotional words set to music expressing the same sentiment! Really, religion without spiritual songs of evangelical fervor is unthinkable. So while we need chorals such as *"Holy, Holy, Holy," "Come, Thou, Almighty King," "A Mighty Fortress is Our God,"* we need just as badly, if not more so, such hymns as *"What a Friend We Have in Jesus," "My Faith Looks up to Thee," "My Hope Is Built on Nothing Less than Jesus' Blood and Righteousness."* Doing away with such as these would choke the heart expressions of unnumbered souls, and one of evangelism's mightiest allies would be suppressed. It is as a distinguished Christian musician has recently so aptly expressed it, "A heart of glowing love for God does not always find its outlet in intellectual expression. Great hymns and songs are not often thought through in an intellectual way; rather are they the spontaneous expression of Spirit-filled men and women; and dare we condemn or disregard that which the Holy Spirit has mightily used in the salvation of souls? The purpose of singing in Church is to release emotions of faith, contrition, confession, gratitude, love and devotion." So Paul was right when he told his congregations to sing both psalms and spiritual songs, making melody with their hearts to the Lord.

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PAGANISM AT OUR DOORS.—We are deploring Germany's leaning toward paganism, and do not seem to realize that there are things right in our own country that are cancerous. Of late some of our physicians have sounded the alarm against certain diseases, and have started a movement to cure them or stamp them out. Ever since the War we have been yielding to all sorts of sensual influences and morbid pleasures. Our movies have fascinated us with pictures that presented vice in highly attractive rather than abhorrent forms. Many of our book writers have polluted the minds of their readers with unrestrained, strongly realistic descriptions of licentiousness and vulgarities to which humanity so readily yields. Our psychologists have preached the doctrine that human nature is "all right", and if checked or in any way thwarted evil results may follow. Our divorce business has reached such proportions that the world rightly points the finger of shame at us. Our newspapers vie with each other in depicting crimes in their rawest form. The "Repeal" has resulted in letting loose floods of liquor, with such attendent evils as the drink parlor for the enticement of young lives. Isn't this paganism in its worst form that we have drifted into? And now we are becoming horrified at the discovery that "sin still finds us out", that it is still destroying the bodies and lives of men. It will be a terrible struggle to disseminate the knowledge that "our body is the temple of the Holy Spirit" with any real effect upon our youth. But something definitely constructive must be done, if the nation is to be preserved.

FOREIGN MISSIONS

P. H. Richert, Sec.

Kikungshan, Honan, China, 9-12-37

Members of the Foreign Mission Board,
Dear Brethren:

Three weeks ago an air mail letter was sent to you by Mr. S. F. Pannabecker giving briefly the present situation. At that time the men in our mission had expected to reach their respective stations within three or four days. They left here August 19 and arrived at Taming on August 31. We have still had no word of their safe arrival at Kai Chow but suppose they arrived there about September 6 or 7.

Heavy rains all summer had resulted in floods over a large area, especially in our district, making travel into the interior most difficult and almost hazardous in places. The men first went to Taokow, where they found such floods that it seemed impossible to travel to Kai Chow. Neither carters nor rickshaw men were willing to make the trip. They heard that boats were operating from Hantan to Taming so they took the train to Hantan. Upon arrival they found that boats were *not* operating, so they had to wait five days before they were able to get transportation to Taming, where they arrived after four more days. There were no mishaps in spite of horses' occasional stumbling, except once when a horse stumbled into a hole in crossing a water puddle and Mr. Lien, the language teacher who was with them, went over the horse's head into the water.

At Taming they found high water everywhere, the compound being covered with water with basements all full. The road to Kai Chow was said to be all under water, so a boat was hired to take the Pannabecker brothers as far as Tsing Feng, two thirds of the way. Concerning the rest of the way no news has come, because mail between here and there is very slow.

Reports have also reached us from other sources that the Yellow River is again flooding the country, so we fear that the southern part of our field is also flooded. As a result of all these floods the suffering this coming fall will be intense, with fall crops all drowned out. Spring crops were very poor in the whole field, due to drought the year before when the wheat should have been planted.

Dr. Pannabecker in writing of their trip north says this: "Coming up the Peking-Hankow RR we saw fields flooded all along the way. Kaffir corn was being by men standing in water. Much of it was still standing in water uncut. The people seemed quite depressed owing to the fact that they had no spring crops, due to drought; they had fine prospects of fall crops only to have them flooded, so the best they can get is wet millet and kaffir corn which will be sure to mold before it can dry in this weather."

Here on the mountain we have been much disturbed lately owing to the many letters from the American Embassy, urging Americans to withdraw from China as soon as possible. On August 24th a telegram was received which said: "Please circulate all Americans Kidungshan that Embassy advises, in view possibility general eventual withdrawal from China, they should not return to interior stations." The next day a letter came giving reasons for evacuation: "(1) that hostilities in China may be prolonged, (2) that such hostilities may spread to areas not now affected, (3) that transportation facilities which now exist may become interrupted or suspended. Therefore consular officers are instructed, in view of the above to inform Americans in their districts of these possibilities and to advise them to withdraw from China."

On Sept. 1 and 7, letters again came urging all Americans to withdraw as soon as possible. Two days ago a telegram came urging everyone to make reservations on a special train going to Hongkong Sept. 20th making connections with several President boats. II Timothy 1:7 as well as many other verses are of great comfort these days. We are conscious of a great volume of prayer going up for us by all you dear people in the home land.

At the present we, mothers and children, are continuing to live in Kikungshan, because the consul very emphatically says, we should not return into the interior. We are especially affected because our field is in the danger zone. Miss Fast returned to Taming a few days ago with the hope that she can remain there for work. Miss Kuyf is remaining at Peitaiho because of consular advice.

You might be interested to know what other missions are doing. Many have cabled their Boards for advice. Some missions have decided to send their people whose furlough are due next spring home at this time. One mission decided that those whose furloughs are due within two years should go home. Some missionaries have evacuated to Hongkong, others to Manila. However, many folks are beginning to feel that China is probably as safe as any place in the Far East. Many feel that if everyone were to go home now, it would be most difficult to open up work again in the future. Most of the men have returned to their fields in order to stay by their work.

Since the men will probably be very busy at their stations, we three women left on the mountain felt it wise to write you something about the present conditions. Since we receive no foreign mail, we are sending this by airmail. If you should write us, address us House 16 Kikungshan, because folks here get foreign mail. Ours all goes via Tientsin and for some unkonwn reason is held up there. We receive neither letters nor magazines.

Sincerely yours,

Mrs. C. F. Pannabecker
Mrs. Wm. C. Voth
Mrs. C. L. Pannabecker

HOME MISSIONS

W. S. Gottshall, Sec.

EXTRACT FROM REPORT OF JOHANN G. REMPEL, ROSTHERN, SASK.

Since the close of the Bible School in which I worked during the winter months, I was engaged in a twofold purpose: Supplying congregations or groups who are without a worker; and in itinerant work.

ZOAR CONGREGATION AT LANGHAM. — The congregation has about 140 members. I made 78 visits, gave catechetical instructions in which from 20-25 young people took part. 15 of these were baptized by Elder David Toews, 115 participated at the Communion Service.

In OSLER I remained one week working together with Brother Johann Janzen. This place has a number of young people who are developing an active efficiency in the work of the Sunday School and Young People's Society.

WESTERN SASKATCHEWAN.—Those who are in comfortable circumstances, are weak in their desire for fellowship; but where the situation is more oppressive, there is a seeking after God and fellowship with His people. In my trip through Alberta I met many who are seeking for new homes and better conditions. And the larger groups are giving them splendid help, which is greatly to their credit.

In ALBERTA.—Here I hit upon a place where the people lost their last year's crop by hail and this year it was burnt up. In 7 years they had no harvest, which has made them practically helpless. In East Coulee we gathered the Mennonite miners to a service. They are very grateful for a visit. Two young men and two young students of a Mennonite Bible School were preparing to open a Bible School for the children of the mine workers, as they had done the previous year. The parents are Hungarians and Galicians, and they have an interesting attitude toward this mission. They say: "We care not for religion, but you are welcome to our children." The Conference in Rosemary, Ala., left a very good impression on the people, as we heard after the Conference from many individuals.

In TOFIELD, I attended the church dedication. They have a beautiful and spacious church. It was said at the meeting that this was the *sixtieth church* that had been erected by the immigrants in Canada.

After a short visit in Irma I turned homeward. God bless our congregations, and give them comfort and strength in their struggle for earthly existence and for Heavenly possessions.

Brother *F. F. Enns,* has a large field and much work, and travels a great deal. His reports are interesting, but, like former reports, have much sameness about them. According to his report we learn that he covers his field regularly, and that he does systematic work, especially in personal work which is very effective.

A New Couple in Altoona Mission

It was reported last Fall that on account of ill health, Brother Glass was compelled to resign. He recommended that *Grover Klink,* member of the congregation, be appointed his assistant, which was acceptable to the Board. Mrs. Stiffler who had married Brother Glass vacated the home and Brother Klink took possession of it. This was granted with understanding that he would be married shortly. This, however, did not happen. During the winter there was a revival and he called for an Elder to baptize the converts. It was also decided that he should be ordained to the ministry. The brethren Amstutz and Neuenschwander, members of the Board, made a trip to Smith Corner to ordain as Elder Brother John S. Raugh who proved a competent and faithful worker, and also to baptize the converts at Altoona. Brother N. officiated at the baptismal services but, on account of some ruffles in the church, the ordination was postponed until a later period. Complications made it advisable to propose a change in workers, as Brother Klink's time expired with June.

George S. Stoneback, a member of Bethany church, Quakertown, Pa., had completed his course and was ordained to the Gospel ministry by Brother Neuenschwander, assisted by Brother Swartz and the secretary, and he and his wife had charge of the work at Altoona during July and August. During this time the Lord taught us that He provides workers, and not the Board alone. For everyone of the available men declined the call. We did what Christ said we should do: "pray the Lord of the Harvest for laborers." It was also possible that the candidates were not always praying: "Thy Will be Done." We were at our wits end with only three weeks until the field would be without a worker. We prayed more earnestly than ever, and unexpectedly one Sunday afternoon a young couple called for a visit at the home of the Secretary. The man was strange, but the woman was one of our Ohio girls, now married to *Emerson Slotterback* of Pennsylvania. They had both attended Moody Institute and were married last fall. He was supplying a small Presbyterian church in Kaleida, Ohio, but they were praying for a place to do full time work and devote all their time to the work of the Lord.

He was approached on the subject of taking over the work at Altoona. After praying about it a few weeks, they accepted the call. In the mean time he had united with the church in which his wife was a member, at Ebenezer, near Bluffton, Ohio. He was formerly a member of the Evangelical Asso. We had received very favorable recommendations from the pastor of Ebenezer church, Brother P. A. Kliewer, and the Superintendent of the S. S. in the Kaleida church. They took charge of the mission on Sept. 5, and he was ordained to the Gospel ministry by the Secretary of the Board on Sept. 12. The whole transaction was so clearly the leading of the Lord that it brought forth a volume of praise to the Lord of the Harvest for his strange and definite leading. The spirits in the Mission are not all under the guidance of the Holy Spirit, and we covet for them and the work the earnest and united prayers of the church.

W. S. Gottshall, Sec. of the Board.

PUBLICATION

We copy the following splendid little article from "The Grace Mennonite Church Messenger," Lansdale, Pa., Rev. Olin Krehbiel, Pastor:

"The Mennonite"

Are YOU receiving our General Conference Weekly Church Paper, "THE MENNONITE"? Reading The Mennonite is the best way of keeping informed about the various activities of our Conference. Each week you will also find in it articles that will inspire you to better Christian living and that will help you to serve your Lord and your Church more fully. The Pastor or any of the church officials will be glad to have your name entered as a subscriber if you will let them have the small sum of $1.00 to pay a year's subscription for new subscribers. The regular price is $1.50. Subscribe now!

By the way, perhaps some of the present subscribers have failed to pay up their subscription price for some time. The operating account of "The Mennonite" showed a deficit of $637.60 for the fiscal year ending July 1st. It also showed subscriptions in arrears amounting to about $1,232.75. If you happen to be in arrears, don't you feel like helping to wipe out the deficit? Would you want to run your own business at a loss?—Allen R. Fretz, President Church Council.

—PRAYER—True prayer is only another name for the love of God. Its excellence does not consist in the multitude of our words; for our Father knoweth what things we have need of before we ask Him. The true prayer is that of the heart, and the heart prays only for what it desires. To pray, then, is to desire—but to desire what God would have us desire.—Fenelon.

Schools and Education

LETTER FROM BOARD OF EDUCATION

The Board of Education of the General Conference of the Mennonite Church of North America plans to hold its annual session during the last week in October, beginning with the twenty-sixth, at Freeman, South Dakota. The Board is conscious of the many great and serious problems that face our church in the area entrusted to its care, such as the Sunday School, young people's work, colleges, Christian literature, etc., and desires to have the work remembered in prayer by the members of our churches throughout our land, especially during that week. Suggestions for the Board's work are also welcome and should be sent to our secretary, President A. S. Rosenberger, Bluffton, Ohio.

We are very thankful for the cordial way in which the new Sunday School Quarterly has been received by individuals and congregations. The editorial staff has served very faithfully and produced a very high-grade quarterly.

Committing our work to the continued prayers and support of our churches, we beg to remain,

Respectfully yours, *The Board of Education,*
Ed. G. Kaufman, Chr., A. S. Rosenberger, Sec.

Are the Liberal Arts Colleges Dying

According to the Liberal Arts College Bulletin "many people have been led to believe that the liberal arts colleges are dead, dying, or ought to die. For generations, colleges have been subjected to this type of attack; they thrive on it.

"Some technical educationists predict that in the next ten years more than half of the liberal arts colleges in the country will go to the wall. They are careful, however, not to state which colleges will expire. Such a position is based on the assumption of the failure of the liberal arts colleges. That, however, is far from being a fact.

"More resources are invested in liberal arts colleges than at any time in the past. Whole college plants have been rebuilt in the last decade. A large amount of new construction is under way. Many adjustments to social conditions have been and are being made in various ways. Educational procedures are being revamped according to the needs of the times. While the most distinctive thing about a church-related college is its religion, there are many distinctive procedures that indicate a remarkable capacity for adjustment, for diversity of type, and an alertness to meet the needs of the hour.

"Colleges today are more alive to the problems which they face and better equipped to meet the demands made upon them than at any time in the last two hundred years."

Second Quarterly Conference

CALVARY MENNONITE CHURCH,
MECHANICS GROVE, PA.
Tuesday, October 19th 1937

CONFERENCE THEME: *"Making the Spiritual Life More Real."*

AFTERNOON SESSION 2:15 p.m.

Devotional Service—Rev. Sylvan Lehman, Pastor, Host Church.
To the Ministers and Leaders—Rev. W. S. Gottshall
Discussion opened by Rev. Ernest J. Bohn
Consideration and Discussion of subject.

EVENING SESSION, 7:30 p. m.

Devotional Service—Rev. R. V. Stubbs
To our People—Rev. Howard G. Nyce
Discussion opened by Mr. Samuel P. Snyder and Deacon Robert S. Stauffer
Open discussion of subject.

NOTE WELL!

Supper will be furnished by the host church.

Anyone desiring lodging may notify Rev. Sylvan Lehman, Quarry, Pa., R. R. 2.

Suggested Route to reach Calvary Church.—On Route 30 to Gap—turn left on route 41. Continue to route 372, here turn right to Quarryville. At Quarryville turn left on 222 for 3½ miles to Calvary Church.

Program Committee: Swartz, Plenert, Alderfer, Neuenschwander.

Program for Young People's Meeting of Western District Conference

WEDNESDAY EVENING, OCTOBER 20, 1937
Chairman: Esther Ratzlaff

1. Scripture and Prayer
2. Why Has the Mennonite Church Lost So Many Members? (15 minutes)—A. Warkentin
3. Music by the Alexanderwohl Church
4. The Importance of Young People to a Denomination (15 minutes)—D. H. Richert
5. Music by the Bruderthal Church
6. What More Can Our Church Do to Hold Its Young People? (15 minutes)—Karl Baehr
7. Bethel College Chorus
8. Closing Prayer

B. W. Harder, Sec. of Prog. Com.

Free Bible Course

In English and German for Young and Old

Only $1.00 a year for printing and postage. A group of students pay only $1.00, and 5 cents for every extra lesson leaflet.—Students may begin any time.

J. B. Epp, Minister and Bible Teacher,
Beatrice, Nebraska.

Sunday School Lesson

A. S. Bechtel

October 24, 1937

CHRISTIAN RENEWAL

Titus 3:1-11

TOPIC: *Renewed Life through Christ.*

Introduction

Paul wrote his Epistle to Titus, the first bishop of the Churches in Crete, from Rome, after his release from his first imprisonment. The Cretans were a lawless people, very troublesome to the Roman rule and much given to sensual vices. Many troublesome Jews were living in the island and causing much dissension in the Church (ch. 1:10, 11, 14). The Christians here needed to be set right in some things.

The Christian in Civic and Social Life vs. 1-3.

Paul gives very practical directions. The Cretan Christians needed to know that they as Christian citizens, must obey the proper government authorities (v1), be ready for every good work. The Christian religion represents God's principles of law and order. Respect for law was greatly needed, even among the Christians of Crete. There could be no peace and safety without it. Our generation needs to learn respect for law.

It was equally necessary that they act as Christians in their social life with non-christian neighbors. They must restrain their hot tempers, be careful how they speak of others, act peaceably (2). Conversion to Christ had made a vast difference in their lives (v3) and to abuse others for their faults is quite unchristian. The injunction of v2 is greatly needed today.

Lives Changed, Renewed by the Spirit vs. 4-7

Paul uses four words to express God's attitude toward sinful man—kindness, love, mercy, grace (vs. 5, 7). Man's sin grieved God. He provided a way of redemption at infinite cost to Himself. Marvelous changes are produced by the power of God. Changes in the outer life indicate a new nature received by the washing of regeneration and renewal of the Holy Spirit (v5). Paul here indicates the special function of each Person in the Trinity, in our renewal. The Holy Spirit is God's agent, cleansing and renewing the heart of man by bringing in new spiritual life. This work He does through Christ our Savior (v. 6).

Our salvation is purely a work of God's grace (v. 7). There is nothing we can do of ourselves to justify us in His sight. Nothing in us merits our being made heirs of eternal life.

The Works of a Christian vs. 8-11

The Christian may fully believe in his salvation through God's mercy and he will bear witness to his faith by his works. Paul emphasizes (v8) that in the life of the believer, good works must follow. "By their fruits ye shall know them." People in general are but little impressed by the christianity of a person which does not show itself in daily living. The Christian has more worthy things to think about and do than idle speculations, controversies and quibbling over law and ritual. These are profitless and unpractical (v. 9). We can well take a valuable lesson for our day from this. The great saving truths of the Gospel—God's love, mercy, kindness, grace, renewed life in Christ—these can not be too often affirmed.

The heretic, who sets his judgment against the teachings of Christ, who threatens the very well-being of the Church, is to be reasoned with (v. 10). If he persists in his evil way the Christian can no longer fellowship with him. He condemns himself.

Gems of Truth

The best missionary work is done by a love-filled life.

Abundant life is God's gift to us through Christ.

Faith and good works will be found together in genuine Christians.

Sermon Sketch

Some Essentials to Christian Service

(Isa. 6:1-11)

Open your Bible at the book of Isaiah and read carefully the first eleven verses.

In these verses we have a revelation of God to Isaiah, and also a revelation of Isaiah to himself.

I. He had a vision of God.

Isaiah had a three-fold vision of God. (a) Power—God's Power—"I saw the Lord sitting upon a throne." We must see and know God as the one who has all power. He is the Almighty—all powerful. (b) Holiness—"And one cried Holy, holy, holy, is the Lord of hosts." It is our duty to be clean, if we bear the vessels of the Lord. (c) Glory—"The whole earth is full of his glory." We must know that our God will finally triumph over the powers of darkness.

II. He had a vision of self.

Before the vision the cry of Isaiah the prophet was, "Woe to you Israel." After he saw himself he cried, "Woe is me." God's holiness will reveal unto man his unholiness. "I have heard of thee by the heaving of the ear; but now mine eyes seeth thee.

"I abhor myself, and repent in sackcloth and ashes." (Job 42:5-6).

"I was left alone, and saw the great vision, and there remained no strength in me." (Dan. 10:8).

"Depart from me, for I am a sinful man, O Lord." (Luke 5:8).

He cried and said, "Lord what wilt thou have me to do?" (Acts 9:6).

"And when I saw him, I fell at his feet as dead." (Rev. 1:17).

III. Cleansing by God (v. 6-7)

Here was a clear message. "Thine iniquity is taken away and thy sin forgiven." This was a real work. "Taken away," not a process of being taken, but "is taken." Provision is made by the blood of Jesus Christ for the cleansing from all unrighteousness. "If we confess our SINS he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness" (I John 1:9).

IV. Waiting-Listening.

"I heard a voice." "Let him that heareth say come."

"They that wait upon the Lord shall renew their strength . . . then let them speak." (Isa. 40:31 and 41:1).

V. Willingness to Serve.

"Here am I," ready for any service, anywhere and under any condition—a life wholly dedicated to God and his service.

VI. Commissioned by right authority.

"Go and tell." Great power comes into a life from a sense of being divinely called or commissioned. In our day we are not only commissioned to go and tell but we have the promise of "Lo, I am with you alway, even unto the end."

VII. Knowledge (v. 11).

"How long." It is up to the servant of God to know the plan and purpose of God concerning the age, we must have his aim, if we wish to work with him hopefully, intelligently and successfully.—Gospel Banner.

Work To Win

Often the question arises in the minds of God's children, "How can I help carry on the forces that will mean the most for the good of our country and for the cause of Christ? How best can I help to weaken and defeat the forces that are trying to undermine and overthrow our religious and governmental institutions which were founded in the life blood of our forefathers?" Communism with its insidious propaganda is constantly at work in every section of our great country. God's people should awaken to a real understanding of our home situation. Through these many years THE NORTHERN BIBLE SOCIETY has been quietly and persistently at work distributing God's Word among the poor and religiously neglected, giving them the joy and hope that comes through the reading of the Holy Scriptures, comforting them at times when they are discouraged and in the proper frame of mind to give credence to the teachings of Communism. This work of Bible distribution which we are carrying on is accomplishing wonderful results: whole communities have been won from the Communists, revival has swept little out-of-the-way settlements and Sunday Schools have been started, all as the result of one Bible placed in a needy home by the Northern Bible Society.

Here are some of the hundreds of letters we get:

Dear Friend: I am an old lady and go from place to place among friends and relatives and not always near my church or where I can't get to church, and I am poor and would like to know if I by any chance could get a Bible. I make my home with my daughter, but they have not much either.

Yours truly, Mrs. Mary L. Kiske

* * *

Dear Sirs: I would like to get a free Bible. We have been married 22 years and never seemed able to buy a Bible. We have nine children. The baby is three years old. Neither of the parents are very strong and, besides, we live in a part of the country where we very seldom get a good grain crop.

Truly yours, Mrs. Theo Reindal

* * *

Dear Bible Society: I have wished for a Bible for many years and have never been able to get one. I have been married 32 years next June, have 10 children, five boys and five girls, and have been having a hard time of it. Was operated on last fall and had to go the second time.

* * *

Dear Sirs: I am an old man 78 years. I have no money and my old Bible is worn out. Will you please send me another one?

* * *

Dear Friends: We hear that the Bible Society is giving Bibles to needy families. There are 16 children in the family and I am very poor. We have heard about God by going to church. We would like to know more about God, but I can't raise enough money to buy a Bible. I would be very much obliged to you if you would send me one.

Yours truly, Rudolph Aldinger.

* * *

Dear Sirs: I would like to have a Bible sent me, as we have none in the home. There is only the three of us in the family, husband and I, and the baby 16 months old. I was trying to sell some salve and stuff, but the neighbors seem to go against me, so I cannot get a Bible that way. We don't have many services down here, only about one every two months. That way the church does not help us very much around here.

Northern Bible Society,
715 West Superior Street, Duluth, Minn.

NOTE: What a worthwhile and effective way to help spread the saving gospel by investing a dollar or several dollars in supporting this Bible Society! Let's remember it, those of us whom God has again showered with His blessings.—Editor.

After A Completed Journey

A few weeks ago my trip through the United States ended, at least temporarily. However, I am able to continue the work for which I came to America, namely to become better acquainted with the history of the Mennonites in America, during my stay at Bethel College. I can do that while I am here, trying to be of service in teaching some German and making use of the opportunity to learn English.

I am prompted to write these lines by a feeling of gratitude for the friendly reception and splendid hospitality that I met everywhere on my trip through the different states, both in the churches of our Mennonite people and in their homes, whether it was by a mere grasp of the hand, at a meal in a hospitable home, or during a longer stay. Once more, in my imagination, I clasp your hands warmly and assure you that you have made my long and tiresome journey pleasant and comfortable. My heartfelt thanks to all of you, and may God bless you!

I owe an especial measure of gratitude to my study and traveling companion, Dr. Harold Bender, Goshen, Indiana. It was due to his efforts that my pass was issued quickly and without difficulty. No less are thanks due the President of the General Conference of the Mennonite Church of N. A., Dr. P. R. Schroeder, who assisted and promoted my travels and my introduction to the different conference churches.

Far reaching assistance and friendly receptions were accorded me in the Mennonite colleges, Goshen, Bluffton, Bethel, and Tabor, which for the most part are in possession of good-sized collections on Mennonite history.—I also especially remember my visit to the mission stations in Oklahoma.

And how much warmth, understanding and readiness to help did I find among the ministers and church members! Never will I forget the hours, when the older ones of them related to me treasure after treasure out of their rich experience. My special greetings to these old friends!

I imagine that the readers of these lines will probably ask, what impressions I have received from the churches in America. This question I can touch upon only briefly here. The thing that strikes the European first and most, is the missionary spirit prevalent everywhere. It is so strongly present in all branches of the American Mennonite churches as nowhere in Europe, and probably in no other country. Next it is the large and regular attendance at Sunday school and at preaching services; so also the good knowledge of the Bible in Sunday school, that attracts one's attention. The sentiment against tobacco and alcohol is not as general among the brethren in Europe as it is here. I found much interest for our own Mennonite history, especially among the so-called Old Mennonites and the Hutterish brethren, whose forebears came from Switzerland. Least developed is the interest in our history among the Mennonites from Russia and Prussia. But there are good signs that it is growing.

Of course, these are not all the impressions that I received on my trip of over 10,000 miles. Perhaps more of this some other time. This much I feel I owe to my new American friends and acquaintances, as a greeting and an expression of heartfelt gratitude.

Cornelius Krahn.

Bethel College, Kans., Sept. 21, 1937

Why He Did Not Kill His Man

Two college students sought a visitor who is noted for his success in dealing with young men, and told him of their attempts to help one of their classmates, and asked him if he could suggest anything.

"Bring him to me," the visitor said.

So, in a few minutes, three men entered the visitor's room. The two who had spoken to him before were bright and earnest looking, but the man who followed them entered with hanging head and shuffling step. In response to the visitor's greeting he raised his eyes just long enough to allow the keen judge of men to see the story of hatred written there.

"There's something on your mind," the visitor said, when the sullen man was seated near him. The words were spoken in a soft yet strong tone that was a factor in his successful approach to those with whom he worked. "Tell me about it."

"There's nothing on my mind," was the surly reply, "who told you there was?"

"No one told me. But I'd be glad to have you tell me all about it."

"There's nothing wrong with me. There's something wrong with the fellows that brought me here. Better talk to them."

"Yes, there is something wrong with you," came the firm, even compelling reply.

"How do you know?" The student looked up in surprise at the insistence of the stranger.

"Because your eyes tell me so."

"Maybe you will let me know what they tell you, seeing you know so much."

"Very well. They tell me plainly that you want to send some one straight to hell, and that you are ready to go there after him."

The change in the student was startling. He gripped the arms of his chair. He leaned forward in great excitement. "Some sneak has been telling you about me." He looked accusingly at the men who had brought him into the room.

"No one has told me but yourself. Don't you think you had better tell me all about it?"

There was a moment's hesitation, followed by a look of determination.

"Might as well," he said. Then, turning to his companions: "Fellows, you disappear."

When he was alone with the visiting friend of young men, he told his story. "I live in the mountains. A year ago I was stabbed near the heart by a man I thought my friend. They thought I couldn't live. I had two months of awful suffering before I began to get well. During those two months I forgot the pain while I thought of what I would do to the coward that put me on my back.

"When I got up I was weak. I knew I could not hope to kill him as I must do. It would have been easy to shoot him behind his back, but I wanted something better than that. He must taste the knife he made me taste. Only there won't be any failure when I put the knife in him. It will go in right to the hilt, and there won't be enough left of him to put to bed.

"But a fellow has to be strong to do a thing like that. I thought how I could get ready. The best chance seemed to come here. I haven't come to study—I'm here to get all I can from the gymnasium and the athletic team. In a few months I'm going back to the mountains. Then he can look out!"

As he finished, his eyes were glittering with hate.

The man to whom he told the story looked at him a moment without a word. Then he said: "So you are planning to send a man to hell. Well, all I have to say is that you must love him a lot."

"Love him? I hate him!"

"Then why do you plan to spend such a long time in his company?"

"What do you mean?"

"Well if you send him to hell, you will go there after him. And you'll stay there with him for a long eternity. Yes, you must love him a lot, or you would not be so eager to be with him."

"I hadn't thought of that!" the student said, in surprise.

"Well, I have this much to say," the man went on, "there is a far better way to get your man than you have outlined."

"What is it?"

The visitor took his Testament from his pocket, and turned to Matthew 5:43. Pointing to the place, he said:

"Read this."

Curious, the student looked and read: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Amazed, the reader looked up. "That's no way for a man to do," he said with a sneer.

"Read on," the main said, his finger indicating verse 45.

Obediently the student read: "That ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

At last the student showed interest. "What does that mean?" he asked, wonderingly.

"It means that God loves you who hate him just as much as he loves the president of this college. He wants to let his sun shine on you just as much as on the president, but you won't let him. You persist in staying down in your miserable, dark cellar, among the slimy creatures you choose for company, when you might come out into God's sunshine and be glad."

The student looked at him in wonder. "I never thought of it in that way," he said.

"Don't you think we'd better kneel here and ask God to show you how to get the better of your enemy in His way?"

All the fight had gone out of the student. He knelt at once with the man whose words he had resented only a few moments before.

The visitor pleaded for the opening of the student's eyes. He asked that God would teach him how to live in the sunlight, in company with the man he had sought to injure. He prayed for several minutes, and was about to ask the student if he would not pray, when there was an interruption.

"O Lord, I'll let him live!" were the unexpected words that closed the prayer.

As he spoke, the student rose to his feet. His companion rose with him. The student looked startled. There was a wondering look in his eyes.

"Something has happened!" he said.

"Of course it has. Tell me about it."

"For the first time I can't hate him. I find myself making excuses for him. He was drunk when he did it. I don't feel toward him as I did. What is the meaning of this?"

"It means that God has kept his promise, as he always does. He has taken away your stony heart and has given you a heart of flesh. The change was made when you said, 'I'll let him live.'"

"Then I'm a Christian?"

"Of course you are."

"What shall I do?"

"I'll leave the answer to that question to you."

The student's answer was plain before the day was done. He went among his companions and told them of the change in his life. He pleaded with others to come into God's sunshine. During the remainder of the stay in that college of the friend of young men whose searching words had been used to bring him to a true view of life, no one did as much as he to persuade his fellows to begin the Christian life or to go for conference to the room where he had seen his real self in the looking-glass of the Word and had gone out a transformed man.. —Sunday School Times.

The Bible, then, has a mission, grander than any mere creation of God; for in this volume are infinite wisdom, and infinite love. Between its covers are the mind and heart of God; and they are for man's good, for his salvation, guidance and spiritual nourishment.

EDITORIAL
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Intermediate
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Junior Department
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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

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656 E. 79th,
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A Teacher's Responsibility

Ella Wiebe, R. N.

I heard the statement made this summer by a college president that only five per cent of the college graduates justified the expense and effort made. The rest go back, benefitted, but to live lives not essentially different from those who have not been to college. The book *Was College Worth While*, published recently, listing the achievements of the Harvard class of 1911, twenty-five years after graduation, is a sad commentary upon education. In order to realize their individual aims, colleges must give opportunity for such experiences which help to build individuality. The building of the "self" is the genetic stage, preparatory to loyalty, respect and regard for others. The duty of our college faculties is to appreciate, understand, and to control experience and so to improve college life and learning.

Today one out of every twelve children in the large cities, by the law of averages, will be in an institution for the mentally ill, at some time of his life. We need to help our young people see through themselves, and see themselves through. One likes the little sayings, "Head, you may think, heart, you may feel; hands, you shall work today." To achieve a balanced life, we must have a balance in education. The most creative as well as the most healing principle of development is absorption in a task worthy of one's mettle. It tends towards integration and wholeness of the self. Only so are we able to develop powers and to awaken social interests. To become, as L. P. Jacks expresses it, "human beings who act faithfully as trustees to their fellows." Such people find life so satisfying that they are rarely ill. Students who have received such guidance from their professors will scarcely ask, "Was college worth while?"

One becomes mentally an individaul only as he has his own purpose and problem and does his own thinking (other than which there is no thinking done). Students need to be equipped with the ability to think, and they may share with us our thinking, but they must learn from teachers how to work, how to play, and how to live. It is not in intellectual areas where students fail, but in their social adjustments.

These aims, as well as our entire curriculum, are as the base of a many-sided pyramid, which fuses into one point at the center; that is, the development of human personality to the extent of the individual's capacity. Teachers are kept so busy at the base of this pyramid, that it is well to have a time of quiet meditation in which they may remind themselves of the need that they too must scale the heights of living if they would direct the lives of their students. All teaching is a means toward this end. Personality development is not taught from books, but is learned from life in contact with such masterpieces of human personalities which tend, by their impetus toward high living, to kindle the fire in another life which never dies down.

As I look back, the power which tempted me to become a Christian was not catechism, Bible study, Sunday School and church services, although these all surely have contributed their share. What they did above all, however, was to bring me in contact with two individuals, primarily, who had the power to live life fearlessly, carrying heavy burdens with patience, cheerfulness, and serenity. The impetus which we give to students will not be the skill we possess in our specialized field of teaching, absolute prerequisite of leadership that it is; but we will develop these individual aims in our students in so far as they have been perfected in our own lives.

There are two kinds of literacy: those who CAN read and those who DO read. So, too, there are two kinds of people: those who were born and have not yet died, and those who have the courage to live fearlessly, who are as a finely strung harp, willing to be hung out in God's wind, that Life may play through it its cosmic melodies. Who are so consecrated to God that they dare to think alone, to go out, as did Abraham into a land which he knew not, going out in great ships upon the high seas of life, weathering the storms, facing the great calm with only heaven above, and our own great humanity beneath, returning home to view with some pity, though with understanding, those weaker spirits who have held to the shore line, sailing their boats in shallow waters.

The challenge which comes to us today is that we ourselves may be individuals who are worthy to serve as guides to youth, because we have tested life and found it worth its cost; we have met its threats and dangers, have explored its secrets, and have appropriated its strength. This, as much as scholastic standing, is a prerequisite for leadership. Students are critical. They evaluate us unceasingly, and sometimes make quick, harsh judgments. They may feel that we have compromised, that we have accepted second-bests. They may not realize that that was the only course open to us; they have not yet acquired this understanding of life, to know how great an art fine living is; how easy it is to sin, how difficult to live nobly. Yet this critical faculty of youth is the hope of the world, and it is the duty of teachers so to fire their imagination that it may survive the first three decades of their lives; that they may continue to work to improve the church, the home, and the social order. If each student can find among his teachers one such incarnation of what he thinks life can and should be, teachers will have gone a long way toward fulfilling their tasks.

LIQUOR—WHAT ARE WE DOING ABOUT IT?

Eph. 5:18; Isa. 5:11; Prov. 23:31, 32

Young Peoples' topic for Oct. 31

Meditation

M., Oct. 25—Ancient prohibitionists. Num. 6:1-3
T., Oct. 26—The illusion of drink. Prov. 20:1
W., Oct. 27—A warning word. Luke 21:34-36
T., Oct. 28—Woe to the tempter. Heb. 2:15
F., Oct. 29—Lost through drink. Rom. 13:13, 14
S., Oct. 30—Stay away from drink. Rom. 13:13, 14

Suggested Hymns

"Let the Lower Lights be Burning"
"Only Trust Him."

Problems:

1. "The crusade against drink is not the novel thing that many imagine among ourselves. In ancient times there was scarcely a state in which prohibitive legislation of the most stringent kind was not attempted, and generally carried out with a thoroughness more possible under despots than where, as with us, the slow consent of the public opinion is necessary. A horror of strong drink has in every age possessed those who, from their position as magistrates or prophets, have been able to follow for any distance the drift of social life. Isaiah exposes as powerfully as any of them did in what the peculiar fatality of drinking lies." Early rising for the purpose of carrying on the work of the day is commended in the Bible, but the Hebrews and also Romans condemned drinking in the morning. Why was drinking in the morning especially condemned? Does drinking at any time interfere with his work?

2. Illusion of drink: "As opium is to the Chinese, so is alcohol a source of many popular delusions among the western nations, impression inherited from the unthinking past, and unquestioningly accepted today by many who have grown up under their social influence. Many of these impressions are most deceptive; alcohol promises rest and actually makes the body less fit for exertion; it promises comfort, and then increases to total misery, sickness and poverty; it promises warmth and makes man freeze more quickly; it gives monentary relief from care and the next day after the night before brings a crushing burden, mental, emotional, physical, and social, earlier fatigue, susceptiblity to accident and disease, and greater mental depression. Its predominating quality is its capacity to create delusions." Is this merely prohibitionists' talk or do we have sufficient evidence that these are the effects? If the effects of the use of alchoholic drinks are evident, why do so many continue to indulge in its usage?

3. If a deed which hinders a person in doing his best is sin, is drinking wrong? Can an individual be a moderate drinker and still put forth his best? Is it the drinking or what follows and goes with it that is wrong?

4. Americans are liberty loving people. What is meant by liberty? Does doing away with prohibition give the desired liberty? "The Jews did not cultivate trees for shade or beauty, but only for their fruit. Cut down the evil tree of the drink traffic! Through all the ages it has cumbered the soul, doing not good but only deadly harm. Our nation has tried every method with it,—local option, county option, high license, low license regulation, moral suasion, State prohibition, and every method has failed. The saloon men have persistently defied all laws. Only one method remained, that of national prohibition; and at its worst, in the face of the most violent and determined efforts to overthrow it, it has worked far better than any other plan ever tried." In your estimation, was national prohibition a failure? Should another prohibition amendment be added to the constitution?

5. Does the Christian have a responsibility to his neighbor? Should a Christian be careful not to be a stumbling block? "Christians would prefer that Christianity should not be judged by their conduct. But there is no escape. The Christian must be better than other men. If he is not better, Christianity breaks down." S. D. McConnell.

INTERMEDIATE DEPARTMENT

OUR ENEMY: LIQUOR

Intermediate C. E. Topic, Oct. 31, 1937

Study the Topic Daily

Oct. 25. Keep away from alcohol. Prov. 23:29-32
Oct. 26. Liquor wrecks life. Rom. 13:13, 14.
Oct. 27. A drunkard's stupidity. I Sam. 25:36-38
Oct. 28. A drunkard's death. I Kings 16:8-10
Oct. 29. Abstainers on principle. Jer. 35:1-10
Oct. 30. Abstain for the sake of others. Rom. 14:17-23
Oct. 31. Topic—Our common enemies—liquor. Eph. 5:6-18.

Your Worship Service

Use the worship service suggested for the young people's society on the same topic in the C. E. World. Or plan your own, using suitable hymns, scripture and prayer.

Suggested Thoughts for the Leader

An enemy is defined as one who seeks our overthrow or failure. There are those who do not regard liquor as an enemy. Its sale may bring them prosperity or its use temporary physical pleasure. Yet there is hardly a person who can escape its harmful effects. If we do not have anyone in our immediate family who is suffering destructive effects, there is a friend or neighbor who is. On the highways none of us are safe from its menace.

When its benefits are set over against its harmful effects, it must be classed as our common enemy. It makes attacks upon every phase of life: physical, social, economic and spiritual.

Presenting the Topic (Ask each one to add his own observations)

1. *Liquor Attacks Our Physical Life.*

It affects our nervous system. Careful experiments show that even a small amount of alcohol slows up our reaction time. A person who has had a highball would perhaps be slowed up a half of a second. That is not very important in answering a telephone call but in driving a car at thirty miles an hour it will move twenty-two feet in that time. Many accidents are avoided on a smaller margin than that. The efficiency is impaired in every activity in a similar way.

Life insurance companies reject applicants who use alcohol in any quantity, because they are distinctly shorter lived. Total abstainers who have always been so are, on the whole, longer livers than non-abstainers. Liquor shortens life.

Dr. Howard Kelly of John Hopkins University says, "There is no disease for which alcohol is a cure . . . It does undeniably cause thousands of cases of disease."

Liquor fastens itself on the human system because it is habit forming. The difficulty with this type of habit is that it is formed without the knowledge of the victim, and requires an ever increasing amount for its satisfaction.

2. *Liquor Attacks Our Social Life*

It makes fools of people. A man who had felt he was very brilliant and witty at a dinner after taking a drink, was given a copy of the things he had said. They had been taken down by a friend at the dinner. He was shocked at their stupidity. Liquor deceives people.

Every community has record of numberless cases of accidents due to drunken driving. People are killed or what may be worse, maimed for life.

Social workers say that there are more broken homes as a result of liquor than any other cause. It means cruelty, if not crime, poverty and desertion.

3. *Liquor Attacks Our Economic Life.*

In 1915 forty-nine American railroads and manufacturing firms had passed rules forbidding their employees to drink while on duty. It often means the loss of a job or impaired industrial service.

It is estimated that billions of dollars have been diverted from the purchase of the necessities of life to liquor. This in a time of economic depression when twenty million people are on relief. It robs homes of the things needed most.

4. *Liquor Attacks Our Spiritual Life.*

A man who had shot his wife and attempted to take his own life under the influence of liquor, said, "If I had only kept on going to church this never would have happened." God's spirit cannot dwell in a body defiled by liquor. Gal. 5:16-23.

How Defeat the Enemy

1. By abstaining. Why do people abstain from the use of liquor? Give as many reasons as you can. Is there one that does not apply to all of us?

2. By controlling liquor. How would taking the profit out of liquor effect its consumption? Its advertising? Suggest other ways of controlling it.

JUNIOR CORNER

TO THE LEADER

Program Suggestions for October 31, 1937

"Sing them over again to me,
Wonderful words of Life."

Review Sunday

This review program is based on the series of books studied in October's program suggestions.

Opening service

1. *Song service* using the songs memorized this year. When these songs have been sung, give opportunity for points.. (See former suggestions of Point System for memory work done and Bible reading. Also for presence, on time, new members brought, offering). If you have not as yet begun a point sytem, this would be a splendid time to do so. The contest continues until the close of the spring term. At that time small rewards are given to the three highest scorers.
2. *Scripture:* Quote verses learned during the year. Repeat several times having the scripture reference on the board. Check for points.
3. Prayer by leader. A prayer of Thanksgiving for the opportunity we have of storing treasures in our hearts and a prayer that the treasures

stored may bring much blessing to those who made them their own.

Mission Minutes: Gleanings from Mission News and Notes and Mennonite

Announcements

Review period on books studied

1. Sing in unison: "One Day", Verses 1, 2, 5
2. Questions and answers. Divide your group making two equal sides. This can be done before the meeting by using two different colors in the "Pin-ons." These Pin-ons could be in the form of an open Bible with the verse "Remember now thy Creator in the days of thy youth." Ecc. 12:1. Make out a list of questions covering the four books studied. It is better to have a shorter list of questions embodying the facts and truths which the Junior should remember out of each book than to have a long list which cannot be thoroughly drilled in this short period. A list of twenty questions could be repeated three times. Tell the groups this before the contest begins. This will assure a *learning process* on the part of each one, lest they miss the correct answer to any question when the questions are repeated. The side that wins twice is, of course, the winner.

Quiet moment

Assemble in seats. Let the piano play: Nearer Still Nearer through once after which let the group sing the first verse. Close with prayer by group using Ps. 19:14 and prayer by leader.

* * *

TO THE JUNIOR

Osaki Meesima lived in the quaint lovely land, Japan, where the little thatched-roofed houses are surrounded by lovely gardens, tiny lakes, cherry trees that grow old and gnarled and lean over far across the water edge. Osaki Neesima lived in a little home like this. It was all so beautiful except one corner in the inside of his home where, on a shelf, stood a row of hideous idols. This shelf and these idols were in every Japanese home. They troubled Neesima. They had troubled him for some time. He had seen one or the other tumble down now and then because of some accidental knock they received. Always when they tumbled they remained there until the maid-servant in a blue kimona would pick it up and put it back, It troubled Meesima. Why couldn't they pick themselves up? He had been taught that they must be worshipped and feared, that they were the great Gods. Their names were so wonderful! There was the God of Long Life, the God of Wealth, the Goddess of Mercy who had a thousand hands. Then there were many other idols whom you gave a little bowl of rice each morning so that they would protect you from all harm. But sometimes terrible things happened anyway and they didn't come to protect. It troubled Meesima. He decided to do something and yet be pushed it off for down in his heart he was afraid. But one day Neesima really did it. He tiptoed to the shelf where the hideous idols stood, snatched one of them, ran out into a hidden spot of the garden and buried the little brass idol deep down in the earth. "Now," he said to the idol, "if you can come out by yourself then I will serve you, but if you cannot help yourself, then how can you help me?"

Next week we shall see what happened.

(Retold from "Lamp-Lighters Across the Sea" by Margaret L. Applegarth)

Faithful Unto Death

A gentleman, seeking for objects of charity, got into a tenement house. It was vacant. He saw a ladder pushed through the ceiling. Thinking that perhaps some creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which was coming through a bull's eye in the place of a tile. Soon he saw heaps of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing here?"

"Hush! Don't tell anyone. Please, sir, I'm hiding."

"What are you hiding from?"

"Don't tell anybody, if you please, sir."

"Where is your mother?"

"Mother is dead."

"Where is your father?"

"Hush! don't tell him, but look here!" He turned himself on his face, and through the rags of his jacket and shirt, the man saw the boy's flesh was bruised and the skin broken.

"Why, my boy, who beat you like that?"

"Father did, sir!"

"What did your father beat you like that for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal."

"Did you ever steal?"

"Yes, sir, I was a thief once."

"And why don't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God, and of Heaven, and of Jesus, and they taught me, 'Thou shalt not steal,' and I'll never steal again if father kills me for it! But please, sir, do not tell him."

"My boy, you must not stay here; you will die. Now you wait here patiently a little time. I am going away to see a lady, and will get a better place for you than this."

"Thank you, sir. But please, would like to hear me sing a little hymn?"

"Yes, I will hear you sing your little hymn."

He raised himself upon his elbow then sang:

"Gentle Jesus, meek and mild,
Look upon a little child.

Pity my simplicity,
Fain would I to Thee be brought,
Gracious Lord, forbid it not.
In the kingdom of Thy grace
Give a little child a place."

"That's the little hymn, sir. Good-bye."

The gentleman went, and came back in less than two hours, and climbed the ladder. There were the chips and there was the little boy, with one hand by his side, and the other tucked in his bosom underneath the ragged little shirt—dead. He had found his place "In the kingdom of His grace."—Selected.

CORRESPONDENCE

MENN. CHURCH, GEARY, OKLA., 10-1-37

Dear Readers of the Mennonite:

Church work under the leadership of Rev. Frantz and wife has been progressing very encouragingly and great interest is again felt in all branches of work, which had noticably lagged during the time we were compelled to do without a shepherd. But again members are taking a revived interest. This past year has wrought many changes. Our new church, for which we had worked so hard, has been fully paid for, for quite some time. It had taken much hard work and real sacrifice to accomplish. Now, through the Ladies' Aid and different other wide awake classes in the Sunday School, we are beautifying it still more. Painting jobs have been the order of the day. On Old Settler's Reunion the Booster Class opened up a stand and realized the money for varnish and paint for the walls. The class with the help of a few others rubbed benches of evenings and varnished them. Now they stand in resplendent beauty, a tribute to hard and persistent labor by the class, in trying to do their share. And, through the untiring efforts of Rev. Frantz, the walls received their new coats of paint. Our church kitchen, also through his ceaseless efforts, proudly boasts of the large and beautiful cabinet extending all along one wall for our stack of dishes. Besides, a number of large and useful work tables, too, have been added and so the good work goes on. Each Sunday morning we have regular church services, with a general good Sunday School attendance before services. Many new faces have come into our Sunday School and church services to worship with us. Once a month we have evening services and once a month a general program for all, put on by the young folks. Class parties have become a regular feature and much interest seems to be aroused in this manner. Our Ladies' Aid meets every other Thursday, all day, to quilt for other people. These meetings are held in our spacious church basement. During July and August we took part in union open air services for Sunday evenings, conducted by four different churches, each church in turn taking full charge of their evening for services. These open air services seemed to arouse much interest amongst the non-church-going people. We hope much good has been accomplished in this way. At present we have a well organized church choir of some fifteen or more voices. Oklahoma has at last been blessed with a good deal of moisture, and farmers are again busy getting their land in readiness for next year's crop. Also the weather has turned cool and pleasant since then, and we are enjoying it very much, to think that the heat is really over.—E. Ringelman, Asst. Corr.

* * *

LORRAINE AVE. MENN. CHURCH
WICHITA, KANSAS

"For this God is our God for ever and ever: He shall be our guide."

Since Rev. S. M. Musselman accepted the call to the Johannestal Mennonite Church near Hillsboro, Kansas, Willard Claassen, Newton, Kansas served us during the month of August and the first Sunday in September. Rev. D. C. Ewert, Inman, Kansas on September 12. Mr. Harold Ratzlaff, Bethel College on September 19. Rev. Ed. D. Schmidt, Geneva, Ill. served September 26 both morning and evening.

On August 26 the S. S. had a social on the church lawn at which time we also had a very interesting talk by Mr. Carl J. Tanis who spent 8 years among the cannibals and head-hunters in Africa.

September 9, the Ladies Friendship Circle had their first fall meeting in the afternoon. At this time we were privileged to hear Mrs. Carl J. Tanis of the Sudan Interior Mission of Africa. Twenty-two ladies were present.

A Junior choir has been organized by Mrs. W. H. Mierau. They meet in the church basement on Thursday evening. The same evening the Senior Choir meets in the church under the direction of Miss Esther Hiebert.

We wish the readers of this paper would send the names of the families that move to Wichita to Mr. Curt D. Boese, 217 Laura Ave., Wichita, Kansas, because so very often, when we meet new families, they say something like this, "We thought we were the only Mennonites in Wichita" or "We did not know there was a Mennonite church in Wichita." And before we know of these people they attend some other church. And again others say, "We can not find the church." The Lorraine Ave. Mennonite Church is located on the corner of Gilbert and Lorraine Ave. or a better way to find it is 655 South Lorraine Ave. It is a buff brick building, facing the south.

We are slowly growing and trusting in the Lord that we soon will have a permanent minister. The attendance for S. S. last Sunday was 74.

Mrs. R. G. Warkentin, Corr.

Note:—In last week's Mennonite we reported authoritively that Rev. Ed. D. Schmidt of Geneva, Ill. had accepted a call as pastor of this church.—Ed.

FAMILY CHRONICLE

DEATHS

MRS. PETER J. FRIESEN, our mother, was born on May 15, 1857, in the village of Landskrohn, South Russia. In 1874 she came to America, with her mother, and settled in the vicinity of Henderson, Nebraska. On May 16, 1875, she was baptized upon confession of her faith, by Elder Isaac Peters, and accepted into the Bethesda Church. On March 4, 1877, she was united in marriage with our father, Peter J. Friesen, who preceded her in death 28 years ago. This union was blessed with 13 children, two of whom preceded them in death.

In 1920 mother moved to Henderson, where she has made her home up to the end of her earthly life. Physically she was always able to do her part in the family, except twice, when she was sick with rheumatism. As the helpmate of a minister, she had many experiences not known to an ordinary person. She was a great lover of reading. She knew very many of the ministers and other influential people of the General Conference, numbers of them personally and others through reading the church papers.

The last two years it was noticeable that her health was failing. Since last April, when she had a light stroke, her health was impaired. The last few weeks dropsy set in. She bore her sickness as a true Christian would, committing all her cares to Him who understands and cares for His own.

Many times she was worried that she caused us so much trouble. Her wish had always been that she might not be a burden to any one and, to this end, she prayed God to take her home. She repeated many scripture and song verses which gave her strength and comfort in the hours of trial. She was very thankful, whenever someone visited her, and the letters from friends far and near were a great help to her. Our oldest sister Tena, who is deaf and dumb, did her part in ministering to mother besides taking care of the household. William, the youngest brother, about whom father was much concerned before he died, because he was then only five years old, has been loyal to mother for the last number of years, in looking after her affairs. She was glad to pass from this life, to be with her Savior. She breathed her last on September 27, at 9:30 p.m. It hardly seemed like death, it was as falling asleep.

She leaves to mourn her departure: Katharine, John D., Peter D., Henry P., Mrs. G. K. Friesen, Mrs. G. J. Kroeker, Rev. Abraham W., Jacob H., Mrs. P. J. Ratzlaff, David P., and William P., also seven daughters-in-law, three sons-in-law, two brothers, two sisters, forty-nine grandchildren and nineteen great-grandchildren. She attained the age of 80 years, 4 months and 12 days.—The Family.

WILLIAM RAYMOND NICKEL was born April 15, 1933. He was good natured and brought much happiness into our home. During his short life he has filled a place for a divine purpose. When he was about two years old, he looked cross-eyed on his left eye. The doctor whom we consulted told us not to worry. A year later we noticed a white spot in the eye. We then consulted a specialist in Wichita. He said it was a cataract and did all he could to save the eye. But in spite of all his care, the eye turned blind and had to be removed. The doctor then pronounced it a case of *glucona,* a kind of cancer, hence the child was not out of danger. After about seven months the disease made its appearance again, this time in the right temple. It made a rapid growth until his right eye was closed and he could not see. Then he began to suffer, longed to be in a dark room, and spent the last few weeks in bed, but did not complain. He died August 17, at the age of 4 years, 4 months and 2 days. He leaves to mourn his early and pathetic death, his parents, one brother, four sisters, a grandmother, and many relatives and friends.

His parents, Mr. and Mrs. Peter B. Nickel

« « JOTTINGS » »

—Sister Elizabeth Goertz's present address until Januray 15, 1938 is: Miss Elizabeth Goertz, c-o Mr. D. D. Goertz, 9438—18th Ave. S. W., Seattle, Washington.

—*Mennonite Church, Allentown, Pa.,*—The Junior and Senior C. E. societies had a joint rally, at which time the new officers of each society were installed. Twenty-one juniors and twenty-nine seniors were present and enjoyed a story and song of India Mission work by Miss Nickel. Sunday night was India Mission night in church. Miss Helen Nickel spoke on "Why I want to return to India," and Miss Eva Pauls on "Why I want to go to India." Their messages were very interesting.—The Correspondent.

—*Helene Wiens, Mennonite Bible Mission, Chicago, Ill.,* is the name and place of work of the young sister who wrote that splendid first article, "Going—But Where?" in our YOUTH SECTION, in the Oct. 5 issue of THE MENNONITE. We hope to hear from her again.

—*Pres. A. S. Rosenberger, Bluffton College.*—A total registration of 203 students has so far been recorded for the 1937-38 school year at Bluffton College. Of these 187 are full college students. The registration figures thus are slightly higher than last year. An interesting feature of the enrollment is the fact that there is a definite increase in the number of out of town students. Accommodations at Ropp Hall, the girls' dormitory, are insufficient, and six girls are rooming in a nearby home. Lincoln Hall is almost filled."

Notice

To the Wives of Ministers of the Western District

The minister's wives are planning to have a meeting on the day of the Minister's Conference, Oct. 19, at Hillsboro, Kansas. The meeting will probably be held during the noon hour. It is hoped that many of the sisters will be there for this meeting.

Mrs. S. M. Musselman

— *Mennonite Poets.*—On the first page of this paper we quote two poems written by young Mennonites. They are: *Miss Monica Horsh,* daughter of Rev. M. Horsh, of Upland, Calif., who unfortunately is a shut-in. But the readers will notice how beautifully she views life and her part in it. We thank you heartily, Monica, for this beautiful little sermon!—The other poem is by *Edwin C. Graber* of Freeman, S. D., taken from a collection of splendid verse by Brother Graber, entitled *"Harvest of Youth."* This collection is so good that many, especially South Dakotans, would want to procure a copy if they could scan the contents. Order, with 25 cents per copy enclosed, should be addressed directly to the author.

— *The Pacific Conference* seems to be developing into the "liveliest" district in the General Conference At *Shafter, California,* the congregation is building a splendid, up-to-date church building.—At *Deer Park, Washington,* the church has been newly organized and has been welcomed into the fellowship of the Pacific District.—At the *Portland, Ore.,* Mission, a new shepherd and his young wife, Rev. and Mrs. Edmund Miller, have been installed for service. Brother Miller found his helpmate in the former Christine Oaks of North Chili, N. Y., whom he learned to know while hew as a student in the Seminary, at Rochester, New York, which he attended two years. May God bless their work. Miss Catherine Niswander, who had charge of the work at Portland from its inception, has been transferred, by the Home Mission Board, to a position in Philadelphia.—At. *Dallas, Oregon,* Rev. Widmar writes, that the old church building is now to be torn down and a new one erected in its place. The pastor and family who lived in the rear of the old church have moved to 318 Mill Street, Dallas, Oregon. Praise God for such activities, indicating life and growth.

— *Ebenezer Menn. Church, Bluffton, O.*—"On Sept. 19 the church was favored with an interesting address by Prof. E. J. Hirschler of Bluffton College.—The special prayer service for schools and colleges was observed here, Sept. 19. "O thou that hearest people, unto thee shall all flesh come."—Rev. and Mrs. P. A. Kliewer gave a favorable report of their two weeks vacation spent round and about the Mountain Inland Mission and their visit with the Rev. Rudolph Larson family.—We were glad to see our S. S. superintendent Waldo Hostetler back in church after a long illness."

— *"Pastor A. M. Fretz of Perkasie, Pa.,* will have the fall communions in his charge as follows: Deep Run, Oct. 17, forenoon; Perkasie, Oct. 17, afternoon; Springfield, Oct. 24.—Rev. and Mrs. J. P. Suderman, missionaries among the Indians in Arizona, visited the churches in the Deep Run charge Sept. 29 to Oct. 1. They gave impressive addresses with pictures of their work."

— *"Mennonite Messenger," Sugar Creek, O.*—"Oberlin Seminary has reopened for another year. This is the pastor's, Rev. Wm. H. Stauffer's, Alma Mater. We are going back every Monday for the day to take special advanced studies, in order to be better prepared to do our work.—We want to call everyone's attention to our evening church services at 8 o'clock.—We know how hard it is to get started to church on Sunday evening. But *compare your reason for not being there* with the reason *why you ought to be there.* If each one would do that, the church would be filled."

— RELIGIOUS EMPHASIS WEEK at Bethel College.—Last week, Oct. 4 to 8, *Dr. W. A. Elliot, pastor of the First Baptist Church at Ottawa, Kansas,* and also the college pastor there, conducted what may be called evangelistic services at Bethel, the purpose of which was, to deepen and enrich the Christian life of students and faculty. In announcing these services THE COLLEGIAN, student paper, said in part, "Vast reservoirs of power remain undiscovered and unutilized by most of us. We are inclined to loiter in the shallows rather than launch into the deep. This coming week the campus will 'take time out,' to get a fresh vision of life at its best—life as it is found in Christ. Jesus said, 'I am come that ye may have life and that ye may have it more abundantly.' " Services were held in the forenoon and evening, with a forum on vital heartquestions as part of the latter, and private interviews with the speaker during the day. We are prone to confess that the service which this man of God rendered the school, is about the best of its kind that we have observed. How this man enters into the very heart of Christian life and experience, and how attractive, meaningful, and compelling he pictures it all! The services were not open to the public at large, in order that the students may be freer with their questions and in their contact with the speaker. The attendance was large and the interest most gratifying. God be praised for men like Dr. Elliott!

— CHANGE OF ADDRESS. — Rev. Benjamin Ewert, 138 Mayfair Ave., Winnipeg, Manitoba, requests us to announce that after Oct. 1 his address is: MOXAM COURT. STE. 17. 286 RIVER AVE., WINNIPEG.

— *Do you believe it?* The report is out of the 26,000 car owners in the United States, *17,000 or approximately two-thirds of all the owners never bought new cars.* Only 9,000 owners bought their car new, not second hand.

REEDLEY, CALIF.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

SUMMER TIME—CANNING TIME—And this not only for our good women, but also for Christian workers. In summer we gather things in the field and the garden and "preserve" much of it, for the time when nature stops producing in this section of our land. For these summer months the saying is true:

"Get all you can; and
Can all you get."

except what is immediately needed.

This is also true intellectually and spiritually. Many teachers and others are free to attend summer schools and institutes, to "can" for the busy fall, winter and spring, getting their notebooks replenished, their minds and hearts re-filled with new material, spiced with new enthusiasm; for from now on, when one duty crowds another, there is often little opportunity for preparing; and the instructor, or preacher, is supposed to be prepared at all times to give his best.

Sometimes we are surprised at our good housewife, how quickly she prepares a fine meal, when unexpected company arrives. She quickly opens a few cans of the food which she cooked and prepared during the summer, quickly heats it on the ever-ready oil or gas stove; and in a remarkably short time she is ready to serve a good meal.

Daniel Webster once was asked, how it was possible for him to prepare such a marvelous speech as he delivered one morning in Congress, upon an issue which had come up only on the day before. He answered: "I have been preparing my material for the last 40 years."

And what an opportunity for Christian workers to "can" during the summer: Conventions, Bible Conferences, Summer Bible Courses, Retreats, etc. everywhere along the highways, within reach with the car. And what about the leisure time at home—alone with God and His Book!—rather than reading many books, at the expense of neglecting "The Living Word." How much new material, fresh from the "Tree of Life", did we find during the by-gone summer "canning" days? Or how much are we finding right along, in the early "morning watches", or in "the cool of the evening", when God walks through the garden, to bless His children with His personal presence! How many ready-made sermons, at least in outline, have we found in The Book, and have "preserved" them for future use?

And now, when called upon, during these busier months, are we ready to give our best, on short notice? Can we now quickly prepare for service?—with prayer for guidance of the Holy Spirit, and for a re-filling with the Spirit?

If so, then we can do our best at all times. We believe in "preparedness". J. B. Epp

* * *

OUR WONDROUS BIBLE.—The Bible, meaning THE BOOK, is indeed *the Book of Books*. If the gist of all good books in the world could be assembled in one volume, this book would not even begin to compare with *the Bible* in the multitude, variety, and value of its contents. No matter what our situation or condition in life may be, the Bible has something exactly in tune with it, be it sorrow or joy, distress or happiness, poverty or riches, failures or success, defeat or victory, tears or smiles, the Bible contains something that is in harmony with it. Its truths are as deep as the ocean, as exalted as the stars, as far-reaching as eternity. Its springs of wisdom are inexhaustible; they transcend all man-spun philosophy. It has comfort and cheer to soothe all cares and dry all tears. In its recesses it holds cures for all human ills and diseases. On its pages are revealed the heart-throbs of God that teem with love and sympathy, sufficient to make the world of men eternally happy. In the matter of clearness it has no equal, for it explains itself, is its own interpretor. In its multiplicity of pictures and illustrations it has no peer in literature. Thus, this WORD OF GOD, which is another name for it, is *the good seed*, it is *"God"* himself speaking to us; it is *the truth, the way of life;* it is *our conciliation*, the *promise* of things to come; it is our *power* against the enemy; it is *our life, the sword of the Spirit, a lamp unto our feet* and a *light unto our path;* it is *sharper than a two-edged sword, sweeter than honey;* it is a *hammer that can crush rocks;* it is *everlasting;* it is *food for the soul;* it contains the only sure plan of salvation from sin and condemnation. "You need a book which contains not man's thoughts, but God's—not a book that may amuse you—not even a book that can instruct you, but a book on which you can venture an eternity—not only a book which can give relief to your spirit, but redemption to your soul—a book which contains salvation, and conveys it to you, one which shall at once be the Savior's book and the sinner's.—Jon Selden.

* * *

CHRISTIAN HEROISM

Christian heroism is one of the requisites of a successful worker. The words that were given to Joshua, *"Only be thou strong and very courageous"* are real words of encouragement for us all. The finest heorism on earth is revealed in him who steadily works unpraised and unnoticed, doing faithfully that which is entrusted to him by the Master. This requires a courage not often seen, and far nobler than that exhibited on the battlefield. Christian courage is sustained only by the sense of God's presence. No one ever carried Christ's cross without coming nearer to Christ himself, and where Christ is, the light is sure to break. To that end may the Lord bless you all.—Rev. Phil. A. Wedel in "The Worker's Exchange."

* * *

THE LORD REIGNETH

"The Lord reigneth; let the earth rejoice" (Psalm 97:1).

People the world over have something in common today, and that is a perilous surrounding. On earth's great stage the scenes shift rapidly, yet each as it passes adds its grim bit to make the setting of universal distress and perplexity more realistic. A tenseness grips the spectator—who is himself on the stage, and although the atmospphere of fear and disillusionment becomes more and more intensified, the average onlooker does not grasp the full meaning of it all. He cannot see in perspective, for he is too closely bound up in the affairs that take place on the stage. Hence he is frantic and fearful "for looking after those things which are coming on the earth."

But the Christian is to look in perspective—with the eye of faith. He sees more than stern dictators and iron rulers and universal catastrophe. He knows that the Lord still reigns and that he will reign long after all other kingdoms have fallen. Then why not rejoice? Let us not lose sight of this vein of joy that is the Christian secret of happiness in these troublous times.—Edna R. Brown, Spokane, Wash.

— PREACHING — To know whether a minister, young or still in flower, is in safe or dangerous paths, there are two psychometers, as infallible a return as the dry and wet bulks of the ingenious "Hygrodeik." The first is the black broad cloth forming the knees of his pantaloons; the second the patch of carpet before his mirror. If the first is unworn and the second is frayed and threadbare, pray for him; if the first keeps its pattern and texture, get him to pray for you.—O. W. Holmes.

FOREIGN MISSIONS

P. H. Richert, Sec.

After Thirty-five Years, Two Months and Four Days

Dear Readers of the Mennonite:

That's a long time to wait. But everything comes to those that wait. No one can, with any amount of reason, accuse me of impatience, at least not in regard to this matter. What matter? Listen!

After a wait of thirty-five years, two months and four days, we had the joy and the privilege to consecrate three leper women and one leper girl; mind you, lepers, to active service as nurses. They received their training in a neighboring Leper Home, and are now serving the seriously sick women in our B. L. Home. Who are these four leper nurses? Really one ought to ask who WERE they? They were dirty, ignorant, homeless, friendless lepers, whom no one wanted and for whom no one cared. Love, kindness, medicine, good food and pleasant surroundings, and, above all, the gospel that brings hope and cheer to a leper wrought wonders. Changed bodies, lives and ambitions were the result of the spirit of the Leper Home. One of these four, the girl, studied and passed the fourth class in the school for leper girls.

The day of their ordination, August 17, was pleasant. Sometimes August brings much rain. Previous announcement of this service brought into the Leper Home church all lepers that were not confined to their beds and also a goodly number of healthy folks, so that the church was well filled. In the forepart of the church, the hospital medical staff and the Leper Home medical staff were seated, facing the audience. All of the Champa missionaries were present, as also Rev. Charles Ellis, Secretary, Mission to Lepers for Ireland. The four nurses in their special garb were seated in front of the pulpit, on a matting. After Dr. Bauman had given an appropriate address, Mrs. Penner handed to the leper nurses their diplomas. The ceremony closed with a few remarks by Mr. Ellis.

Now, perhaps some of my readers will say, that Penner knows how to make an elephant out of a fly. What does the ordination of four nurses amount to anyhow, that's an every day occurence! Why go to all this trouble to write up a ceremony of this sort? Why waste time, ink and postage? Why not simply report: "Ordained four leper nurses in the B. L. Home, Champa, on August 17, 1937. Yours sincerely?" Well, for a number of reasons: 1. What seems insignificant at home may be significant here. 2. How often have you read in the papers about the ordination of leper nurses? 3. Imagine yourself to be a leper. (The very thought is horrible). Imagine yourself to be a leper partially dressed in not altogether too clean clothing, lying on a bed that frequently has livestock in its cracks and joints, in a room occupied by three or four other healthy chattering leper women (or men), in which the air at meal time is thick with smoke, coming from three or four fireplaces. Imagine your hands and feet covered with festering wounds that need frequent redressing. Imagine that these dressers are ignorant, dirty women (or men) who know nothing about cleanliness, except what the doctor has been able to get into their heads about sanitation and cleanliness, imagine all this and much more and you will no longer wonder that we are not merely making a short announcement of a simple service. You will rejoice with us that better care will be given to all of our patients. And what is more, our nurses will not have to dress the patients in small "smoke conditioned" rooms, but in a fine hospital ward, as good as any Leper Home in the C. P. Do you wonder that we spread this out a bit? Yes, we know that these nurses are not what they ought to be and not nearly what the nurses in our home hospitals are, but we have gone a big step forward in this line of work. 4. These four leper nurses again demonstrate the fact that out of rough material God can make "vessels meet for the Master's use."

The Lord willing, we will send forth other people for training. If we had a full time doctor and a nurse, we would train our own workers here. I do hope that it will not take another thirty-five years, two months and four days until this will be a reality.

Sept. 9, 1937 P. A. Penner, Champa, C. P., India.

HOME MISSIONS

THANKSOFFERING

The Mennonite Congregation at Swift Current would herewith extend to the churches of the General Conference of Mennonites of North America its sincerest thanks that our brethren in the United States have made it possible to purchase a house of worship for our use.

For a number of years Mennonites in and around Swift Current had to move from one place to another for their gatherings. It was stated that they had had their meetings in about nine different localities during the last ten or twelve years, private buildings, school houses, lodge halls had to be used. Each time when a minister came around a different locality had to be found. We trust that this house will be a place where our people will gather for their spiritual needs, and where young and old will find the green pastures conducive to their spiritual growth.

The dimensions of the church building are 56 ft. x 30 ft. with full basement, the cost amounting to something like $2000.00. On the day of the dedication there were some 400 people present. Again thanking all those who have helped us in acquiring this building, we are, W. W. Rempel, Church leader

A. Schulz, Secretary

Schools and Education

D. H. Richert

Do the churches of America appreciate the privilege they have in setting up their own system of education as carried on by the church-related colleges? If we who live in a country known as a democracy would examine the system of education that prevails in certain other countries, the writer believes that we would appreciate more fully what we possess in these colleges.

The *Wichita Eagle* reports a commencement address delivered by Mark Sullivan at a certain college. In this address Sullivan points out the doctrine of Mussolini: "For the fascist, everything is within the state; and nothing human or spiritual exists, and much less has worth, outside the state." In such states they proceed to stamp out the existing conception of God; they stamp out the churches which reflect the conception of God. They hope that the people, denied the opportunity to give worship and moral authority to God, will give it to the state.

"If we in America," he says, "were not warned away from such a conception, its relation to religion should alone be enough to shock us. To you young gentlemen, about to enter the world, I say worship any form of God that has come to you by inheritance or early training, but do not worship the state. Retain any church affiliation you may have, or unite with any new one. But do not succumb to the cult which tries to say that the state has moral authority. That would be spiritual retrogression. Worship your God and pray with your own churches, and be tolerant of the churches of others, but be suspicious of those who propose to make a God of the state."

Dividing Justly

In this issue of THE MENNONITE we intended to bring editorial "Dividing Justly, Part II" as a sequence to the one that appeared in the issue of Oct. 5 of this paper. As we were pondering this article, in which we intended to show the need of another division of our tithe-dollar, so that, with one or two other changes, our institutions of learning might obtain more adequate financial support from many of our churches, we received the following letter from Bro. L. J. Horsch, Upland, Calif. And since it is in line with the thought we wished to convey, we take the liberty to substitute it, hoping that the writer will not object. Bro. Horsch, the son of Rev. M. Horsch, is a typical young Mennonite, very active in the work of the church and its auxilliaries, and a coming leader in our Conference. He is now, and has been for a good many years, instructor in Social Science in the Chaffey Junior College, Ontario, Calif. Here is his letter:

Dear Brother Thierstein:

"I have just finished reading the MENNONITE for October fifth. I was particularly impressed with the first editorial, entitled "Dividing Justly". The table which indicates the per capita contributions of eight rural churches is indeed arresting. The most significant omission and the one to which you direct attention in your "just" budget, is the failure to make any contribution to the cause of Christian education. But it seems to me that even your budget fails to meet the real need. The sum of $2000.00, I judge, is sufficinet to meet the needs of the General Conference Education Board and, as you suggest, can be met by allowing 2½ cents of each congregation's budget dollar for this purpose. But, may I ask, how does your budget meet the financial needs of Bethel College, or of Bluffton or of Freeman? After all, essential as the work of the Board of Education is, does that work really meet the educational needs of our denomination? I am convinced that our people must be educated to give for Bethel (if they live west of the Mississippi) and for Bluffton (east of the Mississippi) or for Freeman, just as they have been educated to give for the cause of foreign missions. I am convinced that every church budget should provide for a substantial contribution to one of our church colleges annually. It is my conviction that it is the duty of every pastor to educate the members of his congregation in this direction, as it is his duty to educate them to give for missions. Not that I minimize our mission work, not all, on the contrary I realize that the General Conference was knit into a homogeneous organization by virtue of the cause of foreign missions. But I cannot forget that the founders of our denomination were also deeply concerned with the cause of Christian education, that the spiritual wellbeing of every church depends upon trained leadership, that mission work itself, vital as it is, will suffer without trained workers. So I repeat, our people must be educated to give for our colleges just as they have been educated to give for missions.

"In rereading what has just been written, I find that you might come to the conclusion that what I have said was a personal criticism of yourself. Far from it, my remarks are directed to a situation prevailing in the entire denomination. The above paragraph might also be interpreted as a reflection upon those pastors who are striving to educate their people in the direction indicated, or upon the many sincere and earnest contributors to the treasuries of our schools, without whose generosity these institutions would long since have financially starved to death. Not at all, thank God for them. Aber jetzt ist es genug."

With kindest personal regards,

Sincerely yours, L. J. Horsch.

Cast thy bread upon the waters; for thou shalt find it after many days.—Bible.

Evangelization Work

by Dr. J. H. Langenwalter

Editor's Note: This article by Brother Langenwalter which appears in the October number of "The Workers Exchange," organ of the Pacific District, is so good and timely that we take the liberty to reprint it here.

At the last session of the Pacific District Conference at Reedley, the Evangelization Committee was asked to state in a brief way the attitude of the Conference on the matter of the ordination of members of some other denomination and also the position we take regarding support in the building of churches.

ORDINATIONS:

Regarding ordinations the following three points were made:

1. We do not favor ordaining the member of another denomination, because we consider that a discourtesy to a sister institution.

2. We favor the Mennonite practice of ordaining a man only upon the recommendation of a Mennonite Church, or some other responsible group within the denomination.

3. We favor the ordination of a man only after he had rendered service within the denomination for a sufficient length of time to prove himself worthy of the high calling with which he is to be entrusted.

BUILDING CHURCHES:

Regarding the building of churches the following statement was submitted:

1. That we ask a church desiring help toward the building of a house of worship to present its plan to the Evangelization Committee.

2. Thereupon the Committee will investigate the request and the conditions to be met, and advise with the church in regard to the matter, and make recommendations to the Churches of the Conference.

3. All solicitation in the Churches of the Pacific District Conference is to be done with the understanding that the money is to go to the Conference treasury and is to be disbursed from there.

PROGRESS OF WORK:

These have been months of rather remarkable developments in our work. We have had the aid of Dr. Fast, Rev. J. M. Regier and Rev. M. J. Galle. All of these men have interested themselves in the problems confronting a number of our smaller groups very sincerely and very wisely. The Committee appreciates this very much.

WHAT WE MAY EXPECT:

It has been an inspiring experience to find so many groups within the area of the Pacific District Conference who are interested in building up their church life. These groups are both an inspiration and a challenge to the entire Conference. Let us pray for their progress and aid them in facing their problems.

Wiser Wisdom

Edna R. Brown

The bulk of the world's woes today, as always, comes from an excess of gray matter. We have gotten so wise that we are positively stupid.

Daringly we flaunt our wisdom in God's face, defying Him in everything. When He pleads with us to reason with Him, we derisively turn away. When He cautions us to have a care, we dash recklessly on. When He invites us to take Him into consultation in the solution of some major problem, we disdainfully disparage His advice. When He offers to help us in the little matters of life, we assume a "well-able-to-take-care-of-ourselves" attitude. When He lifts a warning finger, we refuse to recognize it.

Why is the world attempting to pigeonhole God? Why is it trying so desperately hard to discard His admonitions? Why is it assigning Him no place on its complex program? Because it is still experimenting with its own brains!

We re not yet willing to acknowledge the inadequacy of our own thinking apparatus; therefore we have delved into a series of bad messes with an ever-widening circumference and an ever-increasing depth.

With the utmost intensity we have bent our minds and wills to explore the vast barren fields of materialism. Our overruling passion obviously is *"to possess things.* We want to be rich—at least a little richer than we are. We want better homes, better jobs, finer clothes, bigger cars, and all the rest of it. Yes, and for the most part, I believe we are willing to use all our wisdom to gain them.

But with all our brains (even the most brilliant ones), and all our "gains" (even the greatest ones), we have been a hopeless failure.

And there is only one corrective measure, which is to throw up our hands, acknowledge our defeat, and shut down our self-operated brain factories.

It is time to play quits with our own wisdom. It is time to surrender our finite wisdom to the Infinite. It is time to become charged with a wisdom from on high.

After all, what *is* wisdom? "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10). "There is no wisdom nor understanding nor counsel against the Lord" (Prov. 21:30). What then has all this self-wisdom of ours been? Surely, utter folly.

If we would all obey the command, "Cease from thine own wisdom" (Prov. 23:4), and appropriate that which is inifinitely greater, *our* thoughts would be centered upon *matters of the soul*—matters of lasting importance, rather than upon earthly *things.*

Surely we will be exercising the rudiment of wisdom that God intends us to (the rudiment of all wisdom) when we take seriously the counsel, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5.)

Why is it that we are so calloused to the call: "Cease from thine own wisdom" when it would open to us an infinite supply of *real* wisdom; when it would solve our problems, and make us rich forevermore?

When we trust in the Lord and give Him the key to our souls, He will use His wisdom on our behalf and we, in all humility, will become equipped with wisdom wiser than our own as long as we keep in constant communion with Him.

Thine own or His wisdom—which do you possess?

Edna Reeck Brown,
3111 E. 35th Ave., Spokane, Washington

To Our Sunday Schools and Churches

At this time of the year when we all have a little more leisure in the long fall and winter evenings, it is most appropriate to think of more intensive Bible Study in Sunday School and Church. Some churches have already made plans for a Sunday School Training Course, but the Education Committee feels that *every one* of our congregations should make sincere efforts to get better prepared teachers and church workers. Your committee is willing to cooperate in every possible way. Please write us and ask for outlines or other assistance.

Besides the training courses every congregation should make plans for an intensive Bible study and evangelistic meetings of three days or more. In our opinion it is best to have two or more congregations united in such a program and arrange a regular "Bibelbesprechung". It is very good to listen to God inspired sermons, but it is equally good or better to exchange thoughts, experiences, and testimonies.

We therefore urge our congregations to do whatever possible to increase Bible interest and knowledge.

Committee on Schools and Education
of the Western District Conference

WESTERN DISTRICT CONFERENCE MISSION PROGRAM

Thursday Evening, October 21, 1937

Sponsored by the Women's Missionary Societies

Song	Congregation
Scripture Reading and Prayer	
Vocal Music	McPherson College
Our Missions in India	Mrs. P. J. Wiens
Special Music	
Reading	Buhler, Kansas
Offertory	
Our Missions in China	Rev. August Ewert
Instrumental Music	McPherson College
Prayer and Benediction	

Mrs. W. C. Andreas, President

Sunday School Lesson

A. S. Bechtel

October 31, 1937

THE MORAL ISSUE IN THE DRINK PROBLEM

Rom. 13:12-14; I Cor. 6:9-11; Gal. 5:16-24

Introduction

The drink problem is still treated by many as an economic and social one only. We need to emphasize that it is above all, a distinctly moral problem. In the thinking of most CHRISTIANS the moral evil of drink is the fundamental reason for opposing it. The moral degradation of the drink evil reaches out even into the world to come.

The Challenge, Rom. 13:12-14

Paul brings out the contrast between light and darkness, classifying "the lusts of the flesh," as works of darkness. Such can not bear the light of day. Among these are such works as come with the use of strong drink. Paul gives a ringing challenge to form such habits that will bear being seen and known by others—"walk honestly, as with the day" (v 13). Cast off deeds which one is ashamed to have known, and chief among these we may rightly place the use of liquor and its accompanying evils. This has no place in God's kingdom and can have no honest place in a Christian life. The Christian is to clothe his soul in the disposition, spirit and habits of Christ (v 14), he will then have no desire for strong drink and other lusts of the flesh.

A Solemn Warning vs. 9-11

In these verses drunkards are classified with the unrighteous who shall not inherit the kingdom of God (v 9). There were those then, like there are today, who declared it was natural and right to indulge the appetites of the body. Paul flatly repudiates this idea. "Be not deceived," and enumerates a black list of transgressors, including drinkers, who shall not inherit the kingdom of God, if they persist in these (vs. 9, 10). Some still think they may indulge in sin, even such as mentioned here, and yet be acceptable to God. Religious profession will avail nothing for such. The one who starts to drink runs a serious risk of not being able to control the appetite thus formed. *The home which permits the use of wine imposes a fearful handicap on the growing children in that home.* The power of the Holy Spirit can save those who have fallen victims to such sinfulness (v 11). Of all these sins, the use of alcoholic drinks is the most vicious and degrading in its possible effects.

Works of the Flesh vs. 16-21

This passage lists the works of the flesh (vs 19-21), a very black lot and drunkenness is one of the blackest on the list. It breeds so many other very ugly things. Paul states in verse 16 the only safe, sure and simple secret of keeping from surrendering to "the lust of the flesh." The person who permits the Spirit to fill his life, yielding the whole of life fully to Him, will receive the power to refrain from sinful acts (v 16). There is a real struggle between the flesh and the Spirit which renders the natural man helpless (v 17). The Spirit alone can make us victorious (v 18). The Spirit-led will do that which is right. Such can enter the kingdom.

Fruits of the Spirit vs. 22-24

Paul gives a glorious catalogue (vs 22, 23). The Spirit pervades the whole of life and develops splendid fruit. The contrast between these Christian graces and the loathesome fleshly works is great. We need to renounce evil things and also "put on the Lord Jesus Christ." Then the appetite for strong drink can not control us.

Gems of Truth

Drinking can be legalized but it can never be made respectable.

Strong drink is the greatest destroyer of bodies, minds and souls that the devil has ever found.

Extracts from Field Secretary's Report

During the third quarter Rev. Fast visited the churches in Iowa, some in Minnesota, and two in Kansas; participated as one of the leaders of the retreats held at Wayland, Iowa; Shipshewana, Indiana, and Sequoia, Calif. While on his vacation with his family, he substituted for Rev. L. Hostetler at Upland, Calif.

He says, "July and August are not the most suitable time for deputation work. The farmers everywhere are busy in their fields and with their crops. The attendance on week-days, therefore, was comparatively small, but never discouragingly so. In fact one really had to marvel that people came out as well as they did.

"If anyone is inclined to be pessimistic about our young people and the future of our church, he would have found a real tonic in the young people's retreats which it has been my opportunity to see in action. I think such a person would have learned to share the feeling of confidence and courage it has given me. To see groups of young people like those at our retreats,—sincere, eager, and earnest—that is tremendously heartening. Such retreats, I feel, should be encouraged and continued."

Free Bible Course

In English and German for Young and Old

Only $1.00 a year for printing and postage. A group of students pay only $1.00, and 5 cents for every extra lesson leaflet.—Students may begin any time.

J. B. Epp, Minister and Bible Teacher,
Beatrice, Nebraska.

Doctrinal --- Devotional

CHRISTIANIZING AMERICA

Daniel J. Unruh

Christianizing America. What does it mean? Who is supposed to do it? Are its objectives spiritual? Is it scriptural?

Christianizing America, apparently, is the slogan that is to rally the moral forces of America into a great crusade, destined to usher in the kingdom of God. Whether this is to be achieved by some coup d'etat, as the seizure of Italy by Mussolini, or by some gradual process of infiltration of a great moral principle, as the case of the 18th Ammendment, forgive the tragic memory, is not entirely clear. However, this much seems clear from their teaching, Christ had a very high regard for human personality. He was always interested in the oppressed and the downtrodden. He loved the common people and He saw the injustices of his day and consequently He uttered certain, in his day, very revolutionary principles. These principles, if incorproated into the civic, social, industrial and economic structures, will prove the solution for the ills of the world. It is explained that in Jesus' day the Jewish people were not prepared to accept these principles and so Jesus died a martyr to a great cause, largely because He was about 1900 years ahead of the times. Gradually the truths of his teaching are finding acceptance by those whose intellectual freedom has not been cramped by timeworn dogmas and creeds.

Consequently the preaching of the Gospel is supplemented, if not entirely replaced by heavily subsidized peace programs, industrial and social legislation, studies of co-operatives, etc. While all of these objectives, worthy though they be, receive the attention in a Christianizing program, the message of salvation is either set aside, as outmoded, or simply goes by default. Generally the latter is the method used, for it saves making a lot of explanations to old-fashioned and "non-progressive" folk who still believe that a man must be 'born again' to enter into the kingdom of God. Such a program is to transform this cigarette-smoking, booze-guzzling, lip-sticking, movie-crazed generation into a Christianized America.

Who is to do it? The present generation of fathers and mothers? Hardly, for they are the ones, it is said, who brought on the present world crisis. Since they failed, youth will have to carry the torch. That this torch is but the theoristic idealism of an older generation and not the spontaneity of youth is of no particular consequence. In fact, if this were as much as whispered, it might be that youth would revolt rather than crusade. They must be led to believe that this is a new idealism, the acme of perfection peculiar to the perfected civilization of the 20th century, spontaneously conceived by youth, sans textbook, sans classroom, and sans proctor. Youth marches on!

But to do this they must have preparation, specialized preparation, Christianized preparation. They will not need to preach or teach the Gospel, since that is a method and a message ill-adapted to this enlightened day. No, this Christianizing spirit must permeate the legislative halls, research commissions, and administrative bureaus of a future democracy. Or will it be bureaucracy? That accounts for the popularity of the social sciences. Fine spun theories, conceived in illegitimate concourse with socialistic propaganda, masquerading in the garments of Christianity are emphasized, if not substituted, instead of the simple Gospel, "that Christ Jesus came into the world to save sinners," even as the gamblers at the cross wore the seamless robe of Christ, without his spirit within them. So, instead of preparing men who will preach the Word and tell sinners how God in Christ reconciled the world unto Himself' and therefore 'beseeching men in Christ's stead to be reconciled to God,' young people are preparing to enter specialized fields of economics, sociology, psychology, internationalism and, even those who plan to enter the ministry, specialize in the social sciences. Instead of using the Bible as the inspired, infallible and authoritative Word of God, they use adaptable portions of Scripture, particularly the Sermon on the Mount, as the social springboard that lands them in the fluctuating theories of an unstable and untried experimentation, only to be wrested by an unregenerate citizenry, to its own destruction. Can we not see that the aim is futile, and the dream illusive? Youth must be fired with a more abiding challenge.

Such a program is sometimes spoken of as the spiritual kingdom in contrast with the personal reign of Christ here on this earth. Are the objectives of such a program spiritual? Is that spiritual which is material and temporal? Did not our Lord answer that when He said, "What is a man profited if he shall gain the whole world and lose his own soul?" Are the objectives of Christianity to be expressed in a temporal happiness and an economic security? Truly these are valuable and complementary adjuncts to peace of mind. But the objectives of Christianity?—never! Some one may ask: "Isn't it our duty to make this world a better place in which to live?" What saith the Scripture:—"For here have we no continuing city, but we seek one to come." Improved conditions are indeed the by-product of a spiritual constituency, but in themselves the former will never produce the latter. Any program, that has as its main objective the temporal rather than the eternal happiness of men, can not be spoken of as spiritual and requires a redefining of spirituality.

But some may say, the Scriptures speak of a time when the earth shall be full of the knowledge of the

Lord, as the waters cover the sea. And we answer by asking, 'Are you speaking of the Church or the kingdom?' Remember that the church is composed of the "called out ones", while if speaking of the kingdom "Now therefore why speak ye not a word of bringing the king back." II Sam. 19:10. According to His words He went into a far country to receive for Himself a kingdom and will come again and reckon with his servants. It is therefore not the task of the church to bing in the kingdom or to Christianize America. If by singing

> "And the darkness shall turn to dawning,
> And the dawning to noon day bright,
> And Christ's great kingdom shall come on earth,
> The kingdom of Love and Light"

we mean that the kingdom will gradually unfold itself until we come to the zenith of its glory, we are both scripturally and practically in error. Practically we must say that instead of dawning approaching unto a noonday we are in a greak murky darkness and fog better described in II Tim. 3:1-7, and 4:3-4.

Great and pressing as the problems of this old world may be, for us as Christians, there is but one great commission variously stated in II Tim. 4:1-2, II Cor. 5:17-21, Mark 16:15, I Cor. 1:23-24, and summed up it resolves itself into these two suggestive phrases, 'we preach Christ crucified' and 'preach the Word'. To christianize America is neither practical, spiritual nor scriptural and can therefore only, like a mirage, lead into the desert of uncertainty, or the swamps of despair.

"Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. We then as workers together with him, beseech you also that ye receive not the grace of God in vain." "Be ye not unequally yoked together with unbelievers." II Cor. 5:20-6:1; 6:14.

TENTATIVE ITINERARY OF THE FIELD SECRETARY, October 31 to December 10, 1937

Vineland, Virgil, Dunneville, and Portwan, Ontario	Sun. to Thurs.	Oct. 31-Nov. 4
First Ch., Phila., Pa., Y. P. Rally	Sun. to Tues.	Nov. 7-9
Germantown Ch., Phila.	Wed. to Fri.	Nov. 10-12
Second Ch., Philadelphia	Sun. to Tues.	Nov. 14-16
Grace Church, Lansdale	Wed. to Fri.	Nov. 17-19
Zion Church, Souderton	Sun. to Tues.	Nov. 21-23
Bethany Ch., Quakertown	Wed. to Fri.	Nov. 24-26
W. Swamp Ch., Quakerto'n	Sun. to Tues.	Nov. 28-30
Flatland Church	Wed. to Fri.	Dec. 1-3
E. Swamp Ch., Quakertown	Sun. to Tues.	Dec. 5-7
Saucon Church	Wed. to Fri.	Dec. 8-10

(This itinerary is subject to change. Unfortunately not all of the congregations of the Eastern District can be visited at this time.)

CORRESPONDENCE

GRACE MENN. CHURCH, ALBANY ORE.

Dear Editor and Readers: We were privileged to have several missionaries and ministers in our midst, during the summer months. Among them were Rev. and Mrs. Irving Lindquist, a young couple from the Denver Bible Institute, who are planning to sail in December, to take up missionary work in the dark continent of Africa. We were also glad to have with us Rev. H. A. Fast, General Conference Field Secretary, Rev. David Toews from Saskatchewan, Canada, Rev. Danks from the Biblical Research Society, and others.

Church and Sunday School attendance has been somewhat slack during the summer. Vacation is over and we are looking forward to an increase both in attendance and interest. Several of our young people have left, some to school, others to seek employment.

Our Thursday evening prayer and Bible study hour has been very interesting as well as helpful. At present we are studying the Doctrine of the Holy Spirit. We praise God for the many spiritual blessings we have received through our pastor, Rev. W. R. Augsburger, and others. Last Sunday a father, mother and their daughter were added to our number by the rites of baptism. May the Lord bless them and keep them true to their vows. We are looking forward to our semi-annual Communion services next Sunday.

Harvest is over with for another season. Crops in general were very good this year, with the exception of the prunes. All through the valley that crop was far below the average. Nevertheless we have many material, as well as spiritual, blessings to be thankful for.

Best Wishes to all readers, Correspondent

* * *

MENNONITE CHURCH, SHAFTER, CALIF.

The Lord has prospered us, and has kept his protecting hand over us during the days when we organized as the "First Mennonite Church of Shafter, Calif. "We have now so far completed our church home that we are in a position, *herewith to extend our invitation to all the churches of the General Conference to remember us in prayer for our dedication services, which are to be held October 24, 1937, the Lord willing.*

This is to be an all-day service and Rev. H. J. Krehbiel of Reedley and Rev. C. Hege of Paso Robles, and others of our neighboring churches are to take part in our program.

In the name of the First Mennonite Church of Shafter, Calif.—Jake Neufeld, Secr.

Seiji Hirakawa, of Tokyo, speaking before the Friends' World Conference at Philadelphia, said, "Ninety percent of the people of Japan are against the present undeclared war between Japan and China."

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
656 E. 79th,
Los Angeles, Calif.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Turning the Other Cheek

Does it pay? This is a question we ask ourselves every day in relation to the things we do. The farmer plowing a deeper furrow, asks himself, "Does it pay?" Before the foundation of the tallest man-made structure, the Empire State Building in New York City, was laid, the builders certainly thought, "Does it pay to construct it?" The greater the undertaking, the greater the emphasis this question receives.

We may now consider this question in relation to the greatest of all occupations—living with our fellowmen.

Does it pay "to turn the other cheek"? It does not seem such an obvious question when we think of our neighbor. Of course, it is good for him to turn the other cheek, to forgive and forget, to return good for evil. But Jesus' message is not meant only for our neighbor. His finger is pointed at us, individually.

We give greatest awe and reverence to the fact that Christ lived on earth; that He was and is the Son of God. Are we willing to believe with that same fidelity the words he spoke, that it is greater to return good for evil. Only when we put Christ's principles into practice may we expect the blessing which they prescribe. Again we say, Does it pay? and in order that we get a satisfactory answer, let us be sure we are not seeking in our own selfish mind for an answer.

Abraham and Lot both had great flocks and herds, and the land was not able to bear them that they might dwell together. To remain together, peaceably seemed impossible. Before them lay the rich Jordan valley to one side, and the hilly country of Canaan on the other side. Abraham solved the problem before any serious trouble arose. "Brother Lot, if you prefer the Jordan valley, I'll go to Canaan." Lot won a material victory, but Abraham a moral victory. He was a godly man. Did it pay Abraham to let Lot choose the more fertile land? Genesis 13:14, 15, we read: "And Jehovah said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." A blessing for all time was given to Abraham and his descendents. Did it pay Abraham to hold good will and peace above selfish personal interest? Lot chose the temporal, Abraham received the eternal. It meant *taking* the lesser, but *receiving* the greater. Turning the other cheek, being willing to sacrifice in order to keep peace, balanced the godly character of Abraham.

Comes, now, the dreamer, a young lad who certainly meant well. His brothers just couldn't tolerate his good-natured disposition. Though Joseph's brothers mistreated him, we read nothing of him seeking revenge. It would seem he was a modern conscientious objector. Rather than to create greater hostilities, Joseph suffered to be sold into a state of slavery.

Years later when his brothers came to him for grain, we do not find him asking himself, "Does it pay to turn 'the other cheek'? Should not these, my brothers, taste a bit of their own medicine?" We find nothing like this recorded. We read that he loved them. When they came for grain, he had them dine at the king's table, and even went a step farther—he gave them homes in Egypt. Today he is the best known of the twelve brothers.

As the stone pellets, from the hands of the accusers, were crushing the life of Stephen, he cried out, "Lord, lay not this sin to their charge. And the apostle Paul suffered stripes and imprisonment, but knew the dividends in Christ were eternal.

The testimonies of Christian martyrs in the early centuries is a constant inspiration to us. Whereas harm and destruction was meted out by accusers, godly men endured persecution and prayed for those who persecuted them. Down the centuries Christian leaders, missionaries, and laymen could sign their name to this great principle of life.

To the Christian, the answer to the question, Does it pay? is most fully understood. It is not as walking alone, trying to live a good moral life, but the presence, the nearness, the assurance of fellowship with Christ is with us. Turning the other cheek, returning good for evil, is planting roses where thistles grew. It beautifies life, it is stepping heavenward when our life is hid in Christ. —Herbert E. Miller.

* * *

The fairest action of our human life
  Is scorning to revenge an injury;
For who forgives without a further strife,
  His adversary's heart to him doth tie:
And 'tis a firmer conquest, truly said,
To win the heart than overthrow the head.

Peace on the March

Ps. 34:14 Isa. 2:4

Young Peoples' Topic for Nov. 7

Meditation:

M., Nov. 1 Support the Prince of Peace. Isa. 9:6
T., Nov. 2 Press toward the goal of peace. Phil. 3:12, 13, 20
W., Nov. 3 The fruits of peace. Ps. 37:1-13
T., Nov. 4 The fate of war-makers. Matt. 26:52
F., Nov. 5 Counselors of peace. Prov. 12:20
S., Nov. 6 The victory of peace. Isa. 11:1-10

Suggested hymns:

God of our Fathers"
"He Leadeth Me"

Problems:

1. Does unity make for peace? "By bringing to an end the religious supremecy of the Jew, Christ brought to an end the estrangement, the 'enmity,' between Jew and Gentile. He created in himself 'of the twain one new man, so making peace.' But this was only part of his work. He came that he might reconcile them both in one body unto God through the cross; and by that reconciliation he made 'peace,' not only between Jew and Gentile, but between heaven and earth. The image presented to the apostles' mind is that of an imperial power sending messengers to provinces with which it had been at war, messengers whose first business was to make known that the war was over."

2. Is Internationalism a step towards world-peace, "The nineteenth century made the world a neighborhood. The great task of the twentieth century is to make that neighborhood a brotherhood. Would we have international peace and good will, 'Internationalism,' says Dr. W. P. Merrill, 'has no sound and firm basis save in Christian principles and ideals.' "National selfishness does not serve even the selfish nation as honest internationalism does. But co-operative dealing must bring gains, and sooner or later the nation must find that out or perish." Harry P. Gibson.

3. What are the underlying causes of war, What should be the next steps toward the abolition of war, How may peace be effectively promoted?—There is really no more reason why native-born citizens of Poland and Lithuania should hate each other than that Italian-born citizens of New York should hate Russian-born citizens of Pennslyvania. No section of Europe has a more diverse racial population than has New York, Pennsylvania, or Illinois. Experience has demonstrated that persons of different races can go along without fighting if they are not spurred on by artificially created national antagonisms."- Kirby Page.

Secretary Cordell Hull says in regard to the relationship of the two Americas—"My country's people strongly feel that this so called right of conquest must forever be banished from this hemisphere, and they shun and reject the so-called right for themselves." "The definite policy of the United States, from now on, is one opposed to armed intervention." Would it be possible to attain this feeling among the various nations?

4. Should we continue to strive for peace even though continued efforts seem futile, Paul says to press on toward the goal. "Perfection is the goal, and while it may be unattainable here, we may approximate to it." Paul tells us to look forward and not to become discouraged by the failures of the past.

5. Jesus rebuked Peter when he retaliated and struck the soldier. Christ said, "All they that take the sword shall perish with the sword." Does this also refer to fighting for defense? Are Christians more responsible for peace than non-christians? Do Christian young people today cast their influence towards world peace?

INTERMEDIATE DEPARTMENT

Our Foe--War

Intermediate C. E. Topic, November 7, 1937

For Daily Study

Nov .1 The ghastliness of war. II Sam. 12:29-31
Nov. 2 War for plunder. Gen. 14:1-12
Nov. 3 When disarmament failed. I Sam. 13:17-23
Nov. 4 Wars and rumors of wars. Matt. 5:43-48
Nov. 6 Victory must come. Luke 2:8-14
Nov. 7 Topic—Our common enemies: War. Matt. Matt. 26:52; Isa. 2:2-4

Preprayer Circle

Read 1 Pet. 2:23 and speak of Jesus example in "loving your enemies." Pray that, each one may have the grace to live in the spirit of love toward all; that if there is any feeling of enmity between members of the group, they may see the wrong in it and overcome it with love.

Some Appropriate Hymns

If your church has copies of the Mennonite Hymn Book, use some of the grand hymns of Peace for your song service. Have some of them read as poems.

Society Announcements.

Quiet Worship

Announce your topic. Scripture Call: Matt. 5:44

Special music: "In Christ There Is No East or West"

Scripture Reading: Matt. 26:52; Isa. 2:2-4

What Great Men Have Said about War. (Read slowly and thoughtfully)

Prayer (Ask two members to lead)

Prayer hymn: Mennonite Hymnal No. 377 (Sung or read in unison)

Discussion of Topic

1. Leader's Remarks. The picture of war as our enemy cannot be painted too black. There is not one

good thing to be said about it. There is hardly an evil known to man that is not fostered by it. Tell of some facts you have read in recent weeks.

There is always the danger that young people who have never lived through a war will be deceived by false propaganda or lured by the adventure of it. It is unchristian. It is uncivilized. We need to show it up in all its ghastliness and horror to help us realize the truth about it.

2. Short Talks

War breeds enmity.

War encourages greed and selfishness.

War destroys the best in man: physically, morally, spiritually.

Christ's Teachings and war.

3. Reports on

(1) "Men Do Not Like War." Reader's Digest, Sept. 1937.

(2) Effects of War in the World Today.

Closing Moments

Story, "Only Three Words"

Hymn, "Christ For the World We Sing"

Benediction: Ps. 19:14.

What Great Men Have Said (Add others)

"War is but an organized barbarism, and an inheritance of the savage state, however disguised or ornamented." Louis Bonaparte.

"War, what is it after all, the people get?
Why, widows, taxes, wooden legs and debt."

"It requires the labors of many years for a nation to regain the losses sustained by one year's war; especially in the morals of the people."—George Dillwyn

Only Three Words

The representatives from two great nations had been in conference for almost a week. They were trying to work out some basis on which permanent peace could be established. The many points of view that had been presented made the task seem almost impossible.

They had set down their findings in a paper that was comprised of more than fifteen thousand words. The Secretary who read this report was tired before he had finished with half of it. The representatives too were tired. They listened half-heartedly as they nodded their heads, and looked across the table sceptically at each other.

Finally the time came to return to their respective homes. They filed out of the great committee room sorrowful, because they realized that peace was not yet entirely possible. As they reached the steps of the building, one delegate turned to his neighbor and said:

"What a shame to have wasted fifteen thousand words, when only three short ones would have done it all so much better. Had we only agreed to accept the words of Jesus, 'Love thy neighbor,' we could have gone to our homes with the assurance of peace and real peace."—Pilgrim Quarterly.

JUNIOR CORNER

They Shall Not Want Any Good Things

Program Suggestions for November, 1937

November 7: God's Gift of Life
November 14: God's Gift of Talent
November 21: God's Gift of Money
November 28: Thanking for God's Gifts and God's Greatest Gift

Verse of the month: They that seek the Lord shall not want any good thing. Psalm 34:10b. (James 1:17a if you have not used former program suggestions).

Song of the month: "Give of Your Best to the Master."

Shall We Build a "Pyramid"?

Again Thanksgiving is near. There are always needy ones and the children enjoy filling a basket for them. Perhaps you would enjoy doing it in this manner. On November 7, acquaint the children with the plan. Tell them of two or three needy homes. Let them choose which one they wish to remember. Ask them to save two nickels for the ten cent can of food item of their choice. On November 14, remind them of this again by dealing to each junior a sheet of tissue paper and sufficient ribbon to tie the gift. A "pyramid" in black and white would be beautiful. On November 21, set apart time for this offering. Make it a part of the service, allowing each one to bring his offering of food to the front where it is set up in pyramid fashion. Use "Give of Your Best to the Master" as an offertory.

* * *

"THEY SHALL NOT WANT ANY GOOD THING"

Program Suggestions for November 7, 1937

God's Gift of Life

Opening Service:

1. Call to worship by prelude of hymn
2. Remain seated, bow heads and sing softly "Into My Heart" (twice).
3. Rise to sing: Praise Him! Praise Him!
4. Opening prayer: leader. (be seated)
5. Scripture: Psalm 122. Read verse one in unison; then chairman read verses 2-9; repeat verse one in unison
6. Sing in unison: Breathe on Me, Breath of God

Mission Minutes:

See past issue of Mennonite under Foreign Missions, Home Missions, Schools and Education. Note here the meeting of the Board of Education. Explain to the children the work of this Board and allow them to share in the responsibility by offering a prayer in their behalf. We regret not to have mentioned the Western District Conference session for the October

Mission Minutes but trust that the leaders have allowed the Juniors a share in it.

Announcements

Study Period. Aim: To lead to gratefulness for the gift of life and to create the longing to give this life in service to the King.

1. *God's Great Promise:* Have the verse of the month on the blackboard in some beautiful setting. Lead the group in reading the verse and then repeating it from memory.

2. *God's Gift of Life.* Let the chairman introduce the subject closing with the following:

I gave thee life,
I fashioned thee;
I made thee wonderful, you see,
That, someday, thou wouldst come to me
And love Me through eternity.

a. How I was made: Verses read by juniors, the chairman announcing the first reference; the first reference having been read, the same junior announces reference number two and so on in relay fashion. Choose verses such as: Gen. 1:27; Gen. 2:7; Psalm 100:3; Prov. 22:2; Ecc. 12:1; Jer. 27:5; Psalm 139:14, etc.

c. Why I was made Talks by juniors

1. to become God's child: Let this junior tell how we become children of God. John 3:3; 1:12, Gal. 4:5. Let this be followed by special music using "The Child of a King." Verses 1 and 3.

2. To become God's Temple: Let this junior tell when we are a temple of God and what such a temple should be like. I Cor. 3:16; I Cor. 6:19; II Cor. 6:16. Follow this by special music: Spirit of God Descend upon My Heart. Verses 1, 2, 4.

3. to become God's helper: Mark 16:15, Acts 1:8. Let this junior tell how the disciples, after believing in Jesus, became His helpers and how Paul after his conversion, became a great helper. Let him close with Romans 12:1.

4. Heart-talk: "I gave my life for thee, what wilt thou give for me?" Picture to the group "I am fearfully and wonderfully made." Then, in simple language, make them to understand the loss of our life unless it fulfill the purpose of God. Lastly, the challenge to the heart in the call of the Christ: "What wilt thou give for me?"

5. Sing in unison: Give of Your Best to the Master.

6. Closing prayer.

* * *

TO THE JUNIOR

(Continued from last issue)

What would happen? He waited and waited. One day, when he walked back again to the spot—what did he see? A tiny blade of fresh green. Neesima was curious. Could it be that the idol was shooting forth and would grow into a strong, beautiful something? Neesima was curious, so curious that he began to investigate. He knelt down near the blade and began freeing it of dirt. Very carefully he worked, deeper and deeper. He came near the bronze idol and worked carefully around the same freeing it of all earth, looking close to see if there were any signs of life. There were none. But, still, the little blade which he had found, perhaps it would be the test. There it was with its roots still covered with dirt, resting right in the palm of the idols hand. Should it be that this idol wanted to hand Neesima this blade of green in his palm, to tell him that he was alive indeed, that he had power to let a blade of green shoot forth out of his hand as a sign of life? Neesima decided to investigate. When he came to the very bottom of the palm, Neesima held his breath. There, in the idols bronze palm lay a few kernels of rice. One of these had grown into the little blade of green which he had seen. Neesima was more troubled than ever. The idol was so helpless, there it lay, cold and still. How could such a thing help anyone? And then, there was the little rice blade. How did it grow? Who made it to grow? O, if someone would only help him! Where was the true God? O if he could only find Him!

Next week I will tell you the adventures of Neesima, Until then think about this:

"Ye shall seek me and find me when
Ye shall search for me with all your heart." Jer. 29:13.

◆

A DUKE'S EXAMPLE

Many shall see it, and fear, and shall trust in the Lord.—Ps. 40:3. In a town in Bavaria, there is a little tumble-down church where the duke as often as he came that way used to go in and pray. If on coming out of the church he happened to meet any of the peasants, he loved to converse with them pleasantly. One day he met an old man, and after some talk, asked him whether he could do anything for him.

The peasant replied, "Noble sir, you cannot do anything better for me than you have already done."

"How so? I do not know that I have done anlything for you."

"But I know it," said the man; "for how can I forget that you saved my son! He travelled so long in sinful ways, that for long he would have nothing to do with church or prayer. Some time ago he was here, and saw you, noble sir, enter this church. 'I should like to see what he does there,' said the young man scornfully to himself, and he glided in after you. But when he saw you pray so devoutly, he was so deepply impressed that he also began to pray, and from that moment became a new man. I thank you for it. This is why I said, you can do me no greater favor than you have already done."

FAMILY CHRONICLE

MARRIAGES

WOELK-FAST.—In the Mennonite church near Newport, Washington, Frank Woelk and Edna Fast. Rev. M. J. Galle officiating. Sept. 5.

AESCHLIMAN-GERING.—In the home of the bride near Odessa, Washington, Vernon Aeschliman and Emma Gering. Rev. M. J. Galle officiating. Sept. 25.

GOLDEN WEDDING.—On Sept. 26, near Silverdale, Pa. the Golden Wedding of *William Fulmer* and *Emma Kratz Fulmer* was celebrated. Pastor A. M. Fretz gave an appreciable address.

* * *

DEATHS

JACOB J. HARDER was born in Russia (The Ukraine) October 30, 1860. He passed away in a hospital at Fresno, California, on October 6, 1937, having attained the age of 77 years, less 24 days. He was baptized upon the confession of his faith in the Bergthal Mennnoite Church in Butterfield, Minnesota. He was married to Susannah Dick, May 22, 1887, at Butterfield, Minnesota. His wife preceded him in death September 14, 1930.

The deceased was Superintendent of the Sunday School at the Zion Mennonite Church in Langham, Saskatchewan, Canada for many years.

He leaves to mourn him seven sons and four daughters, also twenty grandchildren and two great-grandchildren. Two brothers and one sister also survive him. His son Jacob died April 19, 1929 and his grandson Jacob died April 19, 1933. All the children, except two daughters, who live in Canada, were present at the funeral. They do not mourn as those who have no hope. The father had frequently expressed himself as ready to lay down the responsibility of a long and busy life.

Funeral services were conducted by Rev. J. H. Langenwalter on October 9th in the First Mennonite Church at Reedley, Calif.

* * *

SUSIE FRANZ, daughter of Leonard and Eva Franz, was born near Parker, S. Dak., March 8, 1877. Not being a strong child she never was able in later life to do heavy work. Yet, in spite of this condition she had a very cheerful disposition and was willing to do her part wherever help was needed. On Sept. 13, 1896 she was baptized, upon her confession of faith, by Elder Joseph Kaufman and received as a member of the then Salem Mennonite Church, near Freeman, S. Dak. The family came to the state of Washington, in 1902, and upon the organization of the Salem Mennonite church at Ruff, in 1910, she became one of its charter members. In 1937 her letter was transferred to the Menno church. Upon the death of her mother she took care of her father and kept house for him until his passing in 1931. In Feb. 1932, due to failing health and the need of constant attention, she was taken to the Deaconness Hospital at Salem Oregon. Here, following a stroke of paralysis, she passed away Oct. 4, at an age of 60 years, 6 months, and 26 days. She leaves to mourn her passing five brothers and one sister, with a host of relatives and friends. Throughout life she remained firm in her faith in the Lord Jesus Christ. Funeral services were conducted from the Menno Mennonite Church, Thursday, Oct. 7. Interment in the cemetery near the church, her pastor Rev. M. J. Galle officiating.

* * *

REV. JOHN PLENERT, was born Nov 17, 1864, at Neuhoff, Deutsch Kassen, Poland. At the age of 14, he was baptized on his confession of faith by Elder Henry Bartel and received into the church there. When 15 years of age, he came with his parents, Cornelius and Anna Bartel Plenert, brothers and sisters to America, and settled northeast of Hillsboro, Kansas. He had very little opportunity to get an education himself, but he did all he could to make it possible for his children to do so.

On Nov. 7, 1886, he was united in marriage with the now deeply bereaved, Emelia Ratslaff, and for about 51 years, the couple shared joys and sorrows together. Their union was blessed with 14 children, four of whom, three daughters and one son, preceded the father into the great beyond.

He was anxiously concerned to lead his children to Christ, at an early age. In this he succeeded, for they accepted Christ, were baptized and received into the church by their father.

From youth up he was a willing worker in the Sunday School and other church activities. Accordingly, when he was 29 years old, on the first of May 1892, he was elected deacon in the 2nd Johannestal Church, and on December 3, 1893, its minister.

When Elder John Bartel moved to South Dakota, leaving the church without an Elder, Bro. Plenert was chosen for this office. He found it difficult to make up his mind to accept this added responsibility. But after two years of study in the Word of God and much prayer, he was finally led to accept the charge and on March 18, 1899, was ordained to the office of Elder by the brethren, J. S. Hirschler and J. E. Baer. In 1905, when the first and second Johannestal churches united, he became Elder of this newly formed church and for about 38 years served this congregation in this capacity.

He loved to work with young people, always endeavoring to see their point of view and to understand their problems. He loved to teach the Catechetical classes, finding here special opportunity to speak to the hearts of the young people. Many times he made the remark that these were some of his most blessed moments, although he realized that they were also fraught with grave responsibility. He had the privilege of instructing, baptizing, and receiving into the church more than 200 souls. This last May 30, 1937, he received 8 souls into the church through baptism.

He enjoyed good health until about three years ago, when he was suddenly seized with a heart affection, from which, however, he recovered again sufficiently so that he could be up and around. However, it was necessary for him gradually to give up his work, though still ready to assist in any way his strength permitted. When the Lord called him, He called him from his work.

It had been his and Sister Plenert's cherished hope that they might live to celebrate their Golden Wedding Anniversary together, and the Lord granted them their wish and the celebration took place Nov. 7, 1936. Then, too, it had been his hope and prayer to be permitted to live until the church would again have a leader. This, also, was granted him, when Bro. S. M. Musselman accepted the call from the church and was installed as Pastor and Elder, on August 1, 1937.

At the funeral services of John Harms, Sept. 25, he had been asked to take part in the service and give a short sermon. This he endeavored to do, with the help of God. He had spoken about ten minutes from the text, "What is man that thou art mindful of him," when he suffered a stroke of apoplexy. His last words were, "But I have to quit." Shortly afterwards, he fell into a deep sleep, out of which he never awoke again on this earth. His release came quietly at 1:45 Sunday morning, Sept. 26. He brought his age to 72 years, 10 months and 9 days.

He leaves to treasure his memory, his deeply bereaved wife, 7 sons and 3 daughters, 7 daughters-in-law, 2 sons-in-law, 24 grandchildren, 2 sisters and many friends and relatives. Funeral services were held Friday Oct. 1, 1937, at the Jahannestal Church. A tent was erected to accommodate the large number of people attending. The ministers of the neighboring churches, Rev. John Epp and Rev. Arnold Funk, spoke very fitting words in the German language, and Rev. Valentine Nickel of Yates Center, Kansas, gave a very comforting message in the English language. Preceding this, a private service was held in the church for the family, relatives, and members of the Johannestal church, at which the pastor, S. M. Musselman, spoke comforting words, based on 2 Kings 2:9-14 and Phil. 1:12. Interment was made at Johannestal cemetery.

* * *

ANDREWS. On August 24, 1937, there passed away, at Perkasie, Pa., *Milton K. Andrews*, aged 76 years, 3 months, and 15 days. Funeral services were conducted on the 28th, by the family's pastor, A. M. Fretz. Interment made at Deep Run. Text: 1. Pet. 1:7-9. There remain to mourn their loss, one son, two daughters, nine grandchildren and one brother.

FOREIGN MISSION RECEIPTS FOR September, 1937

First Menn. Ch., Beatrice, Nebr., $68.73; Second Menn Ch., Beatrice, Nebr., 34.37; Grace Ch., Pandora, Ohio, $56.56; Miss Anna Esau, Chicago, Ill., $50.00; Marie Toews, Mt. Lake, Minn., $40.00; New Huttertal S. S., Freeman, S. Dak., $23.89; Cornelius Jantzen, Plymouth, Nebr., $15.00; Menn. Ch., Richey, Mont., 14.58; Springfield Ch., of Penn., $10.00; I. I. Penner, Laird, Sask., $7.50; Johannestal S. S., Hillsboro, Kans., 54.46; Frienstal Ch., Tampa, Kans., $20.22; Mission S. S., Class, Bergtal Ch., Pawnee Rock, Kans., $15.00; Flatland Ch., Quakertown, Pa., $12.00; Miss Minnie and Mrs. David Lehrman, Hillsboro, Kans., $5.00; Jr. C. E. Soc., First M. Ch., of Christian, Mdge., Kan., $3.94; Alfred Wiebe, Upland, Calif., $75; Grace Ch., Albany, Ore., $20.00; Garden Twp. S. S., Mdge., Kans., 12.43; Jacob Schrag, Mdge., Kans., $10.00; Pentecostal Ch., Greensburg, Kans., $8.85; Zoar Ch., Goltry, Okla., $11.77; Menn. Ch., Buhler, Kans., 77.47; West Zion Ch., Mdge., Kans., $48.00; Hoffnungsau Ch., Buhler, Kans., 45.37; First Menn. Ch., Halstead, Kans.; 38.47; Bethel College Ch., Newton, Kans., $28.30; St. John Sr. C. E. Soc., Pandora, Ohio, $25.00; Bethel Ch., Hydro, Okla., $20.00; Eden Ch., Inola, Okla., $18.26; First M. Ch., Geary, Okla., $12.26; Ebenezer Ch., Gotebo, Okla., $8.00; Brudertal Ch., Hillsboro, Kans., $98.81; Mission Friend, Hillsboro, Kans., $50.00; Menn. Ch., Deer Creek, Okla., $18.24; Menn. S. S., Upland, Calif., $15.85; Menn. Ch., Inman, Kans., 15.23; Menno Ch., Lind., Wash., $14.25; Elizabeth Richert, Newton, Kans., $10; Mission Friend, Beatrice, Nebr., $10.00; First Menn. Ch., Berne, Ind., $762.70; Sr. C. E. Soc., First Menn. Ch., Berne, Ind., $147.03; Int. C. E. Soc., First Menn. Ch., Berne, Ind., $30.00; Ladies' Choir, First Menn. Ch., Berne, Ind., $11.23; Second Menn. S. S., Beatrice, Nebr., $120.00; Brudertal S. S., Hillsboro, Kans., $54.90; Hoffnungsfeld Ch., Mdge., Kans., 36.93; Swiss Ch., Whitewater, Kans,, $25; Menn. Ch., Hillsboro, Kans., $24.26; Alexanderwohl Ch., Goessel, Kans., $94.16; Bethesda Ch., Henderson, Nebr., $64.15; Christian D. Goering Family Reunion, Mdge., Kans., $40.70; San Marcos Ch., Paso Robles, Calif., $25.66; Menn. Ch., Wichita, Kans., $19.89; Mission Friend, First Menn. Ch., Beatrice, Nebr., $100.00; First Menn. Ch., Mt. Lake, Minn., $77.56; First Christian Ch., Mdge., Kans., $77.00; Young People's C. E. Soc., Lostwood, N. Dak., $40.00; Menn. Ch., Pulaski, Iowa, $7.84; Mission festival Bethel Ch., Inman, Kans., $406.38; Christian S. S., Mdge., Kans., $44.57; Menn. Ch., Hillsboro, Kans., $23.85; Bethany Ch., Kingman, Kans., $22.24; Gnadenberg Ch., Whitewater, Kans., $15.36; Elma J. Ensz, Vancouver, B. C., $10.00; Bergtal Ch., Corn, Okla., $45.00; Hebron Ch., Buhler, Kans., $36.98; C. E. Soc., Dalton, Ohio, $15.00; Ebenezer C. E. Soc., Bluffton, Ohio, $15.00; St. John's C. E. Soc., Pandora, Ohio, $11.00; Nappanee C. E. Soc., Nappanee, Ind., $7.00; C. E. Soc., Halstead, Kans., $18.85; Menn. S. S., Butterfield, Minn., $10.00; Anna G. Stauffer's S. S. Class, Los Angeles, Calif., $4.00; Int. and Rents, $1,327.54; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $411.29. Total, $5,305.61.

Balance in Bank, Sept. 1, 1937, $607.57; Gifts for General, $3,566.97; Gifts for Special Support, $249.00; Interest and Rents, $1,327.54; Sundries, $162.10. Grand total, $5,913.18.

Paid out on orders, $5,725.95. Balance in Bank, Oct. 1, 1937, $187.23.

Respectfully submitted, J. E. Regier, Treaasurer.

HOME MISSION BOARD REPORT FOR SEPTEMBER

Income

For Church Building Fund in British Columbia

From friends in Newton, Kansas, $5.00; Mission Society, First, Philadelphia, Pa., $5.00.

For debt on Saskatoon Church, Saskatoon, Sask.

Ex. Com. of Mission Societies, $30.00; C. E. Society, Emmaus, Whitewater, Kansas, $10.35.

General Treasury

Ex. Com. of Mission Societies, $28.51; Alexanderwohl, Goessel, Kansas, $100.53; Bergtal, Pawnee Rock, Kans., $14.82; S. S. Johannestal, Hillsboro, Kansas, $18.85; General Conference Trustees, Int. Home Mission Trust Fund, $58.25; Alta Loma Trust Fund distribution, $1191.04; Buhler, Buhler, Kansas, $37.89; Bethel, Hydro, Oklahoma, $20.00; Salem-Zion, Marion, S. Dakota, $34.92; S. S. Bethel, Fortuna, Missouri, $3.73; Emmanuel, Canton, Kansas, $33.41; First, Berne, Indiana, $254.22; Eden, Inola, Oklahoma, $13.25; Hoffnungsfeld, Moundridge, Kansas, $12.30; S. S. Bethel, Inman, Kansas, $48.80; S. S. Johannestal, Hillsboro, Kansas, $8.37; San Marcos, Paso Robles, California, $7.66; Pulaski, Pulaski, Iowa, $7.84; Bethel, Inman, Kansas, $124.96; Flatland, Quakertown, Pa., $12.00; H. H. Adrian, Escondido, California, $5.00; Mrs. Katherine Schmidt, Escondido, California, $3.00; Bethel, Langdon, N. Dakota, $11.69; Christian, Moundridge, Kansas, $101.00; Immanuel, Pratum, Oregon, $27.67; Ebenezer, Bluffton, Ohio, $100.00; Emmaus, Whitewater, Kansas, $289.28; Bethesda, Henderson, Nebraska, $84.37; Total, $2653.36.

Disbursements

Swift Current, Sask. Church building fund, $500.00; Good used Delco Plant, delivered, $137.50; Salaries, Rent, etc., $1258.45. Total, $1895.95.

Every gift is hereby acknowledged and gratefully received.

Sincerely,
A. J. Neuenschwander, Treas.,
Quakertown, Pa.

« « JOTTINGS » »

—*Rev. H. J. Krehbiel, Reedley, Calif.* reports: "The brethren at Shafter, Calif. who are about to dedicate their new church requested our church to make a contribution to their building, and our collection was $95.00.—We are having nice drying weather for which we are indeed thankful, as 75 per cent of our raisin crop is still on the drying trays in the vineyards. We had prospects for a price of $75.00 per ton, but now, since the Prorate Program has been abandoned the price has dropped to $60.00 per ton, which means that the farmer will get less and the packer more."

—*Rev. David Toews, Rosthern, Sask.* writes: "I was at *Swift Current, Sask.* where a new house of worship was dedicated to the Lord. On Nov. 11 the church at *Wymark* is to be dedicated. This church was obtained from the Old Colony brethren, was then moved to Wymark, where it is now being put in shape for use there. Brother Toews is to officiate at this dedication, too.

—*Other New Conference Churches in Canada,* built this year, as reported by Rev. Toews are: Menn. Church at Coghlan, B. C.; Menn. Church at Glenbush, Sask; Menn. Church at Black Creek, Vancouver Island, B. C., Menn. Church at Tofield, Alberta.

—*New Mennonite Churches in the U. S.*, built and dedicated in 1937, as already reported in this paper are: Church at Wolf Point, Mont; at Kingman, Kans.; at Lima, Ohio, and the church at Shafter, Calif. mentioned above.

—*The Board of Publication* had hoped and expected to see Bro. J. M. Suderman in the field by Nov. 1, to do some soliciting of funds for the establishment or part-purchase of a Conference printing plant. But he now reports that his congregation (the South Church at Buhler, Kans.) declines to spare him, and his work in the church which has a membership of over 300 keeps him quite busy anyway.

—*Rev. A. S. Bechtel, Editor of the Mennonite Year Book,* is busy getting the material for the 1938 issue of this publication assembled and in shape for the printers, at the Bethel printshop. His work is made more onerous by the fact that some of those who have reports or tables to furnish, or articles to submit, are so slow getting these in. Few realize the seriousness of such drawbacks that editors encounter. He says, "It has actually started to rain here. We do so much hope to get a soaking rain. This prolonged dryness is alarming indeed."

—*Bethel College* has added a book bindery to its industrial plant and is now also plannig to install an engraving department.

—*Rev. J. H. Janzen, Vancouver, B. C.* reports that they have been asked to return to Ontario by Nov. 1, to serve and shepherd the Waterloo-Kitchener churches. But he makes no mention of a plan as to who is to be in charge of the itinerant work and the girls' home at Vancouver.

—*Zion Mennonite Church, Donnelson, Iowa.*—Examination of the candidates for baptism was held Sunday, Sept. 12, followed by baptismal services Sept. 19, at which time seven young people united with the church. On the Sunday next following Holy Communion was observed. The services were all well attended.—The Annual Mission Festival took place Sunday, October 17. Both morning and afternoon meetings were held, with a cooperative dinner in the church basement at noon.—The choir has started to practice a Cantata, "The Song and the Star," which will be given during the Christmas season.

—*Orphanage Society Convention of the Eastern District.*—On Oct. 9, at the West Swamp Church near Quakertown, this society held its 33d Convention, with session both morning and afternoon. The speakers were Rev. A. J. Neuenschwander, Mrs. P. J. Boehr, and Adj. Louis Bolnick, Supt. of the Children's Home, Quakertown. Other features were: Music by the P. J. Boehr family, a solo by Miss Etta Davis, and a sacred play by the West Swamp Church.

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THE MENNONITE BOOK CONCERN

Berne Indiana

—*First Menn. Church, Allentown, Pa., H. G. Nyce, Pastor.*—From Sunday bulletins of this church we glean the following: In the group of young people who left for college, Anna and Richard Backensto, Dorothy Stauffer, Josephin Mohr, and Florence Geisinger went to Bluffton College.—"We were saddened to learn of the accidental death of Rev. S. D. Yoder, pastor of the Roaring Spring Menn. Church." Reverends Neuenschwander, Swartz, and Nyce, all participated in the funeral services.—On Sunday, Oct. 3, an Indian Mission service was held, with Helen Nickel and Eva Pauls giving farewell messages.—Twelve Eastern District people and Rev. and Mrs. J. P. Suderman witnessed the sailing of our missionaries to India, on the Queen Mary from New York. They were the two sisters mentioned above, Rev. and Mrs. W. F. Unruh, and their two sons.

—*The Mennonite Churches of Minnesota Act Nobly in Charity Work.*—Recently the members of the Mennonite Churches of Mountain Lake, Butterfield, and Bingham Lake, Minn., collected, packed, shipped, and paid the freight on 44 bales of clothing, weighing 1900 pounds to Rev. David Toews, Rosthern, Sask. for the needy brethern in that province who have had repeated crop failures. The value of the goods was conservatively estimated at $201.8.00. The relief committee there, organized 20 years ago, has made many such shipments in the years gone by. And speaking of the present shipment the *Mountain Lake Observer* says, "It seemed as though many must have robbed themselves to make the cruel winter weather in Canada more bearable to the settlers there, almost destitute now, after several years of crop failures." Would that many other Mennonite communities might follow this noble example!

—For every dollar we pay for college education—and attending college is costly in this country—*we pay $32.00 for crime.*

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

PRESENT-DAY RELIGION.—When we observe anniversaries in memory of our fathers, the wish is commonly heard that we might continue in their faith and in the practice of their sterling Christian qualities, and in their close-to-God walk. When we do this, we admit that their Christian life or their religion was better than it is today. And it is doubtful whether we, as Mennonites of the General Conference, can lay any serious claim to superiority in our religion to that of the members of other evangelical churches. Just what are some of the earmarks of the religion of the day? In the first place it is an *easy-going religion.* It is sadly lacking in seriousness, in real sacrifice, and in struggle with the wiles and darts of the evil one. The conversation of Christians is often upon trivial if not frivolous things, accompanied by considerable meaningless laughter, rather than upon thoughts that have spiritual value.—It is a *losing religion.* It is lacking in close discipleship with Christ, in the habitual use of the Word of God as a guide for the daily life, as food for the soul, as a remedy for the many human ills.—It is a *varnished, veneered religion,* with a fair, rather attractive exterior, but an aching heart—a heart unsatisfied and quite devoid of genuine happiness; it is a religion characterized by activity and outward ado, beneath which is hidden a heart not at peace with God and unable to arouse itself to do the things that Christ has a right to expect of his true followers.—It is a *feeble religion,* "lacking the sinew and bones of hardier times, very different from the indomitable, much enduring, storm-braving religion of earlier Christians, not merely of apostolic days but even of the Reformation."—It is an *uncertain, wavering religion,* lacking in definiteness of purpose, in real, effective motive power, the outflowing of a soul assured of pardon and rejoicing in the filial relationship between itself and God. Hence there is no real liberty of service, such as our Master would have us render. There is speaking for God, but with a slow, faltering tongue; there is working for God, but with unsteady or fettered hands; there is following Christ, but with uncertain, halting steps. What a pity in the face of the fact that our Savior came into this world that his followers *"might have life, and might have it abundantly."*

A SENSIBLE RELIGION.—RELIGION ought to make sense. The right kind does. Christianity, not the religion of Christendom but the religion of Jesus Christ, is that kind.

This religion gives a rational acount of things. Back of everything it puts God, a Spirit of infinite energy, wisdom and love. This agrees with all that we know, as learned by experience and research. No theory can take mystery from the universe and no sane person asks this. But mind force is the only kind we know that contains within itself the cause of its own activity. That's why we look for this, demand it in fact, at the bottom of every process, every expression of power. No matter what kind of an engine it is, we can not rest until we find the engineer.

This simple dictate of common sense and common experience is universal. Even philosophers, who do their utmost to explain the cause idea away, fall back on it and use it freely in ordinary life, just like the rest of us. They can not do business without it. They can not handle the practical problems of daily living. And so, except when they are formulating a new theory of the universe, they exhibit the usual symptoms of normal intelligence. And so also, when they define God as a process, a principle, the stream of events, anything to get rid of the First Cause idea, they are talking nonsense. No apology for this word is needed. No kinder one will fit the case.

Christianity, remembering again that we speak not of the practice of Christendom but of the teaching of Christ, offers a rational program for all human relationships. It proposes that men be brothers and act that way. It would have no one seek his own advantage at the expense of another. It would give everyone equal opportunity to make the most of his possibilities for time and for eternity. It would provide abundant life for all. Seems sensible, doesn't it?

This religion is reasonable in the final destiny it holds out for men. It fills life with meaning. It provides worthy incentives. It sets up a goal. This is nothing less than the perfecting of human personalities to the point where they can throw off all physical encumbrances, see and love the true, beautiful and the good, and so enjoy each other and their common Father to the full.

It looks to me like a sensible religion. That's one big reason I like it so well.—The Gospel Messenger.

FOREIGN MISSIONS

P. H. Richert, Sec.

Some Encouraging Experiences at Clinton, Okla.

By J. B. Ediger

It would be easy to relate discouraging things under present conditions and circumstances and it would help the churches "at home" to pray more intelligently for their work here. But so many people are easily discouraged and think it is useless to pray and give. We relate two incidences that have encouraged us very much lately and proved to us again that the work here is not in vain.

A new ruling, several years old, of the government Indian Department is, that the children in the government boarding schools must not be sent to the church services Sunday evening. The employees are to tell the children, who is going to preach and then leave it to them to come or stay away. All the children know this ruling, because it has been in effect for several years. One Sunday evening last month the agency superintendent, an ordained ex-minister of the Gospel, came to the services and in a speech impressed upon the children very clearly that it was not compulsory for them to come to the Sunday evening services but purely voluntary on their part. The next Sunday evening I was there for the services with the children and seventy-five per cent or three fourths of the boys and girls were present and very attentive. The sixty-seven miles going home after the services seemed shorter on account of this encouragement, after a man who claims to be a Christian had discouraged the school children to come to hear the Gospel.

Many of our Indians come to church very seldom and some do not come at all. Some of these hear the Gospel message in the Christmas camp or some other special gathering, and then, of course, when we visit them. Much of the power of the old heathen religious leaders is broken, but there is still plenty left. We have Indians who still stand high in the old religious order. One of these was Low Standing. She was a widow close to ninety years old. She was friendly when we visited her, but was not backward about letting us know that she was "somebody" in the tribe. One day last spring while she was in the hospital, recuperating remarkably from a stroke of paralysis, she stopped me, took my hand and said she wanted to become a Christian. When told next day, becoming a Christian meant first giving up all other religions and then accepting Jesus as her only Savior, she said: "I knew you would say that. I have given up all I had. It is gone. I liked to be honored, but it did not make me happy. I want what the Christians have. Give me Jesus." She accepted Jesus, as her personal Savior and faithfully witnessed for Him. When her friends came to visit her and started to honor her as they used to, she said: "That is gone. I am a Christian now." She died happy in the Lord. We have said many times that our Indians know and Low Standing has made us more sure of it than ever. Our Indians, old and young, know "that in the name of Jesus Christ of Nazareth—and in none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved. Acts 4:10, 12.

Program for the Marion County One Day Preaching Mission

November 1, 1937

Mennonite Brethren Church, Hillsboro, Kansas

MORNING SESSION—*Rev. J. W. Vogt, Presiding*

10:00 Hymn.—Scripture Reading and Prayer.—Rev. Luther Kurtz, Marion
10:10 Statement—"The Significance and Present Necessity of the Preaching Mission"—Rev. James H. Elrod, Wichita
Music
10:30 Address — "Evangelistic Preaching" — Rev. Nelson S. Gardner, Hutchinson
11:00 Address—"Prophetic Preaching"—Dr. S. W. Keller, Newton
11:30 Hymn and Prayer
11:30 Devotional Message—"The Sufficiency of Christ"—Dr. Toews, Hillsboro
12:00 Benediction

NOON LUNCHEON

12:15 Luncheon for Ministers and Laymen (Men and women)—Evangelical Church Parlors
12:45 Symposium on "Evangelism for Today"—Rev. T. J. Miller, presiding
"The Evangelism of Childhood and Youth.—Rev. M. D. Landes, Lincolnville
Music
"Preaching for a Verdict"—Dr. Kelsey
1:45 Benediction

AFTERNOON SESS.—*Rev. E. H. Dahn, presiding*

2:00 Hymn.—Scripture Reading and Prayer
2:10 Address—"The Christian Message for Our Time"—Dr. Edwards, Friends U.
Music
3:10 Devotional Message—"An Empowered Church"—Dr. Toews
3:30 Benediction

Committee Meeting

4:00 Meeting of the Local Ministers with visiting Mission speakers

EVENING MEETING—*Rev. Arnold Funk, presiding*

7:15 Worship Period.—7:30 Hymn and Prayer
7:40—Address—"The Secret of Victorious Living"—Prof. A. E. Kreider, Bethel College
8:10 Music.—Offering
8:20 Address—Dr. Edwards
Discussion and Commitment Service
Benediction

Please send in Reservations for Noon Day Luncheon to Rev. T. J. Miller, Hillsboro (30c a plate).

The Firmament Showeth His Handiwork

By C. J. Boppell

Only a layer of ozone, one-eighth of an inch thick, thirty miles above the earth, intervenes to save all life from destruction by ultra-violet rays, which are death dealing in uncontrolled quantities. On the other hand, since those rays in some regulated quantity are necessary to life, if that layer of ozone were much heavier, death would also result. More remarkable still, these deadly rays themselves, acting upon the oxygen of the upper atmosphere, create this thin shield which guards life from destruction. Such are the discoveries and declarations of scientists since 1920.

A book entitled "Exploring the Upper Atmosphere" (Oxford University Press, 1934) gives us these facts: "The ozone layer, far removed from us though it is, has an influence so considerable that, if it did not encircle the earth and act as a gigantic filter for the radiation hurled at us by the sun, life would be extinguished by the excessive quantity of ultra-violet rays that we should receive. The effect of unlimited solar radiation would be fatal, and this layer of ozone, no thicker than a wafer biscuit, is all that stands between us and a speedy death."

"On the other hand, it is a well known fact that a certain amount of ultra-violet radiation is beneficial, and even necessary to life, and if the ozone layer were to become so thick that this little necessary quantity could not penetrate it we should all suffer from rickets, and probably in that way come to an untimely end."

How little stands between life and its destruction! What a perfect balance between the limited amount of radiation that is beneficial and the amount that is fatal! What a marvelous provision that makes the deadly ray itself create the shield that protects us! Surely, "The firmament sheweth his handiwork!" (Psa. 19:1).

The teachers of the theory of evolution have had much to say of the adaptation of life to environment; but here we have the adaptation of environment to life. By no stretch of the imagination can we think of life as having operated on the upper atmosphere, thirty miles away, so as to make life possible. No, "The firmament sheweth *His* handiwork."

Dr. C. A. Chant, Professor of Astrophysics in Toronto University, said recently: I have no hesitation in saying that at least ninety per cent of astronomers have reached the conclusion that the universe is not the result of blind law, but is regulated by a great Intelligence. Slowly but surely the mind of the great is returning to the Creator and God of Providence." The remarkable thing about that statement is that there should be even ten per cent who do not see that "the firmament sheweth his handiwork." But the believing Christian knows that "in him were all things created, in the heavens and upon the earth, things visible and things invisible . . . . all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. 1:16, 17).—"The Sunday School Times."

Schools and Education

D. H. Richert

Fundamental Facts Concerning Church-related Colleges

President J. H. Reynolds, in a recent issue of *Christian Education,* calls attention to four fundamental facts with reference to these colleges that the American people should bear in mind.

In the first place, these were America's first higher institutions. They developed a capable independent leadership unsurpassed in human history. They shaped and typed our institutions in harmony with American ideals more completely and perfectly than was ever done in the history of any other country.

In the second place, a thorough review of their history shows that these church-related colleges have been tested by fire in a period of over 300 years. They were 200 years old when state higher education was born in this country. They have stood for scholarship, freedom, independence, private initiative, self reliance, and sound religion. Without levying any burden whatever upon the taxpayer or upon the government, they have furnished society with capable leadership, independent of politics, who have preserved American society from excesses of democracy and the evils of Communism, Fascism, and other forms of tyranny. To the American college, society owes a debt which she can never repay, but that fact is the glory of the college.

In the third place, in the face of the menace to American ideals everywhere apparent, may it not be a providential fact that history through ages of testing and experimentation has developed the American college to steer us through the present crisis back to the fundamental principles of Americanism enlightened by a deep knowledge of social welfare. The typical American college, devoutly Christian in religion, faces a task worthy of its glorious history.

In the fourth place, state universities and other tax-supported institutions are deeply interested in this educational program, because one of the first institutions to be seized and used by a personal and paternalistic government for propaganda purposes when it triumphs anywhere would be the tax-supported institutions. The two classes of institutions—the tax-supported schools and the church-related colleges—are mutually helpful, and one of the distinctive services of the American college is its champion of freedom and independence alike for all higher institutions of learning.

A Young Mennonite Suffers for the Cause of Christ

Following is a letter from a young Mennonite who has won quite a bit of distinction with his poetry in some of which he champions peace and strongly opposes war. The letter has so much in it to commend it, that we want our readers to share it.

Freeman, S. D., Oct. 15, 1937

Dr. J. R. Thierstein,
Bethel College, Kansas.
Dear friend:

Ever since 1924 when I participated in a state original oratorical contest and was eliminated by a judge who (by the way, was a clergyman) had the 'gumption' to tell my coach, after the event was over, that he would never have voted for my oration, no matter how good, simply because it glorified Peace and derided War, I have dedicated whatever talents in versification technique may be mine to the splendid cause of Peace. Needless to say, I have since received many rejection slips; time and again, editors have told me that, while the verse was good, they did not dare to publish poetry so outspoken against War and War-lords for fear of offending their readers. Is it any wonder that I rejoice whenever any of my Peace pleas are published,especially so, in a Mennonite magazine. I believe that if the Mennonites have any message which it is their mission to bring to the world, it is that of imploring men to heed the beatific, and as yet altogether to faint, appeal for Universal Peace. Historically it has been their philosophy for four hundred years; why should they be silent now, when at least some of the world's intellectual leaders are beginning to realize that unless somehow War can be wiped out, civilization is not only gravely endangered, but practically doomed. It may interest you to learn that recently a New York City publisher requested my permission to reprint my poem, *"When Will They Learn?"*, in his book collection of what he considers to be the best poems published in America this year. I rejoice very much more in this recognition that may come to me as the author of a genuinely sincere plea. I am more than pleased to grant THE MENNONITE reprint rights on any poetry contained in "HARVEST OF YOUTH." I am also planning to write a Christmas poem especially for THE MENNONITE.

By a stroke of coincidence it so happens that both of your Mennonite poets (appearing on the front page of your last issue) are shut-ins. I recently had the misfortune to break my leg. It is a bad break, and my doctor tells me I will be confined to the house for three or four months.—Edwin C. Graber.

Following is the poem which the New York publisher included in his collection of best poems published in America this year:

WHEN WILL THEY LEARN?

When will they learn to curb their love of Mars
That deems each war a glory and a glamor,
That thinks of it despite its jolts and jars
In termed defence of sophistry and grammar
Intended to be double-hearted, vague,
When will they learn to think of war's achievements
As bought with blood, a veritable plague
Of pain and death, and empty ranks, bereavements,
When will they learn—when will they learn?

When will men learn to quell their hates and wrath
Nor dash headlong into a combat bloody
But think, in time, about the aftermath:
The slain young men, the healthy-cheeked and ruddy,
The blinded, maimed, the crippled and the torn,
The gazing ruin and the gawking desolation,
The lover-maiden hopelessly forlorn,
A harried people and a nerve-racked nation—
When will they learn—when will they learn?

When will the common people learn to view
This ruler's plaything as a gouge of terror,
Harrangues of propaganda, never new,
A veneration of an age-old error,
Our undue pride of race, our greed of gain,
A scattered few ignobly seeking riches,
And riding roughshod over all, the curse of Cain,
The warm, young lifeblood gurgling in the ditches—
When will they learn—when will they learn?

When will they learn to think of peace,
The only guarantee against restruction
Of all that we hold dear, tranquility, increase,
Of knowledge and enlightenment, production,
Of means of comfort, the wingspread of the arts,
Music, literature, science, culture
With all the glow and meaning it imparts,
In place of war, Insatiable Vulture—
When will they learn—when will they learn?

—*Edward F. McGrady,* United States Assistant Secretary of Labor, speaking at the recent International Labor Conference at Geneva declared, "The very existence of our civilization is threatened by the huge scale on which armaments are now being built up. Even if these terrible weapons of destruction are never used, their cost is increasing at a rate which is making their burden intolerable. It is estimated that in 1934 the world spent $4,900,000,000 on armaments. In 1935 the world spent $5,400,000,000 and in the year 1936 well over $6.000,000,000, while today we know that the pace has been greatly accelerated—and all this for instruments of destruction and death. It requires little imagination to conceive the many useful and constructive purposes for which these huge sums could be spent."

New Testament Teaching of Financing the Work of the Lord

I am holding a dollar in my hand. What is it? It is money. We call it a *"measure of value."* Some call it *"concentrated value,"* others a *"medium of exchange"*; we may also call it an *"agent,"* a *"representative"* or a *"servant"* of whoever has it in possession.

Who owns this dollar? According to God's word and natural law, God is the owner, and I am the *possessor,* as He has entrusted it to me as His *"Steward."*

"The Earth is the Lords and the fullness thereof . . . the cattle upon a thousand hills." "Gold and silver are mine," saith the Lord." Stewardship is God's universal law and teaching in both Testaments.

If I exchange this dollar for something else, it becomes the possession of another, but God is still the owner. The dollar has been my agent or my servant to obtain something else. I may pay tuition in a school with it and receive education in exchange; or pay it to the Church treasury and receive spiritual services in exchange for it.

Through many of Christ's parables, as recorded in the four Gospels, He taught stewardship. As for an example in the parable of the *Talents* (Matt. 25) or the *Pounds* (Luke 19), which were entrusted to the Lords' servants to accumulate more, and carry on His work during the Church Dispensation, until His coming to establish His kingdom. There is not a dollar in possession of a Member of the Church of Christ which has not been entrusted to him with a purpose of the *Owner*—God.

During the Old Testament dispensation the work of the Lord was financed in *two ways,* and both of these were older than the laws given by Moses. *One* way was *"by tithing,"* or giving one tenth of the annual harvests or income from field, vineyard and orchard. These products or values were given to the Priests and Levites for their services in the Tabernacle or temple. *The second way* was by *"free-will offerings"* in money and sacrifices of clean animals and fowls. Parts of these were burnt upon the altar, and the other parts were also given to the servants of the Temple of God or to the poor and needy and friends who were invited to partake of it. This was an expression of *gratitute towards the Lord* for his manifold blessings.

By giving one tenth God's people expressed the fact that they were conscious of *being indebted* to God for all the material comforts and blessings of life. They felt that *verbal* expression of gratitude was not enough, but that they owed something definite, something tangible, something that can be measured, weighed or counted. In Malachi 3:10 we read as a Word of God: "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. "*So in the eyes of God "tithing is a Financial or Property Law, and it pays financially to obey it."*

Has New Testament teaching changed the ways and means by which the work of the Lord should be carried on or financed? *Not in the least!* The Lord Jesus Christ and His apostles always upheld the old orders and especially put much emphasis on free-will offerings and the blessedness of giving freely not only to the poor and needy, but above all for the support and carrying on the work of spreading the Gospel to the ends of the earth. II Cor. 8 and 9; I Cor. 16:2, and even all the epistles of St. Paul have much to say about financing God's work, *and the Divine Order is "Tithes and Offerings," the first being the expression of our debt, the second an expression of our gratitude.*

Let me for a closing statement make this assertion: I believe, if all the church members were faithful stewards of *God's Tenth,* the Church and Missions and all kindred agencies engaged in the Master's Work throughout the World *would have all the money every year that they could wisely use. Their best prepared men and women could be employed in administering Gods' share of the income of professedly Christian people, instead of begging for it as we are compelled to do now." Millennial conditions would be ushered in."*

CLEANLINESS AND GODLINESS.—Hardly a truer saying has ever been uttered by any man than this one by John Wesley, "Cleanliness is next to godliness." And since, according to Paul's teaching, *"Godliness is profitable unto all things,"* cleanliness, too, must be profitable to just about every thing, and must naturally constitute an integral part of godliness. God wants man to live a clean life, both in and out. To help his chosen people live godly lives, He gave them numerous laws, codes of instruction and regulations pertaining to purification, ablutions, sanitation, and healthful living generally. And the observance of these directions has rendered the Jews the longest living and the healthiest race down to this day. And, truly, an unclean Christian, whether he be so in dress, in the manner of living, in conduct or in habits, is therefore almost an impossibility. Happily America has been doing a great deal to make human life and the conditions pertaining thereto healthier and more sanitary. Through laws, health teaching and health observance, in and through our schools, through hospitals and sanitariums, and through the invention and use of innumerable sanitary appliances of all kinds, the American people have been lead and educated to live more healthily, physically, and as a result the span of the average human life has been lengthened from about thirty-five to fifty years. That should help us to live purer, better lives spiritually, but does it? Will it do it?—T.

Sermon Sketch

All-inclusive Promise

Romans 8:28

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Perhaps no promise in the Word of God is more frequently quoted or misquoted than this verse. We are apt to cut off one of the conditions at the close of the verse and thus cut off the confident assurance of the "We know" with which the verse opens. Many will simply say, "All things work together for good." Now may I say, "No one really believes this, neither is it true. Satan does many things for the destruction of man and their eternal loss. God does not intend that all things in existence, and all the activities of the universe should be embraced in such a promise.

To those included in the scope of this promise God undertakes to "work all things together for their good." Here is omnipotent power to be used to move everything into line for the accomplishment of man's highest good. We are assured that heaven and earth and all therein shall be operated to bless us and do us good. What more do we need? But all this is conditioned on "Love." "To them that love God." This promise is not in reach of those who are at enmity with God, and open rebellion. It would never do for such to be included. It is for those who have the love of God shed abroad in their hearts by the Holy Ghost. Only children of the family could be trusted to use such promises.

They must be in harmony with his purpose. "To them who are called according to His purpose." There are many Christions whose lives run contrary to the purposes and plans of God.

The cry "Repent," is heard to-day as it is preached to the church, for many do not enjoy the riches of his grace and can not appropriate this promise. There must be vital contact with high heaven to be included.

There is no question but God is more interested and plans more carefully for the future of His children than the earthly parent for his offspring.

Keep in mind this, dear one, God has in mind a loving plan for your life—the very best that could be devised for you. It will be higher than your fondest choice and exceeds your greatest desire.

Israel marred God's plan for her and missed God's best. The potter and the clay is an interesting lesson on this. Saul by his disobedience marred God's plan for his life. He plans only good for all His children, but how many frustrate God's plan and purposes.

We must seek the mind of God in order to know and do His will. Then when His will is revealed we must surrender to His purposes, that we may prove what is that perfect will of God. Then we need to trust Him.

—Gospel Banner.

Sunday School Lesson

A. S. Bechtel

November 7, 1937

CHRISTIAN CHARACTER AND PEACE

Colossians 3:1-17

Theme:—The Christian Cure for Strife

Introduction

Paul had never visited the Church of Colosse. He had recently received a report about some heretical teaching which had appeared there. His primary purpose in the letter was to combat this false doctrine. In it he included some rich, practical instructions—our today's lesson.

The True Dynamic of the Christian Life vs 1-4

The Christian life can not be reduced to a set of rules for conduct, dictating what one must do in all cases. The Jewish law was full of such restrictions. Paul shows how a truly Christian life is achieved in verses 1 to 4. The Christian when he accepts Christ, rises with Him, a spiritual resurrection into the newness of life. When risen spiritually with Christ, he ought to seek those things in keeping with the spiritual and heavenly (vs1,2). While we have daily duties to perform, these must not be our goal and master. This new life belongs to the invisible, spiritual kingdom of God, in intimate fellowship with Christ (v3). The Christian's supreme responsibility is to God. His supreme interest should be in the things of God and he should live in the power that comes therefrom.

A Christian's Deeds vs 5-11

Paul here gives some common-sense advice as to the deeds of the Christian and the spirit prompting them. The sinful deeds growing out of bodily lusts are to be "put off" together with the carnal disposition which prompted them (v5). God is eternally opposed to all sin and will punish the sinner (v6). Sin growing out of a vain, egotistic spirit (v8) must also be "put off" now that they have "put on" Christ. These have no place in Christian character. Lying also must go (v9). Christ is the Truth and Christianity can not compromise with untruth. All such vices and practices, the Christian must abandon when he accepts Christ and by the power of the Holy Spirit receives a new nature (vs 9,10). In this new life in Christ, all natural distinctions disappear (v11). All are one in Christ. Paul lays down a great fundamental principle for all our conduct in verse 17. This we should observe carefully.

Picture of a Christian Character vs 12-17

High spiritual privilege and high calling involves obligation. As children of God, risen with Christ into newness of life, elect of God, we have to "put on beautiful garments" (Is. 52:1) befitting out new nature. Paul enumerates these (vs 12,13). Chiefest of these is charity (love), the bond which holds all together and keeps each in its place. The Christian must needs make room in his heart for the peace of Christ which He alone can give (v15). The thankful spirit promotes trust in God and trust brings peace. The word of Christ needs to dwell in the Christian's heart, an integral part of his thought and life (v16). A thankful, happy, trustful heart will express its joyous feelings in songs of rejoicing and thanksgiving. The fullness of the heart will overflow. Hymns and spiritual songs help to give us courage.

Gems of Truth

Children of God should bear some resemblance to their Father.

Many Christians fail to let peace rule in their hearts as they might.

The Gospel brings to us something worth expressing in song.

New Light on the Way of Fellowship

Carl J. Landes

Friends, Brethren and Mennonites probably have more in common in religious faith and practice than any other three church groups. In their opposition to war, the three bodies have been united throughout their history. In building a constructive peace, the Friends have been in the vanguard, with the other two taking some small part in the severe crises—like post-war rehabilitation in Europe, and now in Spain. But, NEW LIGHT is breaking on the WAY OF FELLOWSHIP.

Some twenty-five representatives of these three peace churches, with one Duchobor, one Baptist, one Presbyterian, spent six weeks in a human laboratory near Quakerbridge, N. Y. On the campus of a Quaker Indian Mission School, these young people mixed their pan-a-cea for the world's ills in test tubes of human relationships, and I can say unreservedly that every representative in that venture experienced "NEW LIGHT ON THE WAY OF FELLOWSHIP."

Naming the Venture

The "camp" was set up under the auspices of "The Friends Service Committee," with "the Peace Commission of The Church of the Brethren" and "The Mennonite Peace Society" cooperating. It was set up and publicized as a "Volunteer *Work* Camp." It would probably be better to call it a hybrid between a *Work Camp* and a six weeks' *Peace Conference*. In the Work Camp, usually 7 or 8 hours are spent in manual labor daily, with lectures three or four evenings per week. At Tunnesassa Indian School we spent from 4 to 4½ hours in manual labor, and spent half the day, and three or four evenings a week in study and discussion groups. It was not a *Work Camp;* nor a *Peace Conference*. It was a combination of both.

Purpose of the Hybrid

1. An experiment in Fellowship among the youth of the Peace Churches. Those who initiated the movement felt that new light was needed on inter-group fellowship. "What are our fundamental similarities and differences?" "Are our differences so great that our young people cannot profitably work to-gether?" "Can we afford to give our peace testimony separately in the serious world crises today?" Those and other questions were in the background, as we planned for, and gathered at the Indian School.

The first purpose of the camp was to bring representative young people to one place for six weeks, to study, work, play and live together. In a word, it was an experiment in Fellowship of members of the Peace Churches, so that youth might face the problems of war and peace as a unit.

2. It was an experiment in Friendship and Fellowship with the American Indian. The Indian has known little except mistreatment at the hands of whites. The purpose of this camp was to take one little sector of Indians, and find New Light On The Way Of Fellowship," through worship, work and play.

3. The third purpose was a "study group": To study (a) Origin of our common peace testimony and heritage, (b) how that testimony and heritage ought to meet the problems of the Church, society, economics, politics, and of the world, (c) in what direction should we move.

An outline guided our thinking in these areas.

Program To Meet This Three-fold Purpose

I think I should give first-place to our morning worship services in the program of the camp. In discussion and study there was often a clash; we were not always a "unit". But as we sat in worship—often in silence, often in song, in prayer, in meditation—we seemed to experience to some degree the fellowship of the Upper Room, where men and women sat "with one accord in one place."

These worship periods molded Friend, Dunker, Mennonite, Baptist, Duchobor, and Presbyterian into one Fellowship. We couldn't "argue" ourselves into a Brotherhood. But we found New Light on the Way by discovering that we could "worship" our way to a Brotherhood and Fellowship. In the purifying presence of God, differences became dim, or disappeared completely; peace, calm, fellowship replaced argument, stormy discussion, strained relations.

We experienced this same Light on the Way in our relationships with the Indians. Some Sundays we invited them to worship with us at the school; on other Sundays we worshipped with them in their own churches. Slowly the barriers between the *real American* and us *foreigners* disappeared. We found ourselves becoming brothers, friends of people whose skin was not like our own; but whose hearts responded to the touch of Love. We found New Light On The Way of Fellowship.

Work and play were definite links in the program to meet the purpose of the camp. At the Indian School we re-roofed two buildings, laid two cement floors, painted a large barn, painted the Indian Court House, canned over 200 quarts of beans, over 100 quarts of huckleberries, apple sauce, etc., to be used by the Indian children in school this winter.

When we "talked" to each other, we often misunderstood one another. We couldn't speak the same language, even when both spoke English. We were not always able to grasp one anothers ideaology. But when we laid cement floors, painted buildings, canned fruits and vegetables—all to be used by and for the Indians—then we were speaking a language which the youngest Indian child and the oldest chief could understand.

In addition to our worship, our work and our play with the Indian, was our study and our discussion. Among the world leaders who led our thinking, were Frederick Sollman, secretary of the interior under Stressman, Bertram Pickard, Pierre Ceresole, of Switzerland, and members of The Friends Service Committee. When no such leaders were present at our camp, we studied our outline, mentioned above.

New Light on Old Paths

The writer grew up in Oklahoma—"Indian Territory." He has been quite "close" to Indians. But he has never experienced real Fellowship with them until this summer. The Spirit of the Volunteer Work Camp is throwing New Light on Old Pathways.

If we had gone to Tunnesassa Indian School ten years ago, we would have "talked" with the Indian about peace and brotherhood. We would have given him literature to "read." We would have taught him how to "argue" with people who accept war and race hatred as inevitable. We would have "told" him how much we love and respect the Indian. Then we would have gone home, leaving the Indian to wonder if we really meant it. But this summer we didn't do it that way. Instead we worshipped with him as a brother, not for ourselves, but for the Indian. We didn't ask him for wages, we paid our own expenses, or they were paid by a church or organization interested.

As evidence that the Indians understood such language, fifty or sixty gathered at the School two evenings before we left, and gave us a sincere Farewell. Preschool children and aged chiefs sang and played for us. The leader spoke simple words of appreciation, which welded into one unity all of us present.

He closed with words which shall remain with us: "We thank you for what you have done for our school and us. We have enjoyed working with you, playing with you, worshipping with you. We offer this evening as a small token of that joy and appreciation. Now shall we bow in prayer, while that lady there, who led in prayer two Sundays ago, dismisses us."

We who were at Tunnesassa have seen New Light On The Way Of Fellowship.

Press Comments on the Chinese-Japanese War

The *Philadelphia Record* demands a clear-cut policy. It says succinctly:

"Let's fish or cut bait. . . .

"Let's make up our minds what we want to do in the Far East, and then do it. . . .

"If we want to keep out of trouble, then we ought to speed the evacuation of Americans from the Shanghai area and remove our armed forces. . . .

"If we want to save China, for itself or for ourselves . . . . then let's join in a firm declaration with Great Britain and warn Tokio to keep hands off. . . .

"But this business of hesitating on the burning deck between the life boat of neutrality and fighting the fire gets us nowhere."

* * *

The national weekly, *Labor,* answering the pleas of certain editors that we "stop Japan," says:

"The mere fact that 'stopping Japan' might cost tens of thousands of American lives and billions of American money doesn't disturb these gentlemen. . . . The other day. . . one of our destroyers was compelled to give up the job of guarding the Texas Oil Company's plant. . . Why should our navy be used to guard oil tanks in a foreign country?. . . Let's keep our army and navy at home."

* * *

The News, of Washington, commenting on the British Cabinet's announced "satisfaction" over close collaboration with this country says:

"If the British are going to continue to 'observe with satisfaction' the efforts of the United States and others to pull the world's chestnuts out of the fires of Asia, they may be in for a disappointment."

"It is high time that Britain, herself, should act. And we do not mean by war. On the contrary, Britain more than any other power is in a position to influence Japan. She, more than any other, might induce that country to come back within the Nine Power Treaty. But Britain will have to get over the negative habit of merely expecting every American to do his duty."

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
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The Pattern

In a California artist's studio, several years ago a strange thing happened. One day as the artist was bending over an etching on which he was working very painstakingly, there suddenly appeared between him and his easel a picture of Jesus. The vision remained stationary, with eyes almost lifelike, looking at the artist, as though to say, "Paint ME."

The artist tried to ignore it, to brush it away, but the vision remained. Only when he got up and went about other tasks did the vision disappear. That night, at a given hour, the vision reappeared to him, just as it had appeared at the studio. The following day again, as before, when he began to work, the vision of Jesus came between him and his etching.

For three days, despite all efforts to dismiss it, the artist met up with that vision. Finally he yielded to the obvious request, "Paint ME," and as he painted it, the vision remained, like a pattern, to guide the strokes of the artist, to determine the shades of his colors, the lights and shadows of the picture. It was only when the picture—a masterpiece of art—was finished, that the vision disappeared, and the artist knew that he had painted, truly, by inspiration.

The painting is today recognized all over the world as one of the most beautiful paintings of Jesus ever made, with an expression so lovely, a character so divine, a light so uplifting, that all who see it are consciously better men and women.

We, too, are artists, painting with permanent colors, on large canvasses, that stretch out on the years of the easel which God has given us. We too, are busy etching what we think is going to be our masterpiece. How carefully, how earnestly we work. How oblivious we become to all around us. How we give ourselves to our self-appointed tasks!

And what a shock it is to us when, between us and our work, appears the picture of Jesus, saying, "Paint ME." Like the artist, we put it off; we shake ourselves and say, "Surely, it is not REAL. I have an *etching* to get out." It is easy to believe that what we are doing is important. Everyone believes that what he is doing is highly commendable. Too often we find, when our etching is done, that there is no buyer. We find the world is not nearly so much enraptured with the passionate labors of our days as we are ourselves.

Something has to come between us and our work before it will become a masterpiece. That something is a PATTERN, and until there is a master pattern no great work of art, no great life, no great work is ever completed. Until there stands a PATTERN between the eye of the craftsman and his skillful hands, until there stands a PATTERN between the eye of the worker and the hand of the worker no great structure, no great work of art, no worthwhile product can result. The carpenter has his drawing, the mason his blueprint, the electrician his sketch—all are the ideals of the thing they are trying to make.

And YOU and I are artists. Artists painting pictures with which we perforce must live. And others come to see the picture we paint—friends to admire, enemies to criticize—but see it they will, and note it they will. Will it be a MASTERPIECE? Has there come between you and your work a vision of the Master, saying, "Paint ME," and are you painting HIM? When that vision comes between your feverish planning and the feverish activities of your daily tasks, the MASTERPIECE of your life will have begun. Friends will admire it, and so will your enemies—the world will recognize it as genuine, because it will have been drawn to the PATTERN.—B. B.

* * *

Prejudices Are Unchristian

John 8:14-17 Deut. 1:16, 17

Young Peoples' topic for Nov. 14

Meditation:

M., Nov. 8 Don't argue with a prejudiced person. Matt. 7:6
T., Nov. 9 Prejudiced against Jesus. Mark 6:1-76
W., Nov. 10 Prejudiced against Nazareth. John 1:45-51
T., Nov. 11 Race Prejudice. Acts 15:1-11
F., Nov. 12 Narrow prejudice. Neh. 13:23-31
S., Nov. 13 Prejudice and contempt. Luke 19:1-7

Suggested hymns:

1. More Like the Master
2. "Open My Eyes That I May See"

Problems:

1. "A prejudice is a hastily formed opinion, a making up of one's mind before all of the facts are known. Prejudices are stupid because the possibility of error is very high. Prejudices are immoral because they

involve the abuse and often the distortion of truth. Prejudices are uncertain because they frequently lead to blind action and wrong behavior. Prejudices are of the same order of evil as dishonesty."

2. Our Master faced the day's prejudice of "Can any good come out of Nazareth?" Still He did not argue with any one. The inhabitants of Galilee were shunned because of their want of culture, their rude dialect, and contact with the Gentiles. Philip, through a short period of contact with Christ, learned not to argue against prejudice. When Nathanael said, "Can any good thing come out of Nazareth?" Philip said, "Come and see." "There is not a place, wherever it be, that has not amazing possibilites of influencing human life. A man may dwell in the remotest wilderness, but if he is a great thinker, there will be a beaten pathway to his door."

Why is it better to have someone see for himself than to attempt to argue him into changing his idea?

3. Is race prejudice an important problem today? Should other races be treated as being inferior? Does overcoming race prejudice mean an intermingling of races? Christ talked to the Samaritan woman. Before the conversation had been carried on very long, she respected Him.

4. "How may we overcome church prejudices?" "There are about two hundred different Protestant denominations in the United States, and those closest in creed and practice are often most bitterly divided. The differences among Christians are not lessened by ignoring them, or by scouting all that do not agree with us as schismatics, or by failing to recognize the sincerity of both sides and their conscientious devotion to what each regards as the truth. These divisions are to be lessened by working together as far as conscience will allow, and by full and frank discussions in the spirit not of suspicion and hatred but of brotherly love." Prejudice was discussed at the Jerusalem conference. Fortunately for Christianity the problem of Freedom from the Law for Gentiles was settled.

5. Do differences of occupations cause prejudices against individuals or certain of our fellow-men? Does being kind to an unpopular person take courage? Are we the losers or the winners? Although Zacchaeus was a rich man, he was despised. Christ, instead of shunning him, said, "Make haste and come down for today I must abide at thy house." "This was certainly an unbelievable honor. That the great rabbi should condescend to speak to him was marvel enough, but that he should actually seek the hospitality of a despised tax-gatherer,—that must have amazed Zacchaeus and the crowd beyond measure." "It often calls for courage to be kind. Did you ever think how brave it was of Jesus to speak in this frank and friendly way to Zacchaeus? Had Jesus been so intent on being popular, he would never have cast his eyes upon the sycamore. Zacchaeus forgot himself, says Matthew Henry. But that was nothing to the self-forgetfulness of Jesus." "It cost Christ something that day to enroll himself as a friend of Zacchaeus. The people thought that there must be a screw loose somewhere —a man is known by the company he keeps. They felt that if he were a prophet he would not have come to Jericho, passing by the leading members of the church in order to be the guest of a tax-collector."

INTERMEDIATE DEPARTMENT

Our Foe--Poverty

Intermediate C. E. Topic, Nov. 14, 1937

For Daily Study

Nov. 8 A modest wish. Prov. 30:8, 9
Nov. 9 Poverty through thriftlessness. Prov. 6:6-11
Nov. 10 Exploiters of the poor. Jas. 5:1-6
Nov. 11 Arrogance of the rich. 2 Sam. 12:1-6
Nov. 12 Be kind to the poor. Ps. 41:1-3
Nov. 13 Poor but infinitely rich. Luke 9:57, 58
Nov. 14 Topic—Our common enemies: Poverty. Matt. 19:16-22.

Help Somebody

The missionary committee should be prepared to suggest one or more service projects to the society at this meeting. If there is one outstanding case of poverty in the community, let the members take turns in taking some article of food to the family once a week. The missionary chairman might accompany the donor on each visit. Or a number of smaller gifts of food might be made up, and the society divided into teams, who would call on the homes to be remembered on a certain day. The gratitude of those really in need will be an effective preparation for a true Thanksgiving.

Thoughts for the Leader

Speak of Jesus' attitude toward poverty and riches. His lowly birth. His homelessness, Luke 9:57, 58. He never laid claim to any material possessions.

Again and again he warned his followers of the dangers of riches. The rich man and Lazarus. The rich young ruler, who could not give up his riches. The man who tore down his barns and built larger so that he might hoard more wealth. Then death came and he had to leave it all. "What doth it profit a man if he gain the whole world and lose his soul?" To the rich young ruler he said, "Go, sell that which thou hast and give to the poor, and thou shalt have treasure in heaven."

It is a disgrace to be lazy and thriftless, but not a disgrace to be poor. But whatever the cause of poverty, those who have must share with those who have not.

Discussing the topic

I. Causes of poverty.

1. What is poverty? What are some things a really poor person lacks?

2. What are some causes of poverty? Is the poor person always responsible for his poverty? Why not?
3. Does poverty always mean a lack of material things? How can a man of wealth still be poor?

II. Cures for poverty.

1. Is it more important to give poor people food or a job? Why?
2. Why is the dole harmful to many people?
3. Why is education and training in a useful occupation the best way to overcome poverty?
4. How can we help the poor in our community? When is charity necessary?
5. Can a needy person depend on God to supply his needs? What would God expect of him?

The Poor Need Champions

It took ten years for Jacob Riis to arouse the people of New York to do something about the terrible conditions in certain tenement districts, such as Mulberry Bend. But he did not give up, and today there is Mulberry Park, with grass and trees, and children playing in the sunshine, instead of four old shacks—all because one man loyally and courageously fought for better social conditions.

For Your Closing

Song: "Help Somebody Today"

Leader: Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Group response: "Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for You
Must needs be done for others."

Benediction.

JUNIOR CORNER

TO THE LEADER

A LEADER'S PRAYER

Let me come closer to Thee, Jesus,
Oh! closer day by day,
Let me lean harder on Thee, Jesus,
Yes, harder all the way.

Let me show forth Thy beauty, Jesus,
Like sunshine on the hills,
Oh, let my lips pour forth Thy sweetness
In joyous, sparkling rills.

Yes, like a fountain, precious Jesus,
Make me and let me be;
Keep me and use me daily, Jesus,
For Thee, for only Thee.

A leaders' opportunity: The water that I shall give him shall become in him a well of water springing up into eternal life.—Jesus

PROGRAM SUGGESTIONS FOR NOV. 14, 1937

"They Shall Not Want Any Good Thing"

God's Gift of Talent

Opening service:

1. Call to quietness by prelude
2. Rise and sing in unison: "The Lord is in His Holy Temple"
3. Repeat in unison: Psalm 23
4. Leader's opening prayer. (Be seated)
5. Song service in charge of a junior, asking for songs of choice, singing only two verses of each

Mission minutes: Sketches from our conference papers

Announcements: Remember the Thanksgiving project. (See last issue)

Study period. Aim: to teach that the talents which we have are given to us by God for development and for use in the building of His Kingdom

1. Sing in unison the song for this month: "Give of your best to the Master"
2. Discussion: (a) Begin with a diagram on the board showing how from one point which is God, come various gifts to men. Make a dozen or more dots representing people on earth; draw lines from point to point. Then again from points to another point representing the Church of God, show how these talents come to us to be deevloped and used for the one purpose of building the Church of God. Use I Cor. 12:4-11 and Eph. 4:11,12,13

   (b) Let the children name the various talents which they have noticed. Put these on the board as they name them

   (c) Ask the question: What is a Junior's responsibility? This subject should be dealt to a member in time so that he now takes the floor to give thoughts based on Matt. 20:6: "Why Stand Ye Here Idle?"

   (d) Ask question: What happens to the lazy ones who do not develop their talents?" Let a junior answer with story of Luke 19:12-26

   (e) Ask question: What happens to those who develop their talents in using them for the Lord?" Answered by a junior with story of Matt. 25:14-30
3. Special music: "Take my life and let it be"
4. Heart-talk by guest speaker: "The Lord Hath Need of Thee". Create in the young heart a longing to give their all by showing what a blessing was wrought by Bible characters because they served with the talent they possessed
5. Prayer by guest
6. Prayer in song by group: "I need Thee Every Hour"
7. Benediction

TO THE JUNIOR

(Continued from last issue)

Ye shall seek me and find me
When ye shall search for me
with all your heart.—Jer. 29:13

Neesima never forgot his experience with the idol. The years passed but still his heart wanted to know, wanted to know many things. Neesima was sent to school. When he was eighteen something wonderful happened to him! He was looking through a stack of books. Among these was a primer geography. This he opened and began reading the first lines. They were these: "In the beginning God created the heaven and the earth." A sudden joy, as though the answer to his searching heart was contained in these words, filled his being. He read the words over and over again. He had felt that there must be a wonderful God who had made all things and now this book affirmed it. He had heard that there were shrines in the mountains of Japan and that they were inhabited by spirits but no one, no one had ever spoken of the God who made heaven and earth. But where was this God? How could he find the great Creator. Neesima decided to search for Him. He found that the author of this book was an American missionary and decided that he must seek this author, he would know more of this great God. Something in Neesima's heart (we know it was the voice of the God Neesima sought but he did not know it) told him that this missionary could be found in his homeland, far away America. Neesima began inquiring where America was and how one could get there. You see, way back in the year 1864 when all this happened, Japan allowed no citizens to leave the homeland and no foreigners to enter. So Neesima was told "no," he could not go to America. But Neesima was seeking the God who made heaven and earth, and he was seeking Him with all his heart. One day he wrote down the prayer of his heart. It was this: "O Thou unknown God, if Thou hast eyes, look upon me; if Thou hast ears, hear me, and lead me to Thyself." And our wonderful God who hears every prayer, heard the prayer of Neesima and began answering it. God made a sea captain willing to help Neesima to escape from the homeland. So it came that one day Neesima landed in Boston but for several weeks Neesima had a difficult time to find food and shelter. One day, the owner of the vessel which had brought Neesima to America, heard about the seeking Japanese boy, the Neesima who was now seeking food and shelter and God. This owner of the ship, Mr. Alpheus Hardy was a Christian himself. He found Neesima and adopted him as his own son. How wonderful God had answered the prayer of Neesima. Now he was here in a Christian home where he could learn of the great God. Before long Neesima was sent to Amhurst College and later to Andover Theological Seminary. So it happened that Neesima did not only learn of the true God but our God prepared him for a missionary to his own people. Neesima, who now loved God with all his heart could hardly wait until he could return to dear Japan to tell his people that the idols were in vain, that there was only one God and this God also sent His Son to be the Saviour of the world. O, Neesima could hardly wait until he was finished with his school work, until he could return to tell his people the wonderful story of God and his Saviour.

Next week I will tell you the last chapter in the story of Neesima.

The Love of Jesus

One cold morning, in a street in London, a boy might have been seen ragged and miserable-looking. A gentlemen passing was struck with his hungry appearance and abject looks; and after a few questions had been asked and answered, the promise of food and shelter for the day induced the boy to consent to attend a ragged school not far off, though the condition that he should also *learn* was not so attractive to him. Poor fellow! He had never known a mother's love, and his father was a drunkard, and paid little heed to him. The story of Jesus and His love came to him as a new and wonderful thing,—he had never heard of it before. Gradually the light shone into his soul, and it was evident to all around that Willie was indeed one of Jesus' little ones. He carried such a well-spring of happiness about with him, that even his miserable home seemed brighter. One evening he sat singing to himself:

"I am so glad that Jesus loves me!"

"Stop that," roared his father, and Willie was silent; but soon, with the forgetfulness of children, began again, "I am so glad." This time he was ordered to bed; and though he went quietly enough, the words kept ringing in his head, "Jesus loves me," and he felt he could not be unhappy now that was true. In the middle of the night he was wakened by hearing his name called, "Willie, Willie, sing that again." Could it be a dream? No; there sat his father beside his bed. So Willie sat up and sang the hymn. "Is it all true, Willie?" "Quite true, father; Jesus died for you and me, so He must love us." "O, Willie, could you pray for me?" "I don't know quite what to say, father." "Say I'm the biggest sinner on earth but I want Jesus to love me and make me good." With his arms clasped round his father's neck, Willie prayed, "Lord Jesus, this is my father, and he says he has been very wicked. O Lord Jesus, make him fit to live with Thee in heaven, and teach him to love Thee." Little Willie's prayer was answered. His father got the forgiveness and peace and joy he so earnestly sought.

◆

O Thou by whom we come to God—
The Life, the Truth, the way;
The path of prayer thyself hast trod;
Lord teach us how to pray.

CORRESPONDENCE

SWISS MENN CHURCH, ALSEN, N. D.

Dear Editor: Considerable time has again elapsed and so it become my duty to report some of the things that have happened here. The Lord has blessed us, this year, in material things as well as in a spiritual way. He has directed several minister brethren and sisters to come this way, to serve us and feed our souls. First it was Brother and Sister Sawatzky that visited us, and we thank them for their help. Then, August 22, the dear Brethren Warkentin and Schultz spoke in our church and served us with the Word of God. We do thank them once more. Later Brother and Sister Schmidt and daughter from Minneapolis were here, and brought us the bread of life, through word and song. May God bless them! On Sept. 26 we had a mission and thanksgiving festival, when our missionaries from China, Brother and Sister H. J. Brown, were with us and told us many things of interest and encouragement about their work in that land. We were happy and grateful to hear them. May God bless them and reward them, as well as all the others that served us.—Mrs. Jacob Kunkel.

* * *

PORTLAND, OREGON.

Dear Brother Thierstein:

I feel guilty that I have not writen you long ago. We are here now in our home at 3425 S. E. Grant St., Portland, Ore. We live next to our children the Penner's. We are like the returned birds feathering our nest again. Some interesting things have happened since we are here. We came here just two days before the Millers so a welcome reception was to be arranged by a potluck luncheon and program followed by a get acquainted hour. About 100 persons were present. This also was to be farewell for Miss C. Niswander who stood at the head of the Portland Mission for nine years. The church showed her good will toward her and the appreciation toward the faithful work she has done by the Grace of God, by giving her a purse as a token of friendship.

The Rev. Edmund Miller's are now established in their home at 1113 N. E. Webster Ave., Portland, and have taken over the work as Superintendent and Pastor of the church. They are making a favorable impression and are well liked. The little Alberta Community church has not an easy row to hoe as you may think for yourself. But the faithful group working hand-in-hand are endeavoring to make it a place where the Lord likes to dwell and all visitors are welcome.

Brother Ferd Wiens who used to be the manager of the Mennonite Book Concern is going into partnership with a book establishment here in Portland where they will make their home in the future.

Your old schoolmate, S. S. Baumgartner.

DEATHS

REV. STEPHEN D. YODER.—Ministers and friends in the Eastern District Conference were shocked by the sudden home-call of Rev. Stephen D. Yoder, Pastor of the Roaring Spring Congregation, Saturday evening, September 18th.

For many years Stephen D. Yoder was employed by the Pennsylvania Railroad as a bridge builder. He labored at this task until he was pensioned. It would indeed be a difficult matter to estimate how many people traveled safely over the bridges he helped to construct.

Not only in the physical realm did he build bridges, but in the spiritual as well. In 1913 he joined the Eastern District Conference and maintained a live relationship with that Conference to his end. At first Mr. Yoder lived at Davidsville, Pa. Later he moved to Roaring Spring and for many years was associated with the late Rev. Jacob Snyder. Six years ago at the death of Rev. Snyder, Rev. Yoder was chosen as Elder of the Roaring Spring Church.

His ability and grasp of the Mission field in the Western part of the State was recognized by the Eastern District Conference. For many years he was the Elder of the Smith Corner Mennonite Church, East Freeman, Pa. Lately he was appointed as Elder of Memorial Mennonite Church, Altoona, and at the last Eastern District Conference, he was elected to the Home Mission and Church Extension Committee. This Committee in turn appointed him as Elder of the Napier Mission Church. Constantly with the flow of years, his sphere of service was enlarged. In many ways his life was unique. It was dominated by a quiet sturdy strength that could only manifest itself over a period of years of time. Always, he was a builder. In the pulpit he constantly pointed to the Christ as the Corner Stone and only safe foundation on which to build for time and eternity.

In the height of his spiritual building work, he was suddenly taken out of this life. On Saturday evening, Sept. 18th, after he had directed a series of Evangelitic Meetings at Napier Church, as he was leaving to go to his lodging place for the night, he was struck by a truck and death was instant. It was an accident. The young driver had attended the meeting and after taking his sister home, was returning to take his parents home. Rev. Menno Myers, Camden, N. J. was the speaker for the meetings. He had concluded his message, but Brother Yoder did not close the meeting immediately, but gave his own testimony of what Jesus meant to him. So the last official deed of our builder friend was to testify for his Master.

A number of ministers and friends from the Eastern part of the State went to attend and take part in the funeral on Tuesday, September 21st, at Roaring Spring, Pennsylvania. Rev. A. J. Neuenschwander, Secretary of Conference had charge of the service.

Rev. Menno Myers, read the Scripture lesson and Rev. John S. Raugh offered the prayer. Rev. Howard G. Nyce, spoke on behalf of the Home Mission and Church Extension Committee, while Rev. C. E. Nagel, pastor of the Lutheran Church of Roaring Spring, spoke for the local Ministerial Association. The Sermon was delivered by Rev. Freeman H. Swartz, Conference President, using 2 Corinthians 5:1 as text.

Born August 3rd, 1868, Brother Yoder brought his age to 69 years, 1 month and 17 days. He is survived by his wife, five daughters and one step-daughter and two brothers.

A builder is gone, but the building goes on. The Lord needs someone else. Who is willing to build? —A. J. Neuenschwander, Secy.

* * *

CHRIS. W. KLOPFENSTEIN was born near Leimen, France on Oct. 24, 1862 and passed away in Los Angeles, California on Sept. 14, 1937 at the age of 74 years, 10 months and 20 days. At the age of three wears he came with his parents to Missouri, where he lived until 1919 when he came to California.

In 1883 he was baptized and united with the Mennonite Church. For the past thirteen years he had been a faithful member of the Immanuel Mennonite Church of Los Angeles.

On March 2, 1893 he was married to Emma Roeschly, who with two children, Olga and Fred, are left to mourn his passing. Two sons, Rolla and Elmer, preceded him in death. He is also survived by one brother, J. B. Klopfenstein, and one sister, Mrs. Mary Gilliom, both living in Garden City, Mo.; also by nieces and nephews in Missouri, Ohio and Indiana. Two sisters and one brother preceded him in death.

Funeral services were conducted by Rev. Eugene Eymann and Rev. H. B. Dirks on Friday, Sept. 17, 1937. Interment was made in the Rose Hills Memorial Park near Whittier, California.

* * *

MRS. JACOB KREHBIEL.—Annie Mathilda Artz was born at Versailles, Mo., December 17, 1873, and departed this life September 29, 1937, in Halstead, at the age of 63 years, 9 months and 11 days. The deceased lived in Missouri until February 12, 1908, then moved with her parents to Halstead, Kansas. There she was married to U. B. Remer, in January 1910. He departed this life on September 24, 1921.

She was then married to Jacob Krehbiel of Moundridge, December 18, 1923, who still survives her. She was converted at the age of 19 and joined the Mennonite church at Versailles. On moving to Halstead she had her membership transferred to this church, to which she was a devoted member.

She was preceded in death by her mother and father and a brother, John. She leaves to mourn her departure, her husband; four brothers, Dan J. Artz of Whittier, Calif.; Dave A. Artz of Dalhart, Texas; Oren Artz of Dodge City; Aubrey Artz of Colorado Springs, Colo.; and four sisters, Mrs. John Basinger, Utica, Kansas; Mrs. Loma Geist, Harrison, Ark.; Mrs. Cecil Anderson, Gardena, Calif.; and Mrs. Albert Carlson, of Halstead.

Funeral services were held at the Halstead Mennonite Church, Oct. 7, 1937, the Rev. David Wedel officiating.

* * *

JOHN A. SCHUTZ, the son of Jacob and Anna Schutz, was born in Canton Bern, Switzerland on Nov. 20, 1861 and died at Mt. Lake, Minn. on Oct. 12, 1937, having attained the age of 75 years, 10 months and 22 days. Mr. Schutz suffered increasing physical disabilities in recent months. It was natural that he should seek the advice and help of his son, Dr. Elmer Schutz of Mt. Lake, Minn. in this crisis in his life, consequently he went to Mt. Lake, Minn. on Aug. 16 for treatment and later an operation. He was well on the way to recovery when he was swept away in death by a heart attack. Mr. Schutz came to this country in early manhood and made his home at Pandora, Ohio where he lived for many years. He was married to Mary Bixel, May 24, 1887. To this union there were born six children of whom four survive. He was a faithful member of the Grace Mennonite Church, Pandora, Ohio. Funeral services were held on the afternoon of Oct. 15, 1937, conducted by his pastor, Rev. Paul E. Whitmer in the presence of a large congregation.

NEW CHURCH ORGANIZED

A new church has been organized called, "The First Mennonite Church near Deer Park, Washington." Rev. M. J. Galle went up from Odessa to help these brethren organize. Rev. J. M. Regier, who was there at the time assisted. He brought the message of the evening, a very happy incident, since he is the chairman of the Home Mission Board of the General Conference. The church membership was signed by 15 charter members. Sunday, Sept. 12, Rev. and Mrs. Galle were over again and at that time baptized six young people, five of these became members of the First Mennonite Church near Deer Park, and one joined th Mennonite Church near Newport. Communion services were held the same evening. Peter J. Schroeder and John Peters are the deacons elected. The church was organized July 22. Since then Rev. Galle, accompanied by Mrs. Galle, has been going up for an evening service every two weeks. It is hoped that a permanent worker may locate in this community soon.

—The per capita giving of the Presbyterian Church in the United States for their last fiscal year was $20.20, with a total increase of more than $2,000,000 for the entire denomination. How do we Mennonites compare with this?

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR

September, 1937

For India: Mrs. L. M. Ledig, Upland, Calif., orphan, $50.00; Sichar Miss. Circle, Cordell, Okla., Birra St., Flood Relief, $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., Birra Flood Relief, $25.00; Miss. Soc., Upland, Calif., Birra Flood Relief, $15.00; Miss. Soc., Trenton, Ohio, Birra Flood Relief, $10.00; S. School, Menn. Ch., Leavington, Ont., Basna St., $25.00; North Alexanderwohl Sew. Soc., Canton, Kans., Touring expenses, Champa St., $10.00; Miss. Soc., Lehigh, Kans., Trained Nurse, Champa St., $10.00; Miss. Soc., Lehigh, Kans., Dispensary Student, Champa St., $5; Napier S. School, Bedford, Pa., sick children, $5.00. Total, $165.00.

Expenses of Ex. Com. and "Miss. News and Notes": North Alexanderwohl Sew. Soc., Canton, Kans., $1; Miss. Soc., Upland, Calif, $5.00; Miss. Soc., Arlington, Kans., $.70; Miss. Soc., Hillsboro, Kans., $3.00; Sew. Soc., Marion, S. D., $4.25; Mrs. Emma L. Gross, Plumsteadville, Pa., 25c; Mrs. Susie F. Moyer, Chalfant, Pa., 25c; Mrs. Barbara Wasser, Bedminster, Pa., 25c; Mrs. Mablon Wasser, Bedminster Pa., 25c; Mrs. Francis M. Fretz, Bedminster, Pa., 25c; Miss. Circle, Meno, Okla., $2.30; Ebenezer Miss. Soc., Bluffton, Ohio, $8.00; Emmaus Sew. Soc., Whitewater, Kans., $3.00; Dorcas Miss. Soc., Pulaski, Iowa, $2.50; Hebron Sew. Soc., Buhler, Kans., $3.20; Zion Miss. Soc., Elbing, Kans., $1.50; Sew. Soc., Hillsboro, Kans., $2.60; Rosefarm Miss. Soc., Plum Coulee, Man., 25c; Mrs. Alice Peaver, Newton, Kans., 50c. Total, $39.05.

Miscellaneous: North Alexanderwohl Sew. Soc., Canton, Kans., Foreign Miss., Gen'l treas., $12.00; Miss. Soc., Trenton, Ohio, Foreign Miss. Gen'l Treas., $10.00; Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mont., Foreign Miss., Gen'l Treas., $15.00; Jr. Sew. Circle Bethlehem Ch., Bloomfield, Mont., Christmas Fund, $15.00; Oakleaf Miss. Soc., Mountain Lake, Minn., Christmas Fund, $25.00; Coll. Mission Program, Monroe, Wash., Christmas Fund, $15.00; Miss. Soc., Hillsboro, Kans., Christmas Fund, $6.85; North Alexanderwohl Sew. Soc., Canton, Kans., Home Miss., Gen'l Treas., $12.00; Bergfeld Sr. and Jr. Miss. Societies, Mt. Lake, Minn., Return of Miss. to Foreign Fields, $30.56; Bergfeld Jr. Miss. Soc., Mt. Lake and Delft, Minn., Return of Missionaries, $10.00; Bergfeld Jr. Miss. Soc., Mt. Lake and Delft, Minn., Pension Fund, $10.00; Sew. Circle, Shafter, Calif., Pension Fund, $20.00; Miss. Soc., Upland, Calif, Pension Fund, $15.00; Miss. Soc., Donnellson, Iowa, Biblewoman, China, $5.00; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., China Hospital, $10.00; Jr. Sew. Circle, Bethlehem Ch., Bloomfield, Mont., Busby St., Mont., $20.00; Miss. Soc., Reedley, Calif., Bethel Hospital, Newton, Kans., $16.50; Miss. Soc., Reedley, Calif., Bethel Home for the Aged, Newton, Kans., $16.50; Brudertal Sew. Soc., Hillsboro, Kans., Bethel Home for the Aged, Newton, Kans., $5.00; Brudertal Sew. Soc., Hillsboro, Kans., Goessel Hospital, Gift Day, $5.00; Miss. Soc., Trenton, Ohio, Orphan Children, Spain, $10.00; Northern District Sew. Societies, Printing of Histories, $12.50. Total $296.91.

Grand Total, $500.96.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

Prayer carries us half way to God,
Fasting brings us to the door of His palace.
And Alms-giving procures us admission. — Koran

« « JOTTINGS » »

—*Bro. D. W. Bixler*, Bluffton, Ohio, brother-in-law of Mrs. S. Floyd (Sylvia) Pannabecker, writes, Oct. 19, 1937: "Change address of S. Floyd or Sylvia Pannabecker, Kai Chow, Hopei, China, to Kikungshan, Honan, China. This applies to their subscription to THE MENNONITE. Will advise further changes, if necessary. The men are on the station but the families are in Kikungshan. Mission property was damaged some by floods."

—*Harold Gross*, Freeman, S. D., upon request writes: "Regarding whom you shall list as pastor of the Bethany Church at Freeman, in the 1938 Yearbook: At a recent congregational meeting of our Church I was elected to serve our Church in view of the fact that I will be home this entire year teaching in Freeman Junior College. There is also prospect of my being ordained at some future date."

—*Rev. H. H. Quiring, Mountain Lake, Minn.*, writes, "Would it be possible for me to get sample copies of THE MENNONITE. I would like to have a dozen or more if you send out samples. There are several people in this community that would like to subscribe for THE MENNONITE and ask for a sample copy. May we hear from you soon? Thank you."—Yes, gladly do we comply with your request. This is a standing offer made in the paper just recently. *Any pastor may have as many sample copies of THE MENNONITE as he may wish, free of charge. You are the second pastor thus calling for samples. Wonder if there are not others to join the list. Who is next?*

—*Rev. P. R. Schroeder, Freeman, S. D.*, in Monthly News Letter No. 12: "Mr. Moody witnessed the rise and fall of America's last revival (1857-1900). He observed its decadence and was deeply distressed. He said to an intimate friend: 'When the revival spirit dies, may I die with it!' Concern for renewed revival stirred his whole being and guided his intercessions. In his final campaign he prayed with unusual fervor, 'O GOD, STIR THE CITIES OF AMERICA AGAIN!' — During the Underwood meetings the church was full every night. By actual count there were 1122 present the last night. Mr. Underwood does not scold, or harrangue, or ridicule. He witnesses, he illustrates, he teaches, he admonishes and warns.—All "isms" were called in for an accounting—atheism, skepticism, modernism, communism, fascism, russelism, edyism, etc.—Baptismal services were held Sunday morning, Sept. 19. Six were baptized.—The Sunday evening service, Sept. 26, conducted by Erwin Wedel and his aunt, Miss Elizabeth Foth of Brookly, N. Y., was a genuine spiritual tonic to the congregation.—Corn husking is finished here and there. Some are getting a fair crop. Generally it is less than half a crop. But it is certain that there is food for all. The Lord wants to be trusted.

CHRISTMAS GREETING SPECIAL

We have an assortment of Christmas greetings from former years which we have put up in boxes of 20 cards which we will sell at

3 boxes for $1.00 postpaid.

"While they last"

Note: We also have the famous Sunshine line and Auburn line of greetings. New 1937 boxes, each $1.00.

Send cash with your order to:
THE MENNONITE BOOK CONCERN
Berne, Indiana

— *The Central Menonite (Relief) Committee,* which represents the different Mennonite bodies in relief work, had a session at Newton, Kansas, October 9. This committee had charge of our relief work in Russia some years ago and has had a great deal to do with helping the brethren who were fortunate enough to get out of that country to establish themselves in homes in the Americas, especially in South America. Rev. P. C. Hiebert, a member of the committee, who visited the new Mennonite settlements in South America last summer, gave an interesting report on his trip and the condition of the brethren there. He helped a contingent of 200 families of the settlers in Paraguay acquire possession of a large tract of land. The money for this was loaned by friends of the immigrants, on a long-term note, with 5% interest.

— *From the P. P. S. and S. S. U. Notes of the Eastern Conference,* we glean the following (this time): THE FALL RALLY OF THE YOUNG PEOPLE'S UNION will be held Sunday afternoon, Nov. 7, at THE FIRST MENNONITE CHURCH, PHILADELPHIA. We are happy to announce that Dr. H. A. Fast, traveling Secretary of the Gen. Conf. Y. P. Committee will be the main speaker at the Rally. Let us come in large numbers.—The project of the Union for 1937-38 is to raise $400.00 to be used to pay the expenses of sending Miss Etta Davis of Lansdale to China as missionary. In this way we are helping to carry on the "Great Commission." Matt. 29:19-20. — Over 2000 people enjoyed the song festival given by a chorus of 225 voices of Eastern Conference folks, when they sang the Oratorio, The Holy City, under the direction of Prof. R. A. Lantz a few weeks ago.

— *Rev. A. M. Fretz, our kind and ever-active friend from Pennsylvania, writes:* I was much pleased to read the poems from the pens and minds of our young people in a recent issue of THE MENNONITE. *It was well done.* I hope there are more to follow. Every issue of the Mennonite ought to have such gems." We say, AMEN, Brother Fretz. And if those who don't possess the poetic vein will write interesting articles in prose, we will appreciate them, too. Won't we?

— At the recent *Diamond Jubilee Convention* of the Pennsylvania State Sabbath School Association, *Rev. Freeman Swartz* gave an illustrated lecture on the subject, *Facing the Facts,*" in the School Admin. Division. And before the S. S. Officers conference he spoke on the subject, *Church Increase—One New Member for the Church for Every Two Officers and Teachers.*" Again in the Adult Division, on the theme, *"Who are the Unreached in Pennsylvania?"*

— In the October 12 number of THE MENNONITE in the article on "A Teacher's Responsibility" the editor of the "Youth Pages" erroneously stated, "One out of *12 children* in the large cities will need to spend some time of their lives in a hospital for the mentally ill," when he should have said *20 (twenty) children.*

— *The Executive Committee of the General Conference,* composed of the conference officers and the chairmen of the different boards, nine members in all, held several meetings between and after the sessions of the W. D. Conference, with President P. R. Schroeder in charge. All members were present, including Reverends C. C. Wedel, vice-chairman, and John Lichti, chairman of the Relief Committee, both of whom had been laid up quite a while. Some important business was transacted.

— *The Western District Conference* held its annual session in the city auditorium at McPherson, Kansas, on Wednesday, Thursday and Friday of last week. With fine fall weather all the way through, the meetings were largely attended, the average attendance averaging about 900-1000, or more on one or two of the meetings. Under the efficient leadership of Rev. P. P. Wedel, as chairman, and under the guidance of the Holy Spirit everything progressed satisfactorily and everybody felt blessed. The interest was good, the reports encouraging, and the special addresses were splendid. We shall try to bring some of the "morsels" in the coming issues of this paper.—A new church joined, making the total number of churches in the district 58. The statistical report showed a total membership of 10,173, a gain of 215 for the year. There are 3,390 seniors in the C. E. societies and 1342 juniors; 101 active and retired ministers. Rev. Wedel was reelected chairman and Rev. Abraham Albrecht, secretary.

— *Rev. D. J. Unruh,* pastor of the St. John church, Pandora, Ohio, has been holding meetings at the Salem Zion Church, near Freeman, South Dakota.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIALS

FAITH CONQUERS FEAR.—"Why are ye fearful? How is it that ye have no faith?"—Mark 4:40. The disciples should have had faith by that time. Christ's many and wonderful miracles had given them abundant ground for faith, if they had chosen to use it. Even the terrible and sudden storm on the Sea of Galilee should not have been too much for the faith they might have cultivated by that time.

We are as foolish as they, most of us. We have had rich opportunities for the growth of a faith strong enough to move mountains and quell storms. Our lives have been crowded with evidences of God's power and His all-comprehensive goodness. What more can Christ do for us than He has done? What more mercies, what great deliverances have we a right to expect? *Why* are we still fearful? *Why* do we not rest our trust calmly and fully on our Savior?

WHEN TEMPTATION STRIKES.—Temptation strikes like lightning from the blue. It may come without sign or warning. Is there any hope of victory before such a lightning thrust? God in his Word tells us there is. He authorizes us to say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). And "all things" includes sudden temptation. He also declares that sin shall not have dominion over us (Rom. 6:14),—even when the lightning strikes. Temptation may take us by surprise, but it never takes the Lord by surprise. He is our life, our protection, our victory. We are in him, and he is in us. At such a time the secret of instantaneous victory is, not to pray for victory,—there is not time for that,—but to praise God that he *is* giving us the victory. For he is—he pledges us his word for this. "Thanks be unto God who is giving us the victory through our Lord Jesus Christ" (I Cor. 15:57). There are many times when praising is better than praying. Of course, praise is prayer; but there is a difference between asking and taking; and praise takes, while prayer asks. We have no need to ask God to give what he is giving. —Sunday School Times.

When a man resists sin on human motives only, he will not hold out long.—Bishop Wilson.

RICHES. — Generally speaking, Christians will agree that God is the source of all earthly goods and of our possessions, whether they be large or small. *"The Lord maketh poor and maketh rich; he bringeth low and lifteth up.*—1 Sam. 2:7.—At the same time it cannot be denied that thrift and diligence have a great deal to do with the amassing of wealth. *"He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich."*—Prov. 10:4. Again observation and experience teaches us that a person, a family, can be happier with small means than others who have much. *"A little that a righteous man hath is better than the riches of the wicked."* —Psalm 37:16.—*"There is that maketh himself rich; yet hath nothing; there is that maketh himself poor, yet hath great riches."*—Prov. 13:7.—Really great men have usually spurned money and affluence. Aggassiz, the great scientist stated that he was too busy to give lectures for $500.00. Spurgeon turned down an offer of $50,000 to come to America to give fifty lectures, saying he could do better in London by rescuing fifty souls. And we know what attitude Moses, the apostle Paul, and, chief among them, our Saviour, took toward earthly possessions. God's Word does not condemn riches, but it warns against the amassing of wealth for selfish reasons or against their wrong use. Jesus' dearest friends, Lazarus and his two sisters, were very-well-to-do, and their home was the Master's dearest stopping place. Dives was not doomed to perdition because he was rich, but because he didn't make the right use of his wealth. Jesus regarded the rich young Ruler with kindly feelings, but counseled him to sell all he had to give it to the poor, for he saw that his heart was tied to his possessions. Jesus plainly taught that it wasn't wrong to have riches in the hands, to pass them on, but he scorned riches wrapped up in the heart. There is no particular virtue in being poor. Jesus was poor for our sake, that he might be a Savior for all. Wealth has its proper use which is best illustrated by a flowing stream of water, used for irrigation. As the rivulets flow on over the lands, they unselfishly carry opportunity, well being, prosperity all along the way. Hoarded wealth or wealth used for selfish purposes is much cause for evil. Wealth kept on moving and used to do good brings blessings.

FOREIGN MISSIONS

P. H. Richert, Sec.

Flood Relief Needed For China

Poor China is at present not only torn-tortured by war, but is experiencing another major flood, which also includes again our field, as can be seen from the following report by Brother S. F. Pannabecker. He says that people admit that it is worse than the flood in 1933. He does not directly appeal for relief funds, but the Board has already sent $1000.00 now, and we herewith wish to appeal for gifts for this purpose:

Kai Chow, Hopei,
September 10, 1937

Dear Brother Richert:

You will have received a couple letters from me already regarding the situation in China and our plans. I mentioned from Kikungshan our contemplated return to the interior. Mr. Voth, my brother and I, returned as written but found the trip very slow on account of the bad floods that have occurred this summer. The trip to here usually takes three days and has been made in as little as 24 hours, using auto for overland travel. This time it took us just 20 days until we arrived at Kai Chow. We were balked at every turn and arrived only after travelling by horse cart, mule back, boat and some walking. Enroute it also rained a great deal which further delayed us.

Even the oldest inhabitants do not remember such rain as we have had this summer. In a country which floods very easily this has been disastrous. We traveled from Taming to Kai Chow entirely by boat and found large areas under water, some as deep as fifteen feet. Estimate that one half of our field between here and Taming has been under water. Crops are ruined, though in high places where the water did not reach there are some good crops. The heavy rains have caused many of the mud houses to fall down. In the continual heavy rains the dirt walls and foundation collapse. Where they have stood in water, of course, the foundation just melts. Roofs are covered with mud and straw. The dirt washes out and soon opens holes to the sky and the roof caves in. Everywhere there are just innumerable fallen houses, with timbers, mud, straw, rafters, furniture, all in a dirty jumble.

Between Tsingfeng and Taming the situation was complicated by the flooding of rivers. Three rivers converge west of Nanlo and Taming, all were swollen and all broke thru their dikes, this accounts for the terrible conditions up there. Lung Wang Miao has well over half of its buildings washed down by a flood that engulfed the city. Kept out by the city walls until it got to be ten feet high, it finally broke through and made havoc. However, the best buildings in the city, including the section where our mission buildings are, were not destroyed.

As to our own place here I might add a few words. Water reached right up to the compound and when we arrived on the boat we stepped off right in front of the church. During the worst rains our compound had been practically all standing in water. At the Bible School the whole yard was under water and still has water standing in it. The dormitory buildings had water a few inches deep on the floor. The big class building has water four or five feet deep now in the cellar. Outside in the yard all the small kitchens and toilets built of mudbricks, seven of the eight, collapsed. Walls of mudbricks all are down, though the brick walls and buildings stood up well. Because of this situation and the necessity of repairs and arrangements being made, school opening has been postponed for three weeks. In Hua Mei School and in the city mudbrick walls and buildings have fallen similarly. I estimate there are 300 feet of walls down.

Chang Yuan has sent word of fallen buildings and walls there, too, but I have not been down to see yet. Tung Ming the same story, complicated by severe earthquake shocks, worse than this northern part of the field.

We are doing such repair as is most essential and trying to get things started. Travel to outstations is still very difficult and still mostly by boat. Students from Chang Yuan and Tung Ming made most of the trip by boat. People admit that this is worse than the Yellow River flood in 1933. Relief funds will be welcome in almost any amount, though we have as yet made no plans for definite work in this line.

As to the military situation, I can only say here, that the consul continues by telegram and letter to urge our early withdrawal from here. I shall send a copy of his letter by ordinary post, which expresses the idea of the American government that all Americans withdraw, not only from the interior, but eventually even from China, to such places as Hongkong or Manila. We do not feel like taking such a step without knowing your opinion of the subject. For the present this place seems all right, but eventually one cannot say what may happen. Hence, we desire to stay as long as possible. Under the situation we felt the only reply to your cable about Miss Goertz was to have her sailing postponed. She should not come, unless she wishes to come into the interior and stay here regardless of the government's instructions and unless you also approve the step.

We are planning to get the work under Chinese supervision so that it can continue as usual even if we should leave. In another couple weeks we plan to return to Kikungshan, with winter equipment for the families, and to get them setlted. Then, if feasible, return here for another period of work. Third Quarter-remittances received here O. K. Thanks.

(signed) S. F. Pannabecker.

Schools and Education

D. H. Richert

EDUCATIVE INFLUENCES

Truslow Adams, in the *Atlantic Monthly*, November, 1929, discusses five great educative influences for the life of the spirit: one's daily toil; social intercourse; travel; educational institutions; religion.

One's daily toil has for its object the earning of a living but it should have in addition an interest in itself. It is a mistake to think that such an interest can be aroused only by intellectual and not by manual work, but, in order that it should be, the worker must feel that he is creating something which he can see grow up and develop as a result of his toil. In this respect there was never before, perhaps, a period in which work had less spiritual value for most people than it has today. The worker himself has been lost in the complicated machinery of production, and in our worship of efficiency the machinery has come to be considered somehow such a desirable good in itself as to warrant any sacrifice in its name.

Social intercourse in the same way has succumbed to the machinery ostensibly provided for it. Clubs and organizations of all sorts for bringing people together are legion, but conversation has almost as completely disappeared as has letter writing between friends. We are too busy rushing from one meeting to another that our minds themselves have almost entirely ceased to meet.

Travel, again, has largely ceased to have the educational value it once had. Because one can make 300 or 400 miles a day, people make it. A certain guide book explains how one can see London in one day. This is no joke. It is intended as a serious guide for travelers in search, presumably, of education and culture.

Is the situation different in our educational systems? As one enters the campus of college or university, one is shown the 'John Smith Law Building,' or the 'New Stadium.' The 'plant' is superb, but one too often looks in vain for the spirit of either Christ or culture. So far Adams.—

If Adams is right, then let his observations be a warning to the church-related college to remain true to its original purpose: To be a spiritual force in the community; to be a center of Christian education, with the emphasis upon *Christian;* to be a recruiting station for Christian leadership.

Religion in our Colleges

Religion expects a "reasonable break" from a college but a good college will rebuke the American Protestant churches for lack among them of proper religious education, Dr. Frederick H. Knubel, President of the United Lutheran Church in America, told the assemblage, "We are condemning the Nazis for interference with the Church's youth, but there is more religious education under the Nazi regime than is fostered by American Protestantism."

Religion, said the distinguished churchman, expects a good college to be humble. Padded catalogues, the arrogance of great endowments, or even athletic arrogance all make loud sounds, he said, while the quiet college gives humble but true learning. Religion expects the good college to be thoroughly scientific in that it welcomes the facts. Religion is wondering as to the proper term to apply to professors who cannot admit all the facts, who have little more than a sneer for conscience and faith and the Bible of Jesus Christ. He urged that the colleges recongnize not only the limited and handicapped character of human learning, but its fallible character. They must teach that religion connotes revelation and that without revelation there is no religion.

PUBLICATION

Order Your Christmas Needs from The Mennonite Book Concern

THIS IS THE TIME WHEN SUNDAY SCHOOLS AND CHURCHES ARE PLANNING FOR THE OBSERVANCE OF CHRISTMAS. MATERIALS FOR PROGRAMS, BIBLES, GIFT BOOKS, GREETING CARDS, AND OTHER MATTER IN THE LITERARY LINE WILL BE NEEDED.

WILL COMMITTEES, SUNDAY SCHOOL OFFICERS, MINISTERS, PARENTS—ALL—KINDLY REMEMBER THAT THE MENNONITE BOOK CONCERN, BERNE, INDIANA, OUR OWN BOOK-STORE AND PUBLICATION OFFICE HAS EVERYTHING IN THAT LINE IN STOCK AND IS ANXIOUS TO SERVE OUR PEOPLE. A CATALOG WILL GLADLY BE SENT TO COMMITTEES AND INDIVIDUALS THAT ARE INTERESTED. WRITE FOR ONE IN TIME.

A Fine Chirstmas Present

SOMEONE HAS RECENTLY SUGGESTED THAT THE MENNONITE WOULD MAKE A GOOD CHRISTMAS PRESENT OR, WHERE THE GERMAN LANGUAGE STILL PREVAILS, THE BUNDESBOTE. WHY NOT SUBSCRIBE FOR ONE OF THE PAPERS FOR YOUR FRIENDS, ESPECIALLY YOUNGER FAMILIES, TO HAVE THE PAPER VISIT THEM EVERY WEEK THROUGH THE YEAR TO GET THEM ACQUAINTED WITH OUR CONFERENCE ACTIVITIES.

NEW SUBSCRIBERS MAY HAVE THE MENNONITE FOR ONE DOLLAR FOR A YEAR.

MINISTER'S SHORT COURSE

Bethel College is again offering a short course for *ministers and their wives,* similar to the one of a year ago. Three courses will be offered by members of the college faculty. Each course will meet for one class period each week. Monday afternoon has been chosen as the time of meeting for all classes. The work will continue for twelve weeks, meeting one half day each week.

Those who enroll may take three courses. *The first meeting of the classes will be held Monday afternoon, November 1.*

List of Courses

1. The Use of the Bible in Preaching.

This course will be devoted to a study of the Bible as used in various types of preaching. The course will be planned as a seminar under the direction of Rev. J. N. Smucker.

2. Pastoral Psychology.

This will be a study of psychology in its relation to religious work and the duties of the pastoral office. Dr. P. S. Schellenberg will direct the work of this course.

3. The High Lights of Modern Science.

Dr. Friesen, Professor Richert, Dr. Doell, and Dr. Kreider plan to present in this course a few of the important discoveries from their respective fields of science. Especially such matters as are of interest to ministers will be considered.

The Plan of the Course

Length of the Course: Twelve Weeks.
Beginning: Monday, November 1.
Time of Meeting: Monday afternoon of each week.
Enrollment Fee: One Dollar.
Schedule of **Classes:**

1:00-1:50	The Use of the Bible in Preaching—Room 11
1:55-2:45	Pastoral Psychology—Room 12
2:50-3:40	The High Lights of Modern Science—Room 305

"BURGLARY AND THE BIBLE"

The Dearborn Independent, under the curious heading which appears above, published the following suggestive little item:

"Anyone would be foolish to contend that the mere reading of the Bible in our public schools would revolutionize the morals of a nation over night. It seems equally unwise to assert it would make no improvement on a generation. The burglary insurance rate is $12.00 per thousand in Boston, $22.00 in New York, and $27.50 in Chicago. Is there any connection between these figures and the fact that the Bible has been read daily in the public schools of Boston for sixty-five years? for twenty-two years in New York, and excluded for thirty years from the schools in Chicago.?"

The Critical Economic Condition of Mennonite Youth

Henry Peters, Bethel College, Kansas

The discussion of the topic on Home Mission at the Western District Conference last week revealed the fact that our practice in regard to conserving young Mennonite people for the church is somewhat like this: We wait till a group drifts to some larger town and then we try to rescue them, instead of inspiring and interesting the jobless people of the overcrowded communities to get together and settle down in a new place for the purpose of establishing a new Mennonite community. Will this method solve the problem of congested Mennonite communities?

This overcrowdedness in old Mennonite communities is driving young Mennonite people off the farm and out of Mennonite communities. There are no longer any frontiers in this country, and we did not have a general outlet for young Mennonite people for the last 25 or 30 years. Some faint attempts to find an outlet have been made in the past, but they have ended in utter failure. Now there seems to be the general belief among some parents that if they want to save their children for the Mennonite church, they must keep them in the home community by all means. Hence they strain all their energy to secure a little piece of land for their children to start with. This attitude to keep the children near home has greatly speeded up the crowding of old Mennonite communities and of crowding off the farms scores of young Mennonite men. Another result is, that many more Mennonites have gone into business and professional life than otherwise would have, which will greatly change Mennonite characteristics.

It is a well admitted fact that successful farming here in the west can be done only by a complete set of modern implements which takes about $2500 to $3000. Now where can you find a young beginner who has or can afford to spend $2500 for implements, just in order to rent a farm. A beginner with just a three horse sulky-plow or even a gang plow with horses has no business on the farm. On the other hand, a farmer who owns a half section of land and a modern set of implements can much easier rent another quarter of land 5 or 6 miles away from home than a beginner on the place with a sulky plow and horses. What shall these young men do with themselves? Many are just drifting.

Some four years ago I was informed from good sources, that there were forty Mennonite girls working in Hutchinson, Kansas, mostly from around Buhler and Inman. I told this to a lady in Newton and she said, that she believed there were just as many working in Newton. May we not conclude from this that there are many more working in Wichita? There is no doubt that many are working in McPherson.

The result of this crowded condition is this: On the one hand the cooperative spirit and sympathy of pioneer days is giving way to competition and jealousy. As a friend puts it, there is competition for a dollar-a-day job. On the other hand, there is cold indifference towards the needs of the poor and the down-and-out. Then those who have been struggling against competition for years for a living will not likely settle down in a new place, because they do not want this competition over again.

This condition has just a good start. Our churches are full of young people in the teen-age. What will we do in 10 or 15 years from now when these youngsters take up life on their own responsibilities. They are supposed to be the Mennonite church of tomorrow. How much support can you expect of them when they will be scattered all over the state of Kansas and the United States?

No doubt we should grow in our Christian activities such as: education, missions, hospitals, etc.; but the church can grow in these activities only if it is on a sound growing basis itself. As the conditions are today, many of the present younger generation will not be property owners.

Note: The writer of this essay has a remedy for this situation.

Reading the Bible

The Scriptures were written to reveal the mind of God to man: let us read the Bible to learn the Divine will. It is often pointed out that the Bible is literature, the greatest in the English language, and there is no finer education than to study it as a great work of literature, a collection of books that bear the mark of literary genius on every page. This is perfectly true. No one can claim to be truly educated if he be not familiar with the Bible which is the treasurey of much that is noblest and best in our literature annuals. But the Bible is much more than literature. It is a revelation of God's will. The Psalmist did not sing his songs because they were beautiful. The prophets did not proclaim their message because they were masters of the highest eloquence. Psalmist and prophet spoke because they had seen the vision of God and could not rest until they had declared it. The recorders of the Gospel story and the writers of the Epistles were intent not upon the form which their writings took, but upon what they had to tell. They proclaim the Gospel of Christ.

The Scriptures were written to confirm us in our faith: let us read the Bible that our faith may be established. It is one thing to discover in the Bible the will and purpose of God; it is another and still better thing to have our faith in God's revelation strengthened and enriched. We are frail and wavering beings. The faith that was a shining light yesterday may be burning dim to day. Convictions that once stood steady as a rock may be shaken and overturned by adverse circumstances or the upheaval of the world around us. The hopes that formerly led us on may be broken and shattered now, and our great need is to have our faith renewed and strengthened and established forever.

The Scriptures were written to show the continual presence of God through history; let us read the Bible that we may realize that presence in every page and clime.

The Scriptures were written to put heart and hope into a man; let us read the Bible to find the encouragement we need. It is a universal Book, and touches life at every point. Triumph and defeat, laughter and tears, storm and calm, sin and holiness—these facts and experiences are in the pages of the Holy Writ; and the accent of hope is never absent. It is the Book of Good Cheer; the most exhilerating volume in all literature and no one can read it with understanding and remain cynical or hopeless.

The Bible is the Book for today. It is the only Book that can lead us to an adequate solution of the problems of the modern world. Other books make their contribution of light and truth and we welcome light and truth from whatever source they come—but in the Bible we find "a master of light of all our seeing." At the time when hearts fail us for fear and when the outlook is dark and menacing let us go back to the Book of books, and hear its great summons, "Hope thou in God."

So much of our time in this world we seem to be carrying on our struggle in twilight or fog; nothing but light from the Bible can lighten the twilight or dispel the fog.—Selected.

THE PARISHES SURPASS THEMSELVES

IN GERMANY.—The day for home missions, which was kept in nearly all the provincial churches on September 19, gave overwhelming proof of the parishes' recognition of the churches' work of charity. Attendance at the services was in many parishes equal to that on the great festivals. And one gained the impression that a parish is there as a community existing for the charitable work of the church and that it regards the affairs of the home missions not as a matter of official duty, but rather as its own personal concern. Very gratifying church collections were taken, showing that the parishes, on extraordinary occasions, are ready to make sacrifices. The results known so far vary in the different places. A great many parishes produced ten times and in some instances fifty times the amount usually collected. In a large town of the west, a total was reached which was not far off the total usually collected in the largest of the German provincial churches. And the general experience has been, as on a similar occasion some weeks ago in Wuertemberg and East Prussia, that a collection in the German churches has never met with such fine results.—**I.C.P.I.S. Geneva.**

Sermon Sketch

A. M. Fretz

ON PREPARATORY OCCASION

I Sam. 7:3

In our Bible lessons ending with September, we were deeply interested in the travels and history of the Hebrew people. We stopped with them on the east side of the Jordan, with Moses giving them farewell. They soon took possession of Canaan, under the leadership of Joshua. At the time of our text, they had enjoyed their God-given possessions for 330 years, in varied experiences. Judges 21:25. The saddest of these experiences was on the occasion when their greatest enemy, the Philistines, took from them, in battle, the *Ark of the Lord,* leaving them separated from God and His worship.

1. Loss of an *inestimable value.*
2. A long time—*twenty years.*

The ark was recovered. Now their great leader and judge set about the task of getting the people back to God and true worship, so he addresses them in the language of this, our text verse.

There must be *1. A returning 2. A separation from all things false 3. A heart preparation for service.* True Christianity, true service to God, a real blessing at the Lord's table are heart matters and demand heart preparation. A few days ago, a high official expressed, in a public speech, a few sentiments which are worthy of appreciation, and which by paraphrasing with the sentiments of the greater leader Samuel, and the still greater, our Lord Jesus will aid in our preparation of heart for the Communion table. I quote sentiments 1 and 2. "The development of civilization and of human welfare is based on the acceptance by individuals of certain fundamental decencies in their relation with each other." "The development of peace in the world is dependent similarly on the acceptance by nations of certain fundamental decencies in their relation with each other." I paraphrase—The development of the Christian life and welfare is based on the acceptance by the individual of certain fundamental decencies (principles) in their relation with each other. This applies to nations as well. These fundamental decencies (if the term is proper here) are 1. A changed heart 2. The mind of Christ within (Phil. 2:5) 3. A brotherly feeling (Heb. 12:1) Abhorrence of all evil (Rom. 13:9) 4. Joy in God's service (Phil. 4:4) 5. Growth in grace and in our Lord and Savior (1 Peter 3:18, Jude 20.) I quote third sentiment "Ultimately I hope each nation will accept the fact that violations of these rules of conduct are an injury to the well-being of all nations." In application of the above—Ultimately I hope each member will accept the fact that violations of these Christian principles are an injury to the well-being of the Church.

Sunday School Lesson

A. S. Bechtel

November 14, 1937

THE CHRISTIAN MINISTER

1 Timothy 4:6-16; 2 Timothy 2:1-4

Theme: The Christian Minister in the Modern World

Introduction

The work of the Christian minister is extremely important in extending the Gospel and in helping the saved develop into well-rounded Christians. His duties are manifold. He needs to be able to preach in and interesting and profitable manner; have wisdom to give proper counsel in varied situations; have good administrative ability. His task is a difficult one demanding especial ability.

Preaching and Doctrine vs 6, 7, 9-11

Timothy, for some years companion and helper of Paul, was now in charge of the large church in wealthy and worldly Ephesus. Some pagan preaching had crept among the Christian converts. Timothy is urged (v6) to combat these false teachings, denounced by Paul (vs 1-5). This he is to do in the only right way—by preaching the truth. Timothy's early training (6b) fitted him well for this. Idle speculations and myths shall not have any place in his ministry (v7). There needs to be consecration unto godliness for the subduing of the passions.

Paul reminds Timothy (9, 10) that his task will not be easy; however, having an abiding trust in God and Christ, the Savior, he will not falter nor waver. In Christ, provision is made for the salvation of all, but only believers will accept this proffered salvation. The love of God, justice and mercy of God, salvation in Christ, is to be the burden of his teaching. (v11).

Profitable Exercise v. 8

Bodily exercise is of some profit. We are to make our bodies good instruments for God's service. There are no limits to the benefits of exercise in godliness, neither in this life nor in that to come. Some think that godliness, holiness, is chiefly a good thing to die by. Our religious faith, if genuine, serves to give us strength, courage and spirit in this life and prepares us for that to come.

Parish Duties vs. 12, 13

Timothy, probably about thirty, was required to exercise disciplinary control over some much older. Some might resent this. His manner of daily living—a model of what the faithful are—should give him and his message power, even though young in years (v12). This verse applies with equal force to the laymembers of the Church. Both minister and people must practice what they preach and profess. Above all, the Word is to be read publicly and privately, is to be studied and expounded (v13). This is the minister's primary task.

Call to Consecration vs. 14-16

The divine gift, God's direct endowment, is not to be neglected (v14) by lack of use, misuse, and lack of meditation (v15). The source of the spiritual life must be nourished, refreshed through meditation and prayer.

Call to Fidelity and Courage. 2 Tim. 2:1-4

Paul sounded a bugle call to courage and steadfastness. The Church had come upon dark days. Persecution was rampant. Timothy was to be fearless in preserving the truth (v12) and in teaching it to others. This would require all his heart's allegiance (v4) and would bring hardship upon him. His first thought is to be to please God who called him.

Gems of Truth

Example is the most persuasive teacher.

Youth can be as true as age.

Every Christian life should be above reproach.

The preacher must be especially careful that his teaching is the truth of God.

ANNUAL ARMISTICE MESSAGE TO THE CHURCHES

WHAT SHOULD THE CHURCHES DO?

Armistice Sunday, November 7, 1937

Following we give the most important portions of a letter issued by the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America:

A TIME FOR GRAVE WORDS

Armistice Day 1918: The World was jubilant. The Great War was ended and a new world was to be built with a better way of dealing with difficulties between nations. There had been enough of the mad way.

Frequently, the anniversary of that Day was celebrated in optimism and enthusiasm. The better way was in prospect.

Armistice Day 1937: Today the world is in tragic gloom. Wars and rumors of wars oppress with death and fear. In Spain and China men are following the old mad way. Many other nations are frantically preparing. Millions are in despair. Other millions cling to declining hope of peace.

Pessimism is more prevalent this Armistice season. The better way seems to many to have been the vision of utopian idealists. Therefore light and easy words should not be spoken today. Facile optimism is of no avail. Grave words are demanded.

The Oxford Message on War: The recent World Conference at Oxford was grave. Participating in its councils were men whose families and churches were at that time in cities molested by bomb and shell. The statements emanating from that Conference constitute the most significant pronouncements on the problem of war issued by any church assembly of our time.

This Conference message is being used today in thousands of churches around the world. As we read the following statements let us enter in spirit into fellowship with our Christian brothers of many nations, languages and creeds who shared in formulating them or who are hearing them and pondering their solemn meaning today.

THE JUDGMENT UPON WAR

The Conference pronounced a "condemnation of war unqualified and unrestricted," as it was described in the summary Message to the Churches:

"Wars, the occasions of wars, and all situations which conceal the fact of conflict under the guise of outward peace, are incident in a world to which the Church is charged to proclaim the Gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified. No justification of war must be allowed to conceal or minimize this fact."

THE CHURCH DURING WAR

"All Christians acknowledge one Lord, whose claim upon them is such as to transcend all other loyalties. Here is the first obligation of the Church, to be in living fact the Church, a society with a unity so deep as to be indestructible by earthly divisions of race or nation or class."

"The Church should remind its members that the principle of the unconditional supremacy of the State or nation, advanced either in time of peace or of war, is incompatible with the Church's faith in Jesus Christ as its only Lord, and is therefore unacceptable as the final form of judgement or action. It is the Church's duty to serve the nation in which it is placed, but the greatest service which it can render is to remain steadfast and loyal to its Lord, and to test rigorously all claims of national interest by His Gospel."

"The Church, confessing its faith in redemption through Jesus Christ, sees in every man a 'brother for whom Christ died'. In time of war, as in time of peace, it should pray not only for the nation in which God has placed it, but also for the enemies of that nation. If Christians in warring nations pray according to the pattern of prayer given by their Lord, they will not be 'praying against' one another. The Church should witness in word, in sacramental life and in action, to the reality of the Kingdom of God which transcends the world of nations. It should proclaim and obey the commandment of the Lord, 'Love your enemies'."

STEPS TOWARD A JUST AND PEACEFUL SOCIETY OF NATIONS

"To condemn war is not enough. Christians must do all in their power to promote among the nations justice and peaceful cooperation, and the means of peaceful adjustment to altering conditions":

(1) "Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate." "The unequal distribution of natural bounties is one of the main causes of war, if control is used to create a monopoly of national advantages. Christian people should move their governments to abstain from such policies and to provide a reasonable equality of economic opportunity."

(2) "So far as the present evil is political, the heart of it is to be found in the claim of each national State to be judged in its own cause. The abandonment of that claim, and the abrogation of absolute national sovereignty, at least to that extent, is a duty that the Church should urge upon the nations."

(3) "The churches should constantly warn their members of the grave danger involved in the feverish and uncontrolled race for rearmament, as both a symptom and a source of irresponsible power politics, and should insist upon the need and practical possibility of limitation and ultimate reduction of armaments by conference and multilateral agreement."

(4) "While giving discriminating support to work for peace through the League of Nations and kindred organizations, the Church cannot leave the duty of peace-making to political agencies. The Church is itself called to a ministry of reconciliation in a world riven by fears, suspicions and grievances. The Church should be able by the leading of the Spirit to discover characteristically Christian ways of intervening as a healing and reconciling influence in a world of conflict."

A STATEMENT ON THE FAR EASTERN CONFLICT

We strongly support the government of the United States in its protest over the bombing of non-combatant civilians in China and in its collaboration with the Advisory Committee of the League of Nations on the Far Eastern Situation. We urge that every step be taken to protect missionary lives short of that military action which would defeat the purpose of the missionary enterprise as a brave and unselfish adventure of love.

We urge all Christian people by prayers and speech and action to support that loyalty to a world of universal justice and goodwill to which Christians are committed by their loyalty to Christ. There can be no lasting solution of the problems of China and Japan apart from mutual respect, conciliation and friendliness. Consequently, although Japan's aggression against China must be condemned and her deliberate bombing of civilian populations viewed with horror, we must not permit that judgment to induce enmity or violence against the Japanese people. We earnestly hope that our missionaries may be strengthened in their difficult task of helping their Christian brethren in both nations to refrain from bitterness and recrimination.

Note:—Program suggestions for churches, services of worship, informational literature and lists of publications on peace may be secured from the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. Those who send $1.00 or more for the purpose will be put on our mailing list for bulletins of the Department and carefully selected pamphlets.

Napoleon's Tribute

"Can you tell me who Jesus Christ was?" Napoleon once asked Count Montholon, at St. Helena. When the count declined the question, Napoleon gave the following description and tribute:

"Well, then, I will tell you. Alexander, Caesar, Charlemagne, and I have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature, and I tell you all these were men and I am a man. None else is like Him. Jesus Christ was more than a man. . . . I have inspired multitudes with such a devotion that they would have died for me . . . but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts. . . . Christ alone has succeeded in so raising the mind of man towards the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which proves to me quite conclusively the divinity of Jesus Christ."

EDITORIAL
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Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

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Sanger, Calif.

The Spread of Gambling

"Recent months have seen a marked increase in gambling in the United States," says an editorial note in the *American Magazine*, New York, for October. The magazine sent Thomas Surgrue, a young reporter, throughout the country to investigate. His findings are published under the title of "Betting 10 Billion Dollars," the figure indicating the estimate of the gross value of the betting of people of the nation for the year 1937. In 1936 the journal *American Business*, Chicago, estimated that the total amount of money wagered in the country at $6,600,000,000 for the year 1935. (See *Information Service* for October 24, 1936). Mr. Sugrue says that the total amount has been increasing at "an alarming rate."

The article contains mainly illustrations of the types of gambling prevalent today. People are gambling "in the casinos, on the gambling ships, at the race tracks, on the golf course, in the bleachers, at the cigar store, in their homes." "There is nothing which does not hold the possibility of a bet, and there is no one in these wonderful days, it seems, who won't bet."

"In large industrial plants where pay checks are used there are pools for the check which bears, in its serial number, the highest poker hand." Gambling at dog races is described as a "vicious and degrading form . . . which takes from those who can least afford it—the poor."

With our frontiers closed and the depression still "tugging" at our heels, the American people are declared to be more interested in gambling than in previous times. Number games, lotteries and slot machines are estimated to receive $1,000,000,000 a year from the poor, the unfortunate, the unemployed. The "middle classes" are said to put $4,000,000,000 into sweepstake tickets, race track gambling, the sports' pools, dog races, bingo games, games of chance, etc.

Then there are the election bets and other forms of gambling. Mr. Sugrue thinks that more people bet on elections than do not, thus making a majority of votes illegal. The average American thinks gambling is legal, and enforcement of law is difficult.

All of which—no matter how far from accurate the estimates may be—indicates that gambling presents much more than a problem of legal restraints. It confronts educators with a stupendous task. Also it suggests that gambling offers a recurring hope of escape from that insecurity which is the lot of the majority of our people.

———o———

If You Have The Will as You Have The Power

by Mrs. Helen Mueller

(Editorial note: The following C. E. topic called forth numerous favorable comments from the audience where it was given. We are happy to have received it and to share it with our readers. We invite others to send the "best" of their respective programs to your editor, to share your good things with the larger audience of Mennonites everywhere.)

"Knowledge we ask not,
knowledge Thou has lent;
But Lord, the Will—there
lies our bitter need."

These words are a part of one of my favorite hymns and they fittingly touch off the subject about which we want to think for a short while: "O Christian if you have the will as you have the power, you can win the world for Christ." This statement implies that we are interested primarily in missions, but we may well apply the significance of these words to our own lives: "—If you have the will as you have the power—."

God has given the power. These verses from our Bible bear out that evidence:

"He giveth power to the faint and to them that are without might he increaseth strength."—Isa. 40:29.

"But truly I am full of power by the spirit of the Lord."—Micah 3:8.

"Ye shall be endowed with power from on high."—Luke 24:49.

"And Stephen, full of faith and power, did great wonders and miracles among the people and they were not able to resist the spirit by which he spake."—Acts 6:8 and 10.

"And they were amazed at the mighty power of God."—Luke 9:43.

So we see that great power is ours merely for the taking—or rather for the receiving. And believe that when God gives us a gift, he would like to see us use it—especially when it is so useful a gift. It is up to each one of us to want to use this wonderful gift of power. We must have the will.

I hardly think Jesus referred to a lack of power when he said of his disciples: “The spirit indeed is willing but the flesh is weak.” There are physical limitations for each one of us, but let us not hide behind physical weakness when spiritual strength is required.

Strength of will is what we need when we must forgive someone a wrong, when we ourselves must ask for forgiveness of a wrong.

Will is what we need in our renunciation of war and other social evils of our day.

In connection with the renunciation of war, the following part of a poem speaks aptly of man’s and God’s relationship regarding power and will:

“. . . . .
“What is Thy will for the people, God?
Thy will for the people, tell it me!
For War is swallowing up the sod
And still no help from Thee.
Thou who art mighty hast forgot;
And art Thou God or art thou not?
When wilt Thou come to save the earth
Where death has conquered birth?”

And the Lord God whispered and said to me,
“These things shall be, these things shall be,
Nor help shall come from the scarlet skies
Till the people rise!
Till the people rise, my arm is weak;
I cannot speak till the people speak;
When men are dumb, my voice is dumb—
I cannot come till my people come.”
. . . . .
“Help them to stand, O Christ!” I prayed.
“Thy people are feeble and sore afraid.”

“My people are strong.” God whispered me,
“Broad as the land, great as the sea;
They will tower tall as the tallest skies,
Up to the level of my eyes
When they dare to rise.
. . . . .
If the people rise, if the people rise
I will answer from the swarming skies
Where Herculean hosts of might
Shall spring to splendor over night.
. . . . .
They are my mouth, my breath, my soul!
I wait their summons to make me whole.”

Let us not limit God by our own sluggishness of spirit. The power is ours! Have we the will to use it?

Praise God From Whom All Blessings Flow

Ps. 103:1,2; 147:5-20

Young Peoples’ Topic for Nov. 21

Meditation:

M., Nov. 15. A grateful leper, Luke 17:11-19
T., Nov. 16. “Lest we forget”, Deut. 8:7-17
W., Nov. 17. The habit of thanksgiving, I Thess. 5:12-18
T., Nov. 18. Giving proof of gratitude, Gen. 28:10-22
F., Nov. 19. Thanksgiving seen in service, Rom. 12:1-2
S., Nov. 20. Jesus gives thanks, Matt. 11:25-30

Suggested hymns:

“May Jesus Christ be Praised”
“We Plough the Fields and Scatter”

Problems:

1. The one out of the nine who returned to show his gratitude of being cured from leprosy was a Samaritan; the others were probably Jews. “The nine men could not have been entirely without gratitude—that would make them monsters of wickedness. But they did not give thanks openly and audibly. They were like so many worshippers in the modern church, ‘silent partners’ in the work of praise.” Perhaps the nine had some reason for not returning, but whatever it was they showed a lack of grateful love for their Benefactor. Do we fail to see what privileges we enjoy and expect to be given more when we should stop and appreciate what we have? Should we be thankful only for gifts or should the unfortunate things which we are escaping also enter in our gratitude? How may we show our gratitude? “To what is our civilization due? To Christ. Why do we differ from the heathen world? Christ is preached. What is the secret of all the moral and intellectual growth we see around us, of which we boast so much? Christianity. What is the secret of our material wealth and prosperity? The peace and security the gospel brings. And now how many of all these teeming millions return and thank God for it all?”

2. Jacob showed his gratitude for God’s promise in two ways. “He rose early. . . . Taking the stone which he had used as a pillow, he set it up as a memorial pillar, consecrating it by pouring on top of it some of the oil which every Eastern traveller carried. In the second place, Jacob made a grateful vow to God, promising that if God would be with him, provide for him,

ANNOUNCEMENT! CHRISTMAS PAGEANT! ORDER EARLY!

Last Christmas Mrs. Mueller, author of the above article wrote a delightful little pageant, “O Come to My Heart, Lord Jesus.” This pageant is now available. Place your orders for this pageant NOW, with Mrs. J. Ernest Cline, 59 West Eighth Street, Upland, Calif. Price: 6 cents.

and restore him to Isaac's home again, Jehovah should be his God, that pillar should be God's sanctuary, and of all that God should give, he would surely give back a tenth to God." Is tithing an effective way today of showing or expressing one's gratitude? Is it a practical method? Can thankfulness be effective without any cost, material or otherwise, to us?

3. The prayers of Jesus were of praise and gratitude, mainly and not of only petitions. His words, "I thank thee, O Father, Lord of heaven and earth", show humility even when he is to express His unique relationship to the Father. Is there danger of failing to express gratitude in our prayers? After our petitions have been answered, do we forget the Benefactor? Why should we be grateful to take Christ's yoke upon us?

4. Sometimes we do not see many things for which we feel grateful. But we have only to stop and think of the harmony of the universe to see much. If there is disharmony who else but man is there to be blamed? Are we enduring the most and worst? Did Christ ever deny Himself some conforts for the sake of humanity —or better, when did Christ not forget Himself for us? It is far better to be thankful and continue working for the better than it would be to lay down on the job and be ungrateful.

INTERMEDIATE DEPARTMENT

Be Grateful!

Intermediate C. E. Topic, November 21, 1937

For Daily Study

Nov. 15 Ruth shows gratitude. Ruth 1:8-18
Nov. 16 Danger of forgetting God. Deut. 8:6-14
Nov. 17 "In everything give thanks." I Thess. 5: 14:23
Nov. 18 Jacob grateful for God's presence. Gen. 28:16-22
Nov. 19 Grateful service. Rom. 12:1,2
Nov. 20 A Woman's thankfulness. Matt. 26:6-13
Nov. 21 Topic—*Be Grateful!* Ps. 100

A Living Picture

Reproduce a living picture of "The Angelus" during the worship service. Have persons dressed like those in the picture pose a tableaux. If possible secure or make a large frame behind which the figures may stand. Be sure to practice the tableaux, since the effectiveness of the picture depends on the ability of the actors to hold the pose perfectly. Plan your lighting carefully so that the picture shows up to the best advantage.

1. *Pre-Prayer Circle*
Phil. 4:6 "In everything by prayer and supplication, with *thanksgiving* let your requests be made known unto God." Pray for the leader and those who attend the meeting

2. *Thanksgiving in Song* (Make the announcements following the first song)
1. "This is My Father's World" 2. "Praise Him! Praise Him" 3. "Now Thank We All Our God" 4. "Count Your Blessings"

3. *Quiet Worship* (Have the tableaux during this time)
1. Instruments: "Come, Ye Thankful People"
2. Reader: Ps. 150
3. Instruments: "O Worship the King"
4. Reader:

"Praise to God and thanks we bring,
Hearts, bow down, and voices, sing
Praises to the Glorious One,
All His year of wonder done!
Praise Him for His budding green,
April's resurrection scene;
Praise Him for His shining hours,
Starring all the land with flowers!

Praise Him for His summer rain,
Feeding day and night the grain;
Praise Him for His tiny seed,
Holding all His world shall need;
For His year of wonder done,
Praise to the All-glorious One!
Hearts, bow down, and voices, sing
Praise, and love, and thanksgiving!"

5. Prayers of thanksgiving (End tableaux. Make this a time of thanksgiving to God. Ask several to be prepared to lead)

4. *Leader's Introductory Talk* (Speak of the many very simple blessings for which we should be grateful. Many of these we are not conscious of until we are denied the privilege of them. Illustrate.)

5. *Talks on Questions and Topics.* Use material in the C. E. World Quarterly. The story of the first Thanksgiving and Thanksgiving poems might be included in this part.

6. *Closing*
Why We Are Thankful. Encourage each one to express a few of the many reasons for gratitude. Ask the Superintendent to have charge of this part of the meeting. Benediction: Ps. 19:14

Topics For Talks

1. Religious liberty a cause for gratitude
2. Gratitude for our schools and churches
3. Harvest makes us thankful
4. The blessings of a free country
5. Thankfulness a habit

An Illustration

A little girl was walking by the side of her father, her hand clasped securely in his, on a dark night when the stars shone unusually bright. "O father, look at the stars! Aren't they beautiful? And so many!" "Yes dear," said her father, "They are God's gifts of light to us for the night." "O, I want to count them," she broke in eagerly and began. Ten, twenty, fifty, one hundred, two hundred, and then as if overwhelmed by their number, she said, "But, father, there are so many I can't count them all." When we begin to count all of God's blessings to us, we too can never finish.

JUNIOR CORNER

TO THE LEADER

Program Suggestions for November 21, 1937

They Shall Want No Good Thing

The Gift of Money

Opening Service:

1. Call to quietness by prelude followed by a quartet singing "Tread Soft, Tread Softly"
2. Prayer by leader
3. Responsive reading: Psalm 34:1-10, 17-19, 22. (Selection 510 in Service Hymnal)
4. Sing in unison: "Holy, Holy, Holy" using first verse 4, then verse 3, then verse 2
5. Sing in unison: "Lord, I Hear of Showers of Blessing" verses 1, 2, 3

Mission minutes: Sketches from our conference papers

Announcements

Study period. Aim: to teach stewardship of money; to give thoughts that shall help the Junior to grow into a tither; to give opportunity to express the desire to share through a Thanksgiving offering.

1. Introduction of topic by chairman by these lines:

> "Over against the treasury
> He sits who gave Himself for me
> He sees the coppers that I give
> Who gave His life that I might live;
> He sees the silver I withhold,
> Who left for me His throne of gold,
> Who found a manger for His bed,
> Who had no where to lay His head:
> He sees the gold I clasp so tight—
> Am I a debtor in His sight?"

2. What God says about money: Let a junior answer by using Eccl. 5:10; Hag. 2:8; Matt. 16:26
3. What is tithing? Answered by a junior
4. What does the Bible say about tithing? In charge of a junior who calls for minute talks on the following:
   a. Leviticus 27:30. The children of Israel should tithe
   b. Genesis 28:10-22. Jacob promises to tithe
   c. Deut. 14:22, 23. "Thou shalt truly tithe."
   d. Luke 11:42. Jesus says, "not to leave it undone."
5. What does God promise to the tither? A junior answering with Prov. 3:9, 10; Mal. 3:10
6. Special music: Something for Thee
7. The Giver's Heart. A brief heart-talk by leader using thoughts of I Cor. 16:2a and II Cor. 9:6. Prepare the hearts for the offering.
8. Offertory played by a junior while gifts are brought. See issue, October 19
9. Prayer asking a blessing upon gifts
10. Sing in unison verses 1 and 2 of "My Jesus I Love Thee"
11. Benediction

* * *

TO THE JUNIOR

If you have not read the first three chapters of this story then see if somewhere in the newspaper rack you can still find the last three Mennonites. Read the three chapters first and then come back to this:

To Neesima it seemed such a long time. Other days had passed so quickly, but now these last few days seemed so long in passing by. You see, Neesima longed with all his heart to return to Japan, to return to tell his people of the true God, the God whom he had sought and who allowed Neesima to find him. Finally the day drew near. Many friends had gathered in a large hall the night before Neesima sailed. They wanted to bid farewell to the boy who had come to America to find God, to the boy who had now grown into a man and into a missionary. Neesima did a strange thing that evening. When his turn came to bring his friends a farewell message, he stood before them on the platform and said: "Here I will stand until I receive enough money to erect a college in Japan, in which I may teach my fellow-men of the true God,—the Living God, the God of Love, the God for whom they are waiting."

Now this was a very bold thing for Neesima to do and bold ways are not always the best ways, but this time it worked. The big room was very, very quiet. Neesima stood still and waited. Would God answer this prayer of his heart? He waited. Suddenly from one side of the room came a voice saying: "I will give $1,000. One thousand dollars! Think of it. And that was not all, from all sides the friends began giving until there was sufficient for the building of a college in Japan. Neesima was very happy as he sailed for Japan. Japan was no longer a closed nation. People were allowed to come and go as they wished. And so it was that Neesima came home to his country with the true God in his heart. With the money he had received, Neesima started the Christian University at Kyoto, called the "Doshisha"; and with the love of God which filled Neesima's heart, he helped many, many others to find the One True God.

Perhaps you, too, are seeking God. Try this:

Do Jeremiah 29:12
Plus Jeremiah 29:13
Plus John 14:6
Plus John 1:12

And when you have found God and are His child, then, you too, may help others to find Him as Neesima did.

CORRESPONDENCE

BETHEL COLLEGE MENNONITE CHURCH

Last Sunday was a festival day for our church. In the morning there was the regular worship service and Sunday school. For the rest of the day the program was as follows: At 3:45 all members, with families, gathered at the College Gymnasium and from there were led in a procession to the newly erected Parsonage by the Sunday school children. Upon arrival a short program was given, dedicating this house and place to its intended use, a home for the pastor and his family, whereupon everyone was given the liberty to go in and see it.

At 5:30 the people proceeded to the College chapel to celebrate the fortieth anniversary of the Church. The program was as follows: A Candle Light Service in memory of those who have passed on.—The early history and organization of the Church, discussed by Brother R. A. Goerz, a charter member.—The history of the Church down to the present time, given by Rev. C. E. Krehbiel.—Address by Rev. A. E. Kreider on, "The College Church and the Future." Good special music was rendered in between by the different choirs of the church. At the close an offering was taken towards the payment of the debt on the Parsonage.

Under the efficient spiritual leadership of our pastor, Rev. J. N. Smucker, our church is experiencing new life and growth. Our membership has passed the three hundred mark. We can truly say that our leader is a God-send to this Church. To serve a congregation composed of townfolk and rural folk, families of business men, of farmers, of bankers, of doctors, of industrial workers, of college professors and a large number of college students, is a serious and difficult task. But our dear pastor is succeeding remarkably well. He preaches sermons that have meat for all, for he preaches God's word, illustrated and supported by God's word in an attractive, practical way, and sermons of this kind appeal to the learned and less learned, to old and young, school children included. His discourses are short and pointed, not exceeding 17, 18 minutes in length, with good food for the hungry soul. So it is no wonder that the enlarged College chapel fills up for worship on Sundays. To show this good man and his estimable wife and family their appreciation, the congregation recently had a parsonage erected for them, on the College campus. To finance the project, five well-to-do brethren advanced the funds, at a low rate of interest, on a long term plan, thus making payment easy. We praise God for his leading and the blessings he has so freely bestowed upon us.—J.R.T.

Our greatest glory is not in never falling, but in rising every time we fall.

MARRIAGES

SCHRAG-AESCHLIMAN.—In the home of Mrs. S. R. Aeschliman, mother of the bride, near Colfax, Wash., Mr. Alvie Schrag and Miss Blanche Aeschliman were married by their uncle, Rev. P. R. Aeschliman, on Oct. 2, 1937.

DEATHS

EMILIE EHRESMAN, born February 4, 1863, near Trenton, Ohio, died September 30, 1937. She was a loyal and faithful member of the Mennonite Church, taking part in all its organizations until ill, impaired health prevented. There remain to mourn her loss three sisters, Miss Bertha Ehresman, Mrs. Bina Jotter of Trenton, Ohio, and Mrs. Marie Habel of Chicago, Ill., and many other relatives and friends.

Funeral services were conducted by her pastor, Rev. J. E. Amstutz, who spoke words of comfort to the bereaved.

Satan Takes Care of Bible Study and Prayer Meeting

Short story from the German by John Kay

There is a Bible-study and prayer meeting tonight, and, ridiculous though it seems to be, Satan is busier than ever tonight also. He and his always alert pal, our own ego, are busily plotting, and now Satan sets out on his mission. He is making his calls just when it is about time to get ready for the prayer meeting.

"You are so very tired, you better stay home tonight," he is compassionately greeting one of our crowd. "There won't be anything of interest this evening. Next week's hour will be much better." And turning to the husband who is brushing off the dust from his hat, he continues: "You better look over your paper tonight. You must keep yourself informed, and that stack there in the corner is several days old as it is."

With a broad smile the arch fiend departs, for he has to see the next door neighbor. The latter is always somewhat undecided.

"You better put away that coat of yours," he halts him on the porch, "and sit down at home. I know that you must devote some time to your soul, but you surely can do that best if you sit in silence and meditate. That's as important as Bible study and prayer meeting. And besides," he remarks casually while leaving the porch, "you haven't been at home several evenings, now. Can't you see that this is not the right thing to do?"

Happily the subtle lord of Hell wanders down the street. It has commenced to rain, and this is delight to him.

"Are you really thinking that you are serving the

Lord if you go out in weather like this and expose your health to all the dangers of a cold and pneumonia," he challenges a woman looking out of her door to see whether she'll need a warm coat?

"And you," he reproaches another one across the street, "do you think that you are pleasing God if the work you started is left unfinished because you wish to attend the prayer meeting? Doesn't the Lord Himself bid you to work and to pray? Don't you understand that this means that you can pray while you are working?"

Busily he is speeding away for there is a mother living around the corner. She is all ready to leave the house. Her husband will accompany her.

"Don't you realize," the tempter speaks to the pair, "that your big children need your presence and authority at home during the evenings?"

"Yes," the mother answers, "but. . ."

"How can there be a but," her objection is being cut short, "when you know very well that parents have no greater and no holier duty than to watch over the welfare of their children."

"But the neighbor promised to come over and to keep an eye on the children," the mother resists.

"What is a neighbor," Satan sneers at her. "Can you think of a neighbor capable of substituting for a mother? And do you think that one or two persons more at the prayer meeting are of any significance?"

Resignedly the pair thus challenged falls back into their chairs in front of the cozy fire place.

"Yes," the mother regrets, "I would go alone, but it is dark and unsafe on the streets. How long back is it since one of our ladies was frightened walking to church?"

"All right, mother," her mate consoles, "let's rest and read a little. It will do us good, and we can go next week if we want to."

Satan, in the meantime, has just come in time to find an elderly man who is picking up his Bible. It's an old one, this book, and quite large.

"What," the visitor exclaims, "you are going to the prayer meeting again? Have you forgotten how gloomy and dissatisfied you were when you went last week? Why don't you admit to yourself that you, today again, are going only reluctantly? Why don't you retire into your room and pray there, all alone and undisturbed?"

Seeing the Bible slide back into its resting place the busy conjuror departs into the next block.

"Good evening," he hails a young man, "don't tell me that you are going to the Bible study and prayer meeting tonight. Have you forgotten that your doctor does not want you to get excited, and that you always do get excited when you feel that you should pray in public, or participate in the discussion? Don't you realize that these hours are risky for you and for your weak heart? Yes, you better stay home, and, by the way, if you ever do go to church, leave your Bible at home. What sort of a picture do you make, dragging a Bible through the streets on week days? You can benefit just as much if you just listen to others."

But now it is high time for Satan to go to church and to attend the opening of the Bible-study and prayer meeting. Hurrying there he just manages to send some guests into a house, where he knows that he couldn't do much with persuasions. But guests will keep the couple chained to the house. Grinning maliciously, he feels his pockets filled with his so effective "dust of spiritual depression" and enters the church basement.

And there they are, the few he couldn't hold back from coming. Carefully he is spreading some of his dust into the atmosphere.

"Why," one of those present begins to think, "are there so very few who attend these meetings?"

The thought, sponsored and enlivened by Satan's dust, spreads.

"Yes," a second one thinks, "there is no use. Everything is remaining as it always has been."

"Isn't it expecting a little bit to much of us," a third one muses, "if we are to spend this mid-week hour here also? Haven't we enough meetings as it is?"

"And isn't it heartless," another one falls in line with his thoughts, "to have a hard working man or a tired mother sit here for an hour and more, after they have had their fill of toil and trouble during the day?"

"Or can you blame a white collar worker, if he prefers to relax at home and doesn't feel like devoting his tired thoughts to the Bible on a busy week day?" Still another mind is backing up his neighbor's thoughts.

The silent protests against the meeting grow while Satan is spreading his dust of spiritual depression thicker and thicker.

"What a pity to be a farmer living several miles away from church," a new thought is born. "These meetings may be alright in winter, but they are certainly out of place in the busy spring and summer seasons."

"Are they any more in place in winter," some one reflects? "Isn't it hard enough to get one's chores done in the cold? Is such a meeting worthy of getting your car all dirty, and of spending hours of time to get it clean again for Sunday?"

"You are right," beckons the one in the corner. "It's an unjustified and unproductive expense, this extra driving to town at night. The meeting could be very well incorporated into our regular Sunday morning service, and some of the money we are now wasting on gasoline could be added to the collections. That would help some, and we wouldn't waste light and fuel here in the middle of the week, and just for a few of us. We better. . . ."

But here the organ is being opened, and a song is started. For a moment Satan is listening. The singing is poor; no heartiness can be heard. Most of those present keep their lips tightly closed.

"That's fine," Satan thinks. "I can go now! My job at this Bible-study and prayer meeting is done."

« « JOTTINGS » »

—"NEW TESTAMENT TEACHING OF FINANCING THE WORK OF THE LORD," that splendid article under this title, from the pen of our veteran writer, Rev. J. J. Balzer, Mountain Lake, Minn. appeared without the Author's name in the last issue of THE MENNONITE, for which we are exceedingly sorry, and humbly beg Brother Balzer's pardon. He has not and would not ask us to make this statement, but it is our duty to do so.

—*Dr. A. Warkentin* and the editor, secretary and chairman, respectively, of the Western District Conference Committee on Education, made a flying auto trip to Freeman, S. D., Monday, Oct. 25, to lay an important matter pertaining to Sunday school needs before the General Conference Board of Education, which was then in session there. The mission to be presented was this: The W. D. Sunday School Convention, as well as other groups and individual churches here and there, had been urging their education committee to press upon the Education Board the great need of unified Sunday school material for the lower grades of the Sunday school, as a sequence to the Quarterly now in use by Adults and Senior classes. And the Western District Conference at its recent session also gave expression to this need . To give their mission a rather definite form, the W. D. Committee had prepared samples of three types of lessons: A junior-intermediate lesson on the uniform lesson basis, a junior-intermediate lesson on the Bible story plan, with a work-book plan for the pupils, and a beginner-primary lesson, also on the Bible story plan, the latter especially in response to the plea that more Bible is needed in our Sabbath schools than is offered in the graded lesson series. For, if there is anything that our growing generations need more than anything else, it is a more thorough knowledge of the Bible, and that knowledge can best be secured through the Bible story plan. No doubt the Board of Publication will bring before the next Conference session a definite plan for a complete curriculum of Bible training through our Sunday schools.

—*Die Mennonitischen Blaetter*" from Germany report that Dr. Christian Neff who, with C. Hege edits that valuable historical work "Mennonitisches Lexikon," has been in the ministry fifty years, that he was called to be the pastor of the Mennonite Church at Weierhof, near Marnheim, Rhenish Palatinate, Oct. 30, 1887, and that he is still serving that congregation with remarkable vigor at his ripe age. His church is planning to celebrate this event, together with its own centennary festival, on Nov. 7 next. —But notices of the sudden death of Mrs. (Lydia) Neff, his wife, have just been received which may change the program. Brother Neff has our heartfelt sympathy in his bereavement.

ARMISTICE DAY PEACE CONFERENCE

The Counsellors of The Mennonite Peace Society in Pennsylvania would like to announce an Armistice Day Peace Conference in the Zion Mennonite Church, Souderton, Pa., Thursday, November 11. There will be morning, afternoon and evening sessions.

Clarence Pickett of The Friends Service Committee has been asked to be one of the leaders. We think he can be there.

The theme of the conference has not been chosen, but discussions will center about relief work in Canada and Spain, and also the general world situation, and our responsibility.

Sincerely, Carl Landes, Bluffton, Ohio

* * *

GREETINGS!

We, the Women of the Western District Missionary Societies, send greetings to our Missionaries both abroad and at home. We wish to assure you of our active interest in the Lord's Work and pray that God's richest blessings may rest upon you and your work.

Mrs. Edw. H. Linscheid, Acting Secr.

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Y.P.S. AND S.S.U. NOTES, EASTERN DISTRICT

—"The summer of 1938 offers to our Mennonite young people an unusual opportunity for a wonderful vacation. The sessions of the General Conference are to be held at Saskatoon, Canada, probably during the early part of August. A glance at the map of the U. S. A. will show that a trip there would touch a great many points of interest enroute—Besides the usual pretty scenery, interesting cities, natural wonders there is opportunity to visit the numerous Mennonite settlements both here and in Canada.—Attending and taking part in the work of our Church meetings is not only a privilege, but the duty of every young church member, and the growth of the Mennonite Church in the next decade will depend upon our young folks, here and now."—John E. Fretz.

—*First Mennonite Church, Beatrice, Nebraska.*—We have had a blessed rain. It was not so much in inches, but what there was came down so slowly that we did not lose any of it. The weather has been warm, so that reseeded crops can start to grow.—Mrs. Paul Penner is in Omaha, where she was operated on. She is slowly recovering and, God willing, expects to come home soon.—Following the Western District Conference, we are intending to start a Bible class which is to meet Thursday evenings of the week. Rev. J. B. Epp and our academy teacher, Brother Miller, will be in charge of it.—W. R. Penner, Corr.

—*Mennonite Church, Dallas, Oregon.*—In September Rev. S. S. Baumgartner was in Dallas and brought us a very interesting message at the morning worship, in the Grace Mennonite Church. We were all glad to have Brother and Sister Baumgartner visit us. Here is hoping that they will come again soon.—Corr.

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THE MENNONITE BOOK CONCERN

Berne Indiana

— *Refinancing Plan of Bluffton College Approved.*— Under the direction of D. W. Bixler, financial agent, the refinancing plan of the College is now in operation. Various creditors have consented to the plan in writing, as follows: Bondholders 92 per cent, annuitants 89 percent, unsecured creditors 91 per cent. Under the plan, the bondholders agree to extend the bonds ten years, at a reduced rate of interest. Annuitants will be paid in the future at a lower interest rate. Unsecured creditors will share in the proceeds of certain assets to be collected. Bank loans are to be repaid by the collection of certain collateral.—The Witmarsum. *Good for Bluffton College!*

— *Twelve Young Couples* from among the latest alumni of Bluffton College have recently been married. Marriages between college graduates are among the happiest to be found, and there are fewer divorces among them than among other classes of society. So these couples are to be congratulated.

— *Do you believe it?* The statistical report is out that of the 26,000,000 car owners in the United States, *17,000,000 or approximately two-thirds bought used cars, and only 9,000,000 owners bought their car new, not second hand.*

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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NOTE: This is, in a way, a Thanksgiving number. Next week, Nov. 16, will be the semi-annual Mission number. The issue of the week following, Nov. 23, would not reach many of the readers before Thanksgiving Day.

A Prayer of Thanks

We thank thee Lord, for everything,
The flowers that bloom, the birds that sing,
For children's voices, while at play,
For the restful night, the bright sweet day.
For thy loving grace, thy tender heart,
Thy holy church and our humble part.
For the trials and cares that draw us nigh
To thy blessed feet, where thou dost supply.
For thy loving care, thru the year just past
And the hope of seeing thy face, at last.
Amen.

"I wrote this little prayer of thanks one day, when my heart was overflowing. I have so much to be thankful for."—Mrs. Van Nattan.

Thank God for Home

I cannot thank Thee, God, enough
For this small plot of ground, this roof,
These lifted walls, that close me in
And hold me tenderly; this proof
Of Thy kind care for my great need
Of shelter and of daily bread;
But Oh, there are no written words,
There are no words that have been said
That could express my gratitude
For the companionship of Love
That shares my simple fare—dear God,
A gift I would be worthy of!
And I would thank Thee for the tasks;
A fire to tend, a loaf to bake,
A floor to sweep, a seam to sew,
A clean, white-sheeted bed to make,
A lamp to light at evening time—
I thank Thee, God, for all of these:
For home, my home—for every home—
I thank Thee, God, upon my knees.

Grace Noll Crowell

EDITORIALS

THANKSGIVING DAY.—November the 25th is Thanksgiving Day this year. In a little book on "Holidays," published in California, it is stated that the first Thankgiving Day in North America was held in Newfoundland, and that the first day of this sort to be observed in the United States was in August 1607, on the coast of Maine. However, our annual celebration gets its inspiration in that special day of prayer and rejoicing proclaimed by Governor Bradford of the Plymouth Colony, on December 13, 1621. Then for a week, their Indian neighbors were guests of the Pilgrims. They feasted on wild turkeys and other foods. Since then the turkey has been the symbol, if not too frequently the cause of Thanksgiving. Beginning with 1684, it became the annual formal festival in Massachusetts and was copied by the other New England colonies. For more than two generations it has been observed as a national holiday. The reaons for Thanksgiving are not the same every year. Often, as for instance in times of war, it has fallen amid circumstances which would never in themselves have suggested such a day. This year our national prosperity is ample reason for thanksgiving on material grounds. But our spiritual blessings, the fact that we have the Bible so abundantly and can freely worship God in the home, in the church, and even in the schools, and that we are at peace with all nations, far outweigh our material blessings. On looking for material to give expressions of our gratitude, we find ample stores of it in the Bible, especially in the Psalms.

* * *

THANKSGIVING.—*"Give thanks unto the Father who has made us meet to be partakers of the inheritance of the saints in light."* Col. 1:12. Thanksgiving Day is approaching. This verse bids us give thanks to God to whom we owe our lives and our all. In this world thankfulness is a rare flower. And how rare also are the truly grateful children of God. We take our gifts, especially the spiritual blessings, as a matter of course, with little or any thought of the Giver. If we would truly give thanks for all that we receive, for protection from the powers of darkness, for rescue from sin and temptation, for the greatest of all gifts that of salvation through Christ Jesus, for God's care and leading in all relations of life, for unnumbered other blessings already received and still to be bestowed on us in the life to come, there would be no room for discordant notes of grumbling or complaint on the strings of our hearts. Thankfulnes is the answer of our heart to the goodness and blessings of God. Gratitude to God is also the key to new blessings, for if we are genuinely grateful, *"the Lord will show us his salvation."* But true thankfulness does not consist of mere lip service. It finds full expression only in deeds of charity and kindness, and there are innumerable opportunities for the practical expression of our gratitude in giving to missions, home and foreign, to our schools, to our publication work—if in no other way than at least by paying up our subscription—to our relief work, our hospitals and the poor and needy at our door. Thanksgiving time is a good time to remember, in a tangible way, what our Master impressed so strongly upon his followers: "Inasmuch as ye did it unto one of the least of these my brethren—in that you gave them to eat and to drink, you clothed them, visited them when sick or in prison,—ye did it unto me."

Practical Thanksgiving

Sermon by Rev. J. J. Balzer

Text: Psalm 103:2 and Isaiah 42:10-12

These words of Prophet and Psalmist are filled with wonderful promises and many reasons for thanksgiving on the part of the ancient Jews and, surely, our reasons for thanksgiving, both personal as well as national, are as many. Let us in the spirit of these verses think of some of our reasons for joyful gratitude.

I. I thank God for my life

When Dr. Chapman was preaching in one of our large city churches one evening, a *paralitic* was wheeled down the aisle and placed just before the pulpit. Mr. Alexander was conducting the singing and, after a few songs had been sung, he caught sight of the man just before him and said, "What is your favorite hymn?" And the man promptly answered: *"Count your blessings!"* There was no wail, no complaint from the poor cripple, but just a vivid sense of the goodness of God, even in his pitiful condition.

Looking back these 365 days of the past year of your life and mine, we have thousands of reasons to be thankful for our physical and spiritual welfare. Our health may not be perfect, we may have sustained losses, God may have sent us some deep sorrows and led us down deep valleys and over rocky roads, but, nevertheless, we have many reasons for gratitude. God has sustained our lives with so many good things in field and garden, while many parts of our country suffered crop failures by drought or grasshoppers, hail storms, and cyclones. Thousands of lives were lost, cities and towns destroyed by quakes, cloudbursts and floods, yea, even by starvation. Though we have several millions of families in our country who have no bread and are broken down by lack of work, still we have more food stuffs and meats than we can use. China's millions are suffering, Russia's millions are starving. *I thank God for my life* and the manifold blessings He has showered upon me.

A little boy was very efficient in arithmetic. So one day he thought he would try to reckon up how much God did for him in one year. He took a sheet of paper and a pencil and began, "Let me see," said he, "365 days; that means 365 mercies. But every hour has been a mercy; that is 8760 mercies. But the minutes too—that is 525,600 more. Then he added: There are my dear parents, who have been spared me—two more marks; health perserved—another; food—another; teachers, books, cheerful friends—more still; the Bible—here he made a big mark; Sundays 52." "O dear!" he said, "I cannot finish it." And then he added, *"No wonder King David said in Psalm 139: 'If I should count them, they are more in number than the sand upon the seashore.' Oh, how much we should thank God for our lives!"*

II. What a wonderful life it is we are permitted to live!

It is not the life of an animal! A MAN ALIVE! Can you find in all the works of God a being which surpasses him? He stands upon the earth, the king of this creation. "Let us make man in our likeness," said God, and when it was finished, God said to him: *"Thou shalt have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."* He was made king over the earth. But Adam sinned against his Maker and this creation has become his enemy; but has God ever recalled this government? No, He promised it to the second Adam, our Lord Jesus Christ, who taught us to pray, *"Thy Kingdom come! Thy will be done in earth as it is in heaven!"*

And now we are waiting for this glorious King, to return and establish this Kingdom, the so-called Millennium. And how marvelous and wonderful do the prophets of old describe the conditions of this *golden age* of a 1000 years, when our domestic animals shall pasture with the bear, and the lion, and leopard, in the same pasture, and a little child shall play with the otter, and put his hand into the hole of the asp; for there shall be no destruction in all the earth. And more yet! We shall see our King face to face as He is, and shall be made like Him, and rule with Him a thousand years. Shall we not joyfully give thanks unto the Lord for the wonderful position He gave to man, to become *"Sons of God,"* without blemish, spot or wrinkle?!

III. I am very thankful for the AGE in which we live

The mists of superstition have almost disappeared. The darkness of ignorance no longer envelops the human race, as it did for thousands of years. We surely live in a century of progress. The seals of Daniels' prophecies are broken, and the light of God's revelations is illuminating our knowledge of God's great purposes. Scriptures and parts of it are read in 991 languages and dialects, and knowledge is increasing everywhere.

The church of Jesus Christ has never done better and greater work than she is doing now. Fifty years ago we had to pay advertising rates to get religious matter into a secular newspaper. Today our dailies print column after column of sermons and International S. S. lessons and reports from missionaries and the mission fields, and about the life and works of God's people. The Gospel of Christ has control of the mind and heart of the world, though many millions are apostates and agnostics. Surely we have reason to be thankful for these great facts.

IV. My God-given Possessions

But let us come to a close by asking the question: What use shall I make of my God-given possessions?

1. *What shall I do with my life?* I surely should bring an offering of gratitude to God. Some few years ago I walked about 20 blocks on Lincoln Ave., in Chicago, on the 3rd of September. On this way I met two cripples, one without any legs, the other with but one; a woman, blind, led by a little girl, and a man using a cane for a guide; and an old man with a cemetery-cough passed by and two funeral processions soon followed. The thought then came to me, that I should be very thankful for not being as badly off as many of my fellow men. We are but stewards of all we are, have and possess, and our lives and faculties should be in service for God and fellow-men.

2. *What shall we do with the many opportunities of the age in which we live?* We have passed the night of Egyptian bondage and have come into the clear, crisp morning of liberty. There is liberty of conscience, liberty of worship, liberty of education, and thousands of opportunities unknown 50 to 75 years ago. Let us not fail to look up and recognize God as the giver of all blessings.

Immense sums of money are given for good purposes today. I do not believe the world has ever seen anything like it before. Just think of the Red Cross organization! Still greater sums are needed. There is scarcely a church, a college, a charitable institution of any kind whose usefulness is not more or less hindered by lack of funds. Have you paid your dues to your church? Do you realize that most missionaries and preachers are not getting more than 45 per cent of what they need to carry on the work of Christ? I know a young man in our church, a wage earner, who pays a dollar to the S. S. every Sunday of the year. That means 52 dollars annually, and on Thanksgiving Day and at the mission festival there is a $10.00 check from him. Seventy-two dollars a year, plus the membership dues, $3.00 per annum. How much do you give? Depression would surely never be known, if all should express their gratitude according to needs and ability. Every day should be a Thanksgiving day for the many just common things we enjoy. *We are apt to forget to cultivate the spirit of gratitude.* Dear Reader, don't forget our *publication work, our missions, our colleges* and the *emergency relief work among the needy.* May the Lord help us!

Schools and Education

Announcement

The work of the Board of Education of the General Conference is rapidly expanding, especially in the direction of getting out Sunday school literature. This means added expense. There are many churches that have not conrtibuted toward the work of this Board, hence we urge upon them to make a start now and send in their contributions as soon as possible. Some churches and Sunday schools make monthly contributions, others quarterly. If every church and Sunday school of the General Conference would contribute regularly, the Board of Education would be put in a position to do its work efficiently.

D. H. Richert, Treas., Bethel College, Kan.

Educators in Inaugural Addresses

President Charles Seymour of Yale University: "Never, in the history of the world has the menace of materialism been more appalling nor the disastrous consequences of its triumph so obvious. In the political, economic and social fields of endeavor it has produced and it will perpetuate suicidal strife. Whether nation, class or individual be considered, it is literally the *Suave qui peut* (save who may) of civilization: every one for himself and the devil takes the hindmost; a terrifying apotheosis of the philosophy of egotism."

"Such a philosophy the university must utterly abhor and actively combat. If our historical studies have taught us anything it is that selfish materialism leads straight to the city of destruction. To fight it we have need of clear intelligence. We have no less need of unswerving loyalty to the golden rule."

"Yale was dedicated to the upraising of spiritual leaders. We betray our trust if we fail to explore the various ways in which the youth who come to us may learn to appreciate spiritual values, whether by the example of our own lives or through the cogency of our philosophical arguments. The simple and direct way is through the maintenance and upbuilding of the Christian religion as a vital part of university life. I call on all members of the faculty, as members of a thinking body, freely to recognize the tremendous validity and power of the teaching of Christ in our life-and-death struggle against the forces of selfish materialism. If we lose in that struggle, judging by present events abroad, scholarship as well as religion will disappear."

President Nicholas Murray Butler of Columbia University: "The world is facing the gravest crisis which has confronted it in more than a thousand years. The most solemn pledges and the most definite undertakings are treated as if absolutely nonexistent, when they are found to stand in the way of newly-devised policy of aggrandizement or search for power. A government proclaims to the world that it is sovereign which it interprets to mean that it does not and will not keep its plighted faith unless it believes it to be advantageous so to do. Whatever the gain-seeking or the power-seeking impulse invites and requires will be done, utterly regardless of the most solemn obligations to other nations and to the whole world."

He admits that Communism is bad, it is a serious menace to the world. But he is sure that it will collapse of its own weight. He continues, "It is customary for many citizens of the democratic countries to look upon the people and the government of Russia as their chief enemy. They are wrong. There are other forms of despotism that are even more menacing than Communism. The Fascist form of despotism has a seductive power which the despotism of Communism does not share. The chief enemy of the democratic institutions which these peoples have built through the centuries and upon which their prosperity and happiness rest, are the three military dictatorships of Japan, of Germany, and of Italy."

THINGS ETERNAL

Address at John B. Wedel's Funeral

We are living in a passive world of material things that perish. We are often so occupied in the present materialistic age that it is all too easy to neglect things that are eternal and invisible which lie in store for us in the celestial and spiritual world.

ETERNAL THINGS OF BLISS

1. *Eternal Life.* John 3:16. Nothing on this side of Glory that can be compared with here. The beginning of eternal life is here with Christ as Savior through faith. The condition of obtaining it is *"believe."* (Def) "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." John 17:3.

2. *Eternal Salvation.* Heb. 5:9—"being made perfect, he became the author of eternal salvation unto all them that obey him." Here the condition is *"obey"* Him. "Whatsoever he saith unto you do it." John 2:5.

3. *Eternal Spirit.* Heb. 9:14. "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." The eternal works in and through the conscience, we must *regret, repent,* and *believe,* then in the return the *blood,* the cleansing, can be applied and it works every time where the conditions are met. Many will be interested to know about John Wedel's spiritual welfare. Last December, when he noticed illness, he consulted physicians and they all agreed to find a weak heart which would result in a stroke which really happened Sept. 26.

During the time from December to September his brother, B. B. Wedel asked him, "What did you do or how did your prepare yourself?" He answered, "I have prayed much, for I knew I was lost." After the stroke his left side was paralized but left him in his clear mind which he fully realized as dying grace. B. B. Wedel asked me to go with him to Hollandale and help his Brother John find Christ, and forgiveness of sin and his reckless life. We pointed out to him that as sure as he was lost Christ who died for us was the only one that could help and save him, also if he did not allow Christ to judge him here he would be judged and condemned. After hours of pleading his eyes were opened and he yielded to Christ's condition and was willing to testify to his family and confess that he had not lived as he should and pointed them to Christ for the eternal reunion.

1. *Everlasting Fire.* Matt. 18:8 "if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into *everlasting fire.*"

2. *Everlasting punishment.* Matt. 25:46. "and these shall go away into *everlasting punishment!*"

3. *Eternal Judgment.* Heb. 6:2 "of the Doctrine of baptisms, or resurrection of the dead, and of eternal "judgment." He judges righteously for he knows, God keeps records. Heb. 9:27, also.

4. *Everlasting Destruction.* II Thess. 1:9 "who shall be punished with *everlasting Destruction* from the presence of the Lord, and from the glory of his power."

My, how different things seem when one faces death and eternity than when we are healthy and enjoy the things of the flesh. In the book of Revelation the term "Forever and ever" is used 8 times, with eternal condemnation as well as with eternal bliss.

Don't wait until a stroke strikes you to settle your salvation question, you may not be conscious or not find dying grace.

We are glad to report that in the last half hour of John's life he was very happy, clear in mind, gave full assurance of salvation and passed away very beautiful with a smile in his face as he left. His soul is saved, what about his life that he has lived? Death-bed repentances are not frequent, and on my part it is cowardly. "Today if you hear his voice, harden not your heart." "How shall we escape if we neglect so great a salvation."—Rev. John Bartel, Bethel Church.

Rom. 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." —Rev. I. J. Dick.

The foregoing article is given as it was handed to us. —Editor.

PUBLICATION

Order Your Christmas Needs from The Mennonite Book Concern

THIS IS THE TIME WHEN SUNDAY SCHOOLS AND CHURCHES ARE PLANNING FOR THE OBSERVANCE OF CHRISTMAS. MATERIALS FOR PROGRAMS, BIBLES, GIFT BOOKS, GREETING CARDS, AND OTHER MATTER IN THE LITERARY LINE WILL BE NEEDED.

WILL COMMITTEES, SUNDAY SCHOOL OFFICERS, MINISTERS, PARENTS—ALL—KINDLY REMEMBER THAT THE MENNONITE BOOK CONCERN, BERNE, INDIANA, OUR OWN BOOK-STORE AND PUBLICATION OFFICE HAS EVERYTHING IN THAT LINE IN STOCK AND IS ANXIOUS TO SERVE OUR PEOPLE. A CATALOG WILL GLADLY BE SENT TO COMMITTEES AND INDIVIDUALS THAT ARE INTERESTED. WRITE FOR ONE IN TIME.

A Fine Christmas Present

SOMEONE HAS RECENTLY SUGGESTED THAT THE MENNONITE WOULD MAKE A GOOD CHRISTMAS PRESENT OR, WHERE THE GERMAN LANGUAGE STILL PREVAILS, THE BUNDESBOTE. WHY NOT SUBSCRIBE FOR ONE OF THE PAPERS FOR YOUR FRIENDS, ESPECIALLY YOUNGER FAMILIES, TO HAVE THE PAPER VISIT THEM EVERY WEEK THROUGH THE YEAR TO GET THEM ACQUAINTED WITH OUR CONFERENCE ACTIVITIES.

NEW SUBSCRIBERS MAY HAVE THE MENNONITE FOR ONE DOLLAR FOR A YEAR.

Church To Help in Census of Unemployed

Ministers, please call attention to this!

The cooperation of local churches of all denominations throughout the country is being sought in connection with the Unemployment Census which is to begin on November 16. The Federal Administrator of this Census, Mr. John D. Biggers, has expressed his hope for much assistance from the churches.

The Census of the Unemployed and Partially Employed has been decreed by Congress in order "to aid in the formulation of a program for re-employment, social security, and unemployment relief for the people of the United States." Since this census is an entirely voluntary one, hearty cooperation by citizens in all communities is necessary in order to make it successful. Ministers of local churches are being asked to call the attention of their people to the Census on Sunday, November 14.

Report cards containing fourteen questions to be answered will be left at every home of the nation by mail-carriers on Tuesday, Nov. 16. Every unemployed or partially employed person is asked to answer these questions and return the card before midnight on Saturday, November 20. The information thus obtained is to afford the basis by which definite plans may be formulated for solving the problem of unemployment.—Mediation of the Federal Council of Churches.

Stewardship

The fields are now bare of the crops they bore during the summer. The apples are in the bin, the potatoes are in the barrel, the corn is in the crib and the wheat is in the granary. How bountiful the Heavenly Father has been! He again has poured His gifts upon the earth and crowned it with goodness.

He who is the Giver of every good and perfect gift said in His Word to us, (2 Cor. 9:6) "He which soweth SPARINGLY shall reap also SPARINGLY, and he which soweth BOUNTIFULLY shall reap also BOUNTIFULLY." Some folks spend wearisome moments figuring how little they can give to missions, how little time they can give Him in reading His Word, in prayer and in His service. Their talents must be used for more popular and lucrative purposes. How little they realize that "he who soweth sparingly shall reap also sparingly."

Surrendering to our Lord wholeheartedly and joyously our entire being, body, soul and spirit in faithful stewardship will yield a bountiful happiness and joy that cannot be substituted by anything this world can offer.

How precious our time should be to us! "The seconds are rubies, the minutes are pearls, the hours are emeralds, the days are sapphires and the years are diamonds." How we need to pray to God "to teach us to number our days that we may apply our hearts unto wisdom." May we at this glorious harvest time give Him our ALL.

Somebody prayed, and someone was saved;
Somebody said "I'm glad to give":
Somebody gave that someone might live.
Was that somebody you?

Frieda Lehman, Sec'y-Treas. in "The Vine-Press.

Sermon Sketch

The Demands of Discipleship

Preached at Upland, Oct. 10, 1937

by Lester Hostetler

Text, "No man having put his hand to the plow, and looking back, is fit for the Kingdom of God." Luke 9:62.

Introduction

My sermon this morning is for those who believe that religion is a vital power in life, something that lifts and helps; at the same time something that demands sacrifice, a deep loyalty to Christ, and a willingness to surrender much that was in the old life. Those who think of religion in terms of ceremonies properly performed, or creeds meticulously stated and gallantly defended, will not be interested; neither such as have no desire to discipline their spirits and grow in the Christian graces.

II. The Demands of Discipleship

It is clear that Jesus makes demands upon us. Instead of looking back upon the old satisfactions we are called upon to walk circumspectly, to discipline our spirits, and to keep our eyes straight ahead upon distant goals. Let us consider a few of these demands.

1. *True discipleship demands a humble spirit, the mind of a child, the putting away of our intellectual conceits and pride of opinion.* No man is a mature Christian who is satisfied with his attainments and thanks God that he is better than others. If you are inclined to boast of what you are, look to Jesus, the perfect one, and it will promptly humiliate you. If you are impressed by your superiority over the poor ignorant beggar that meets you on the street, remember that you are what you are by the grace of God, and by what other people have done for you. A true Christian has no time for harsh judgment of others. He is aware that a beam may be in his own eye. And so he moves through the world humble, teachable, open-minded and speaks with a minimum number of capital "I"s.

2. *Jesus demands also that the physical appetite be controlled by spiritual purposes.* The man who likes alcohol but does not control his appetite, drinks to excess, robs himself of his brains and his manners, and his family of bread and clothing is not a Christian. The drunkard cannot inherit the Kingdom of Heaven. Neither can the adulterer. God created the sexual nature and it is therefore sacred. It is the instinct which, properly directed, builds happy homes, one of our greatest blessings in life. Improperly directed and uncontrolled, the sex instinct causes the breakup of homes, terrible diseases of body, remorse of conscience. Our age is exploiting the sex instinct. The magazines, movies, advertisements, and a flood of cheap books are doing their worst to pervert sex to degrade marriage and the home. Discipleship calls upon us to resist this tide.

3. *Many people, I am convinced, do not realize that worry is unchristian.* I mean worry about material needs. Jesus taught us to think of God as Father, who cares for us and values us higher than the birds of the air or the lilies of the field. To be sure we must do our part. It is wrong to expect God to do for us what we can do for ourselves. But after we have done what we can, plowed and planted and cultivated, then we can trust to God for results. Worry makes us sick. It kills more people than disease. It usually concerns dangers and difficulties which never overtake us. Its opposite is not laziness, a sin still worse than worry. Its opposite and Christian counterpoint is faith and trust in the living God. Worry, essentially, is a denial of the goodness of God. Jesus never worried. It is difficult for many of us to learn the lesson. But discipleship demands that we try.

5. *Discipleship demands that a man values the Kingdom of God above money.* Money is what most people want and they want a lot of it, with the least effort and in the shortest time possible. Money is necessary and we cannot get along without it. But it constitutes a great danger. The one who trusts in riches, Jesus reminds us, cannot enter the kingdom. At the end of a life of accumulating money and more money, a man of necessity, leaves his wealth to another, and he dies. In the hour of his greatest need he discovers that money cannot help him; only God can. The one whose heart is set on material things and forgets that he has a soul is a fool. One can test his advancement in Christian discipleship by searching deep in his heart for the thing he treasures most. Is it God or mammon?

5. *Discipleship demands a spirit that is tenderhearted, kind, forgiving.* The person who is touchy, resentful and envious needs to continue in the school of Christ. There are people whose lives are in perpetual misery because of jealousy. They are afraid someone else is getting ahead of them. They crave the highest seats and are displeased, if they do not get them. This spirit has done untold damage in the church. Jealousy sometimes gets into the choir, it creeps occasionally into other organizations in the church, and, I regret to say, that there have been evidences of its existence among the ministers of the gospel. But it must be cast out. It is an evil spirit which cannot grow in the heart side by side with the spirit of Christ.

6. *I name one more. Christ demands that we do not discriminate against anyone because of race, or nationality, economic status, or sex.* All are one in Christ. There is neither Jew nor Greek, bond nor free, male nor female. For ye are all one in Christ Jesus. A man is a man. We like to believe that a white man is superior to those of another color; or that the

Aryan race is better than all the other races. But scientists declare there is no such thing as a superiority of race. And certainly in the eyes of God we are all alike. One who is serious about his religion, will try to develop an attitude of respect towards other peoples, and of love. God has showed us, as he did Peter, that we should not call any man common or unclean.

III. Conclusion

The demands of Christ are not easy. He never said they were. He invites us not to "self-expression" but to self-denial; not to a picnic, but to the cross. But the one who will patiently learn, day by day, will find joy unspeakable in this world and a peace which passeth understanding; and in the world to come, fellowship with God and the life everlasting.

Sunday School Lesson

A. S. Bechtel

November 21, 1937

CHRISTIAN WORKERS

I Cor. 3:9-15; Gal. 6:6-10

Introduction

Evidently serious divisions over religious leaders, had arisen in the Church of Corinth (1:12; 3:3, 4). These parties differed and also were contentious about their differences. How similar the present day conditions in some of our Mennonite Churches. Paul reminds them that Christ, their Savior, stood on a much higher plane than these leaders and teachers. He and these ministers are all fellow-laborers for God (v9), one planting, another watering, God giving the increase.

Laying the Foundation vs 9-11

Paul tells how he laid the foundation of the Corinth Church (v. 10). Not in his own strength, but "according to the grace of God, given to him." Paul was a pioneer missionary going into new fields, preaching Christ, beginning the work, establishing the Church. This was laying the foundation. He was a "wise masterbuilder" who did his work well. Then he went on to new fields, while others built on the foundation he had laid. We too continue the work begun by others, and we must needs be careful how we build (10b), for our responsibility is great.

Laying a good foundation is very necessary for the individual and for the Church. It must needs include repentance and faith in Christ and spiritual transformation. There is but one building—God's, and one foundation—Jesus Christ (v11); but there are many builders and the materials are varied. The person of Christ is the foundation of all Christian teaching and character.

Undergoing a Test vs. 12-15

Paul describes various kinds of structures men seek to build on the good foundation (v12); symbols of durable, valuable materials—wholesome teachings—and symbols of perishing materials—false teaching of various kinds. Some build so carelessly, hastily, thoughtlessly, putting poor material into their life and character structure. An inevitable test is coming (v13), an all-inclusive and searching test, revealing the true nature of our structure. In the day of judgment, the true nature of our religious work will be revealed. Results may not be apparent at once. Then it will be seen whether we have been building of the material that will stand the test, even of fire. What am I building upon Christ?

The revelation of the character and deeds of men lies in the future. It behooves us to be faithful in our dealings with others. A definite reward is promised to those whose work has permanent and continuing results for good (v14). That work "abides" which stands the judgment day fire test.

Sowing and Reaping vs 6-10

Each is to bear his own burden, however, the Church is to contribute to the support of the needs of the teacher (v6). His work requires time and effort. Paul warns (v7) those unwilling to give such support, not to deceive themselves. If they sow selfishness, they will reap the same. God's established laws can not be broken. The application is much wider (v8). In all actions, we reap what we sow. Each act is a sowing—be it honorable, truthful, deceitful, loving—reaping of its kind is certain. Sowing good seeds of the Spirit quickens spritual growth, and we reap a harvest of eternal life.

Good people grow tired. We need to guard against losing courage in our good work when the reaping may be delayed (v9). As we have opportunity (v10), let us sow good seed in doing good, showing good-will. Always we shall reap more than we sow, and reaping lasts far longer than sowing.

Gem of Truth

If Christian character is to endure, it must be built of the best materials.

Echoes From The Eastern District S. S. Convention

Through the kindness of Brother Walter M. Naze we are in receipt of a "Synopsis" of this "Sixty-third S. S. Convention," held at the East Swamp Church, Sept. 25. Interesting as it is all the way through, we are sorry that we must be content to give only parts.

The theme of the Convention was *"The Ideal Sunday School."*

The afternoon devotional period, based on I Cor. 3:1-15, was in charge of Rev. W. S. Gottshall, the singing led by Athrur Mohr; The evening period, in charge of Brother John S. Swan, was based on I Cor. 13, the singing directed by Rev. H. G. Nyce.

The discussion groups were:

1. The Ideal Teacher—Leader, Wm. H. Mohr
2. Improving our Devotional Programs—Leader, Miss Hulda Myers
3. Improving our Evangelistic Programs—Leader, Rev. F. H. Swartz

In the evening, Missionary J. P. Suderman presented his work among the Hopi Indians in Arizona, and Rev. J. J. Plenert brought the convention sermon, "The Consecrated Life," which was followed by a candle light service "Youth's New Day Dawns."

Rev. Freeman Swartz installed the new officers, who are: President—Walter N. Naze, Philadelphia; Vice Pres.—Allen R. Fretz, Lansdale; Secr.—Miss Nora Moyer, Deep Run; Treas.—H. Raymond Allen, Flatland; Mission Secr.—Mrs. Mary Berky, Hereford; Field Secr.—Walter H. Temple, Germantown.

Business: The Mission secretary reported a total of $875.15 raised on a pledge of $750. The division made was: $585.43 to Foreign Missions, $292.72 for building churches in Canada.

The Missionary project for this year is: Native evangelistic work in China, $250.00; American Indians: Montana, $250.00; Oklahoma, $50.00; Arizona, $75.00. Aid for a new church at Dallas, Oregon, $250; total, $750.00.

October 31—International Temperance Sunday is to be appropriately observed by all Sunday schools.

Recommended, that each Sunday school emphasize the importance of having at least one religious paper in the home of each officer and teacher, THE MENNONITE to be one of these.

Recommended and adopted, to increase our S. S. membership and attendance at least by one-third, this to be achieved through the efforts of active membership committees.

Of the resolutions passed, the following are of special interest:

Res. 3: That—we encourage each Sunday school to give earnest consideration to the establishment of a Teacher Training Class.

Res. 4: That we consecrate ourselves anew to be more zealous in our Bible memory work... To facilitate this work we urge the executive committee to submit a memory course for our schools.

Res. 5: That in view of the immediate and serious danger threatened by the rapidly growing liquor industry, we teach with conviction that alcoholic beverages are a menace to the highest and holiest in our manhood and womanhood; that alcohol is a habit-forming drug and as such is a depressant and never a helpful stimulant. We must fight the liquor interests' millions with prayer and consecration. We suggest that a temperance superintendent be appointed in each school to bring this matter before our pupils.

Res. 6: That we as Mennonite Sunday Schools stand by the peace testimony of our forefathers of four hundred years ago; that the life and teaching of Christ are absolutely contrary to war. Hence, as followers of Christ, we must be non-resistant and work for peace.

Res. 7: That we make use of every opportunity for missionary education in our Sunday Schools through the missionary project and other avenues of service.

VANCOUVER, B. C. OCT. 27, 1937

Dear Readers of the Mennonite:

Rather unexpectedly by ourselves a call of the Waterloo-Kitchener United Mennonite Church was extended to us to return to our former field of labour, and some of the leading Brethren in our Conference advised us strongly to heed that call. So we could not but believe that the good Lord himself wants us to go back to Ontario, and we dare not disobey. The Lord willing we will be on our way to Ontario by November 8th, next, and if somebody wishes to write us after that date, please, address your letters to us in care of *Miss Alex. Janzen, 172 King Street South, Waterloo, Ont.*, or *Waterloo, Ontario, General Delivery will also reach us.*

Every farewell has its bitterness in it and so has our departure from British Columbia. We have made many friends, the work is just starting to show some fruits, everything is in progress but very far from being completed, and much is still to be done here. The work is also a promising one. The attendance of our Sunday Services is steadily growing, and from time to time souls can be wrestled from the Streets of this big city and brought into the fold of the Good Shepherd. We are thankful for what the Lord has done here during the time of our sojourn in Vancouver.

Do not forget the work in Vancouver and in the Province of British Columbia. Pray for the young Director of the Vancouver Mennonite Mission and the Matron of the Girls Home, who happen to be our son-in-law and our daughter, Rev. and Mrs. Jacob B. Wiens, formerly of Waterloo, Ontario. They will reside for the time being in the house that we are occupying at present. Pray also for us, my wife and myself, that we might do our work not in the way of eyeservice, as men-pleasers but as servants of Christ, doing the will of God from the heart.

We wish to thank you for the lovingkindness that you have extended to us and beg of you not to forget us in the future, as we still will remain in the need of your prayers and your kind support.

Yours in the Lord,

Eliese and Jacob H. Janzen.

Improve Spiritual Training.—"One great need in student bodies of American universities is a spiritual awakening. Universities are not meeting their obligations in giving students an understanding and appreciation of spiritual values."—H. C. Byrd, President of the University of Maryland.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen. Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti. Sec.
1808 Fifth St..
Sanger. Calif.

QUESTIONAIRE

The results of this questionnaire were used as the basis for a talk by Karl Baehr, delivered at the Western District Conference Young People's Meeting, held at McPherson, October 20. Part one of the talk follows below:

Please answer questions honestly. If you don't know the answer, say so! Don't guess or ask your neighbor. No names are to be signed. Please give your honest conviction.

1. What is the official organ for Mennonite youth?
3. How often does it appear?
2. How many pages does it contain?
4. Who is the president of the General Conference?
5. What are the fundamental principles of the Mennonite church?
6. Do you think these principles should be upheld?
7. Should the Mennonites remain as a church? If so, why? If not, why not?
8. What distinctive contributions can the Mennonite church make to the world?
9. Is the General Conference actively engaged in some program for its youth? If so, what?
10. Do you plan to remain a members of a Mennonite church? If so and if not, why?

What More Can the Mennonite Church Do for its Youth?

Karl Baehr

Four hundred years ago a group of highly educated men broke from the corruption and vicious belief of the Catholic church. In the face of bitter persecution and death they spread their convictions of a new life in Christ, as expressed in the Scriptures, throughout Central Europe. Denounced as angels of the devil and hounded as criminals, they nevertheless continued their efforts to preach the Gospel. When betrayed into the hands of Rome, they died a terrible, ignominious death at the stake.

Their efforts, however, did not prove fruitless, for as a result of the work of these educated men of God the Mennonite church was born. Today, after four hundred years of its existence, we are meeting together to discuss the problems of that selfsame denomination.

Before discussing the question "What more can the Mennonite church do for its youth?" it might be well to stop and ask a more fundamental question—a question upon which the entire issue tonight rests: "Should we as a Mennonite church continue to exist?" That may seem a very pointed and serious question, but I think it is basic to the discussion at hand. Does the Mennonite church have a mission for the modern world? Is there any distinctive contribution that we can make to the world?

Obviously, if the Mennonite church has nothing to offer, then our problem is solved. We would have no logical right or reason to keep our young people; we would expect them to find a place where a true contribution to the kingdom of God could be made! If, on the other hand, the Mennonites do have some reason for existence; if we do have a mission to perform in the world; if God has placed us here to make some contribution to the building of His kingdom, then the Mennonite church most certainly will want to keep and provide a real program for its youth.

In order to clarify this issue, let us take stock of ourselves and see just what the principles are that might possibly justify our existence. What were the principles laid down by our church fathers? What are those principles that they lived and died for? And are they applicable to modern society?

The first principle is the belief in the Scripture as the Word of God. Before the Reformation the people were not allowed to read the Scriptures on pain of death. The priests taught their own beliefs or the philosophy of the Pope in order to keep the people in ignorance and prevent the rise of heresy. Today we have the privilege and opportunity to read the Scriptures, but we fail to do so for "pain" of taking the time. No, we can't lose that foundation of our faith, the Scriptures.

Another principle is that of conversion—the belief that we must be re-born and clean within, accepting Jesus Christ as our Savior. This is of fundamental importance, for unless we have the love of God within our souls we cannot contribute anything of value to the world.

The third is the principle of peace—the belief that Christ was and is the fullest expression of peace. Menno Simons and his followers firmly believed in peace. Within their own group they believed in what I feel is a slogan of momentous importance: "In fundamentals, *unity;* in non-essentials, *liberty;* and in all things, *love.*" They believed in maintaining peace within their fold—not giving vent to petty outbursts and squabbles over minor differences. Their idea of peace went much farther, however; they believed in loving even their enemies. Even though they were hounded as criminals, shot, and burned at the stake, yet they refused to take up arms against their oppressors. Oh, how we need that ideal in the world today!

The fourth principle is the simple life as expressed in the Sermon on the Mount. This principle was diametrically opposed to the wealth, luxury, and lavish living of the Catholic church. Our forefathers clearly saw, how the Word of God was sacrificed on that vicious altar of gold. We definitely need a revival of this simple life today.

Other vital principles could be mentioned—baptism upon confession of faith, truthfulness or not taking the oath, etc.—but time will not permit.

Having reviewed the principles upon which Mennonitism stands, it is evident that the Mennonite church has not only a mission for the modern world but also a duty and an obligation to live and proclaim those to all. God has not protected and guided us these four hundred years without a purpose in mind.

There is still another question I should like to clarify before answering the question "What more can our church do for its youth?" and that is, "What is the nature of youth? What differentiates youth from old age?" The answer is, I think, *idealism* and *activity.* Those are the characteristics of youth. Youth is full of energy, and, therefore, what appeals to young people is *action—to do* something. What a wonderful possibility for Christian service lies within that tremendous store of potential energy of youth!

Here the church has fallen down. It has not made use of the great store of energy. The church has, seemingly, been very reluctant to give its youth some real, challenging responsibilities. Somehow it feels that the young people are just a group of youngsters that must be relegated to silence. This is evident when considering the status of the Young People's Committee. Rev. D. D. Eitzen states that the Young People's Committee "can merely agitate and suggest and make general reports." Certainly this committee should be given a place of real responsibility within conference activities. I feel that the church has been a little too proficient in practicing soil conservation—leaving idle the fertile soil of youth. Youth wants and should have some real, definite responsibilities within the church.

We have now answered two questions: First, that there is a reason for the existence of the Mennonite church; and second, that youth is so constructed that it wants action and responsibility.

Next, I should like to reveal how the Mennonite young people feel toward the church, as disclosed by a questionnaire submitted to the Mennonite young people at Bethel College. Two facts stand out very clearly: The first is that the Mennonite church has the undivided loyalty of its youth! Everyone that answered the questainnaire expressed his admiration for and his loyalty to the church. The young people declared that they would not leave the church, except in the eventuality that their work would take them into a community, where no Mennonite church existed. What a wonderful compliment to the Mennonite church! Youth is for the church, and youth believes in her principles. Although many did not know what those principles were, still they declared their belief in them and the feeling that they should be upheld.

The second point revealed is that the church does not satisfy its youth as far as a vital program is concerned. Answers to the question "Is the General Conference actively engaged in some program for its youth?" very frequently were: "If so, I don't know what" or "I don't know" or "More should be done." Youth is not conscious of a live, vital, unifying youth program.

(To be continued)

Suppose There Had Been No Missionaries?

Matt. 28:19, 20; Luke 24:47; Acts 2:39

Young People's Topic for November 28, 1937

Meditation

M.,	Nov. 22	The change Christ makes. Eph. 2:1-10
T.,	Nov. 23	Man's position without Christ. Eph. 11-22
W.,	Nov. 24	A contrast—Gentile and Christian, Eph. 4:17-24
T.,	Nov. 25	When the gospel comes. Tit. 2:11-15
F.,	Nov. 26	A missionary's program, Luke 4:16-20
S.,	Nov. 27	A passion for souls, Rom. 9:1-5

Suggested hymns:

Dear To The Heart of the Shepherd
Lead On O King Eternal

Problems:

1. Paul, in his letter to the Ephesians, emphasizes Christian unity. Only when Faith and Love predominate can Christians solve their problems. It is through the Church that Faith and Love can be acquired. Can World Peace be attained without Christ and the Church? When we look back we see, "By bringing to an end the religious supremacy of the

Jew, Christ brought to an end the estrangement, the 'enemity', between Jew and Gentile."

2. Is a Christian expected by the non-Christians to live a different life? Do the lives of Christians at home have any influence on the foreign mission fields? What share should every Christian have in the spread of Christianity over the earth?

"The Epistle (to the Ephesians) is both sublimely and practically Christian. It is the work of a writer whose intellect and affections were of the highest order. His words have proved an inexhaustible mine of spiritual truth and light for eighteen centuries in every branch of the Christian church." "In contrast with the spiritual darkness and the moral impurity of the world about him, the Christian should be experiencing a continual renewal of mind and heart, and should be after the image and the will of God." What did Paul mean with: "And put on the new man"?

3. Do you agree that a program of missionary activity should begin with attending church-services? Again our Master sets the example. He, himself, did not need the church; He realized He could give the church something it needed. Then, too, a church offers "that something" which is not found elsewhere.

4. What responsibility does a church have towards sending out missionaries and supporting missions? "If we would have the church effective for her simplest work, she must be true to her foremost work. What is called the missionary enterprise must be frankly and enthusiastically avowed to be her primary concern."

5. Is it worthwhile to offer the heathen peoples Christianity? The English-Lieutenant-Governor of Bengal said at the close of the nineteenth century: "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined." Missionaries not only bring the Gospel, but also relieve human suffering with medical aids, reduce illiteracy, and teach better methods of farming, and engage in other occupations.

6. Is the work of missions worthwhile? Let us ask ourselves the following questions:

Suppose there had been no missionaries!

By Harry Thomas Stock, D.D.

1. Would your own church exist? Who organized it? Did it come into existence with the help of a missionary? Were not all of the first ministers to America missionaries? Is not every minister a missionary?

2. Who would provide the leadership for religious and social work in the slums of the cities? Who would help the people who live in neglected and poverty-stricken rural sections to maintain their churches?

3. How would the work of the Kingdom of God be spread into parts of the world where it is not known?

4. Who would maintain hospitals and schools and social centers for the people of China and Japan and Africa and India?

5. Who would represent the spirit of goodwill and peace and unselfishness in China and Japan and Africa? Should all missionaries withdraw and so allow the money-making representatives of "big business" to be the only representatives of America in these countries?

INTERMEDIATE DEPARTMENT

Changed People

Intermediate C. E. Topic for November 28, 1937

For Daily Study

Nov. 22. Zaccheus is changed. Luke 19:1-10
Nov. 23. Transformed by love. I John 3:1-5
Nov. 24. Transformed by the Spirit. 2 Cor. 4:15-18
Nov. 25. The transformation of Paul. 1 Tim. 1:12-17
Nov. 26. Transformed by grace. Tit. 2:11-15
Nov. 27. Transformed by the gospel. 1 Thess. 1:1-10
Nov. 28: Topic—*Christ makes people over.* Acts 9:1-6

Purpose

Every meeting should have a very definite purpose. This must be clearly in the minds of those in charge of the meeting. For this meeting the purpose might be to so present the topic that those who listen will realize that Christ in a life does make a difference.

Pre-Prayer

Gal. 2:20. Pray that those who do not know Christ may long to have Him transform their lives. Pray for the leader and each one who has a part in presenting the topic

I. Praise in Song

1. "Since the Fullness of His Love Came In"
2. "When Love Shines In"
3. Society Announcements. (Ask the president to come to the front of the room and take charge)

II. Quiet Worship

1. Announce the topic
   Leader: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."
2. Piano (solftly) "More Like the Master"
3. Scripture reading, Acts 9:1-6
4. Prayer by Prayer Meeting Chairman, followed by "Let the Beauty of Jesus" (heads still bowed)

III. Presentation of Topic

1. Leader's remarks. Refer back to the scripture lesson and tell in as interesting a way as you can how Paul was changed. Tell of his life before and after Christ came into it
2. Bible Illustrations of lives made over

  - a. Zaccheus, Luke 19:1-10
  - b. Peter: the denial, and later preaching and going to prison for Christ
3. Historical Characters made over by Christ
   - a. Augustine (consult library or your pastor for biographies)
   - b. St. Francis
4. Modern Lives made over by Christ
   - a. E. Stanley Jones
   - b. Kagawa
5. "What Christ means to Me," by two consecrated Intermediates

IV. Closing Moments

Poem, "When I Met the Master"
Sentence prayers (Ask several beforehand to be prepared to lead)
Benediction

Changed Lives

Dr. E. Stanley Jones tells of his experience in trying to preach his first sermon in his home church. He had prepared what he thought was a very intellectual sermon, but utterly failed in giving it. He was about to leave the pulpit in confusion, when he heard a Voice: "Haven't I done anything for you?" "Yes," he answered, "you have done everything for me." "Well," said the Voice, "couldn't you tell them that?" So very simply he told them of the wild reckless life he had lived among them and how Christ had come and made life new for him. At the close of the meeting a friend came up and said, "Stanley, I wish I could find what you have found."

Kagawa was a member of a noble Japanese family. As a child he lived with his step-mother by whom he was much abused. He was very unhappy. His father hoped to make a political leader of him and he was trained accordingly. He used the English Bible as a text-book to learn the English language. While studying it he became interested in Jesus. A new light began to dawn in his life. He began to love and serve Christ. His family disowned him, and he gave up his wealth and nobility. But in the new life he found peace and happiness.

WHEN I MET THE MASTER

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day, in a quiet place,
I met the Master, face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's big race,
When I met the Master, face to face.

I met Him and knew Him, and blushed to see,
That His eyes full of sorrow were fixed on me,
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place,
Naught else did I see but the Master's face,
And I cried aloud: Oh, make me meet
To follow the steps of Thy wounded feet.

My thought is now for the souls of men,
I have lost my life to find it again,
Ever since that day in a quiet place,
When I met the Master, face to face.

—Selected

JUNIOR CORNER

TO THE LEADER

Program Suggestions for November 28, 1937

"They Shall Not Want Any Good Thing"

Thanking for God's Gifts

(Service of Worship)

Guest Night

1. Prelude: hymns played softly by a junior
2. Processional. Let the children sing "Come Ye That Love the Lord." Remain standing in seats until all verses have been sung
3. Scripture reading: Psalm 147:1-12
4. Adoration: Rise to sing "Holy, Holy, Holy". Let the group sing verse 1, then a solo verse 3 and the group again in unison, verse 4
5. Prayer by a junior:

"Our God we love Thee,
Not because we hope for heav'n thereby;
Nor yet because if we love not,
We must forever die
But we do love Thee, and will love,
And will Thy praises sing;
Because Thou art our mighty God,
And our eternal King." Amen. (Be seated)

6. Praise: "Praise Ye the Lord, the Almighty" (Translation of Lobe den Herren. See Service Hymnal.) Let this be in form of special music by male voices from an older C. E. group.
7. Meditation: "God's Gifts." Let the juniors who have these verses, rise in their seats and face the audience to speak their verse. Let each one say "God's gift of . . . ." (stating the gift) before quoting the verse and its reference
   - a. Voice one: "Every good gift and every perfect gift is from above, coming down from the Father of lights"
   - b. Voice two: "God's gift of harvest, of summer and winter, of day and night, Gen. 8:22:" (Quote)
   - c. Voice three: "God's gift of rain, Lev. 26:4:" (Quote)
   - d. God's gift of food: Psalm 34:9 and 10. Also Ps. 145:15-16
   - e. God's gift of riches and wealth: Eccl. 5:19
   - f. God's gift of strength and power: Ps. 68:35

  - g. God's gift of grace and glory: Ps. 84:11
  - h. God's gift of wisdom: Prov. 2:6
  - i. God's gift of peace: John 14:27
  - j. God's gift of a new heart: Ezek. 11:19-20

8. Special music: "Great Is Thy Faithfulness"
9. The Voice of Thanksgiving. Let a junior rise and call to thanksgiving by quoting Psalm 136:1,2,3
10. Meditation on God's Unspeakable Gift:
    - a. God's gift of salvation: Eph. 2:8
    - b. God's gift of life eternal: Rom. 6:23
    - c. God's gift of the Savior: John 3:16
11. The Voice of Thanksgiving: Psalm 103:1
12. The Voice of Praise: Special music, "Praise Him! Praise Him!"
13. The Voice of Thanksgiving: 2 Cor. 9:15
14. Voice of Praise. In unison sing, "All Hail the Power" Verses 1,3,4
15. God's Call
    - a. A voice speaking: Prov. 23:26
    - b. Special music: "Give Me Thy Heart"
16. Response in unison: "Come Into My Heart, Lord Jesus"
17. Prayer and benediction

* * *

TO THE JUNIOR

"Give Me thy heart," says the Father above,
No gift so precious to Him as our love;
Softly He whispers, wherever thou art,
"Gratefully trust Me, and give Me thy heart."

"Give Me thy heart," says the Savior of men,
Calling in mercy again and again;
"Turn now from sin, and from evil depart,
Have I not died for thee? Give Me thy heart."

"Give Me thy heart, give Me thy heart,"
Hear the soft whisper wherever thou art;
From this dark world He would draw thee apart,
Speaking so tenderly, "Give Me thy heart."

◆

CORRESPONDENCE

SALEM CHURCH, FREEMAN, S. D.

Greetings! We are enjoying pleasant autumn weather. The temperature, thus far, has seldom reached below freezing. Killing frosts were exceptionally late this fall. Our top soil is saturated with moisture of last week, putting winter grain in excellent shape. The subsoil is none to wet however. Crops were better than last year. Wheat ranged from 5 to 10 bushels to the acre. Corn has been reported as high as 25 bushels to the acre. Farmers have a good supply of feed for their stock.—The health of our congregation was very good. Only a few cases of sickness on record.

We had the usual church services, except during the winter months, due to blocked roads, this year. Many from our congregation took part in The Young People's Retreat this summer.

During the month of September we heard a series of lectures delivered by Brother R. E. Underwood, a converted infidel. Mr. Underwood's messages were timely and inspirational. The pictures were mostly trends of communism in foreign lands and our own country. The church was filled to full capacity.

At a special meeting of the congregation, our pastor, Rev. P. R. Schroeder, was asked to serve an additional three years, after his time expires May 1, 1938. Rev. Schroeder has kindly consented to serve.—The correspondent.

* * *

FIRST MENN. CHURCH, HUTCHINSON, KAN.

Dear Editor and Readers: We are having beautiful fall weather. The country is pretty with its green wheat fields and the trees with their foliage arrayed in many colors.

Several incidents have taken place since my last report. A young lady was baptized and received into our church. Three couples have been married.—During part of June and July our pastor and family had their vacation. They went to see his mother who lives in Washington. During their absence Rev. J. M. Suderman of Buhler, Rev. P. K. Regier of Moundridge, Dr. E. G. Kaufman of Bethel College, and Rev. A. J. Dyck of Inman substituted in the pulpit.—We again had union summer evening services with two neighboring churches. The meetings were well attended and the services certainly were a blessing to all who attended.—On Aug. 29, we had the privilege to have Rev. and Mrs. J. J. Plenert and son, from Philadelphia with us. Brother Plenert preached the sermon that Sunday. The Plenerts have served this church for so many years and we were happy to have them with us once more.—On Oct. 24, we were privileged to have the Wiens missionary family with us. In the morning Rev. Wiens preached to us, and in the evening he and Sister Wiens told us of their work in India, while the girls gave some musical numbers. We are always happy to have missionaries with us. It brings us closer together and we need to get better acquainted with the work they are doing. Mrs. Wiens again reminded us that they needed our prayers more than anything else. We cannot all go, but we can pray and give. So let us pray more earnestly for our missionaries and their work, and at the same time remember that they also have to have our financial support to carry on.—On Tuesday, Oct. 26, Rev. and Mrs. Becker of the Defenseless Mennonite Church near Sterling, who are themselves returned missionaries, brought over two couples of missionaries from the African field. They told us of their work among the dark people and also showed some pictures. The work really is great. Are we doing our part?—Mrs. J. K. Froese, Corr.

EBENEZER CHURCH, NEAR BLUFFTON, O.

On Sunday, Oct. 3, Rev. P. A. Kliewer preached on James 3, by request. He invites other members to present their texts. In the evening, at a joint meeting of the C. E. societies, Miss Irma Schneck, returned missionary from Ethiopia, gave a very interesting and impressive lecture.—On Monday evening, Oct. 11, Rev. George Blomgreen spoke in our church. He has returned from the mission field in China. His subject was "War Clouds."—During the third week in October our pastor attended a Bible Conference at Columbus, Ohio, and brought back a wonderful report as to the exalting of Jesus at that place.—On Oct. 24, the morning offering was graciously collected for the care of a loved member at the Bluffton Community Hospital.—In the evening, the Ebenezer congregation joined the union service held in the First Mennonite Church at Bluffton, where Rev. A. C. Schultz gave an interesting lecture on Palestine and Egypt.—Our sisters are happy to be able to contribute of their bounteous crop of vegetables and fruit toward the Mennonite Mission Church at Chicago, Ill., where a feast is to be spread and where Rev. A. H. Leaman is in charge.—On Oct. 17, took place the rendition of the Oratorio "Elijah" which was far above our expectation. It was greatly and modestly presented until the exciting expression of Baal worship, which was most forcibly brought forth. But may we say, our sisters did not appear with painted faces, as we might suppose the followers of the wicked Jesebel probably did according to II Kings 9:30, "And when (king) Jehu was come to Jezrerl, Jezebel heard of it; and she painted her eyes, and attired her head, and looked out at the window." To get King Jehu's opinion and action read the chapter to the end.—Brother Edwin Wedel, formerly of Gotebo, Oklahoma, nephew of Miss Elizabeth Foth, missionary at Gospel Hall, Brooklyn, N. Y., who will soon leave for Africa as a medical missionary, preached a powerful sermon for us on Oct. 24.—Corresp.

* * *

PERKASIE, PENNSYLVANIA.

The Orphanage Society of the Eastern District Conference Mennonites held their annual Convention on Saturday, Oct. 9th, in the West Swamp church near Quakertown. During the morning session the business of the Society was conducted.

The afternoon session opening with a spirited song service, consisted of addresses by Mrs. P. J. Boehr, missionary from China, Mrs. J. P. Suderman missionary from Oraibi, Arizona, and Adjutant Louis Bolnick, Supt. of Children's Rescue Home of Quakertown. These addresses were very informative and helpful and were interspersed with musical numbers by members from the different churches and a sacred play, splendidly rendered by a group of young people of the West Swamp church.

The Orphanage Society organized 33 years ago was for the purpose of caring for needy orphans and widows. It now numbers about 70 persons from the various Mennonite churches of the Eastern District. The only rules for membership are that prospective members signify their willingness to support the cause by freewill offerings and otherwise.

The Society has contributed $50.00 per year for orphans in India, for some years. It has been acting as a relief agent in caring for Mennonite families in need. In the year 1936, more than $300 were spent in ministering to the needs of others. The previous year nearly $200 were spent in a like manner.

Are there not others who would like to work with us in this Christ like work of helping those who cannot help themselves? We would especially urge Sunday Schools and Ladies' Aid Societies to pray for and remember this cause. There should be a responsibility felt by all to care for the unfortunate.

We urge your continued interest and support. It is only by united effort and interest that we can continue this work, so well begun. We would suggest that all Ladies' organizations make at least one donation per year. Also it would be a very suitable project for Sunday Schools to give their Children's Day offerings to this cause.

Our next convention will be held in the Bethel Mennonite Church, Perkasie, on the second Saturday of October, 1938.

Ada M. Landis, Sec.,
407 Race St., Perkasie, Pa.

DEATHS

JOHN ZIMMERLY — resident of the Bluffton, Ohio, neighbrohood, passed away late in September, at the age of 64. The funeral was held Sept. 30 at the Ebenezer Mennonite Church, from which he had been compelled to be absent many weeks, due to extended illness. Interment at the Ebenezer cemetery. He leaves to mourn his departure, his wife, two sons and four daughters. The funeral services were conducted by his pastor, Rev. P. A. Kliewer.

ANDREW EBERHART—well known peddler, who made his home with the Amos Graber family, in the Bluffton neighborhood, was struck by an auto while walking on the Dixie Highway, and later died in the hospital, at the age of 79. Rev. P. A. Kliewer was in charge of the funeral.

PETER MOSER—died at his home in Bluffton, Ohio, October 22. He had been known for his skill in "barn raising" and, along that line, he leaves behind him many monuments to stand long to his memory. Surviving him are his widow, one daughter, two sons, twenty grandchildren and one great-grandchild. Brother Moser was past 80 years old. Funeral by his pastor and burial in the Ebenezer cemetery.

« « JOTTINGS » »

—*Eighth Street Menn. Church, Goshen, Ind.*—The Friends, Brethren, and Mennonites are organized to help the refugees in Spain. It is very fitting that we, who will not take part in war should be kind to the victims of this mass destruction. The present need is for clothes, especially for children. The Mennonite Peace Society is sponsoring a collection of new or used articles. At the end of the campaign the five Mennonite churches of this region plan to have a peace rally, perhaps in our church. The campaign will end on Armistice Day. In the hall is posted a list of the articles needed and the number that should be the goal of our church. Will you please look at the list and then let us know what you will give? Some churches are sewing and knitting, making clothing out of new or old material, repairing used articles, or buying new ones. We ask cooperation in helping these unfortunate victims of international unrest. *Editor's note: Cannot our General Conference Relief Committee act to give similar aid to those war-stricken children?*

—*"The Minister's Short Course" at Bethel College,* consisting of the following units, "The Use of the Bible in Preaching", "Pastoral Psychology", and "The High Lights in Modern Science", has attracted a goodly number of ministers and the wives of some to the school, about thirty persons have already enrolled. The classes meet Monday afternoons of each week, for twelve weeks, from 1:00 to 3:40 o'clock. This is indeed a gratifying showing, and it will be a splendid opportunity for the leaders of our churches to thus get more intimately acquainted with the College and its work.

—*Geary, Oklahoma.*—The Interdenominational Council of Indian Missionary Workers of Oklahoma held their 23rd Conference in the Mennonite church at Geary, Okla., Oct. 26-27. At noon of the second day the ladies of the church served a dinner to the conference, at which time our missionaries, Mr. and Mrs. G. A. Linscheid, who are retiring before long, were presented with a gift, accompanied by words of appreciation for their faithful attendance and support of the Conference, by the other members in attendance.

—*Sunday Bulletin, Mennonite Church, Allentown, Pa.*—Rev. G. T. Soldner, Bluffton College Field Secretary visited members of the church in the interest of the college.—A surprise birthday dinner for Mrs. Nyce (the pastor's wife) was sponsored jointly by the Ladies' Aid Society and the Loyal Mothers class on Thursday. They presented the honored guest with a beautiful plant and a Silex Coffee Maker.—Rev. and Mrs. E. E. Frank, will sail for our mission field in India, on the steamer "Hamburg" of the Hamburg American Line, on November 11. Mrs. Frank, formerly Miss Johanna Schmidt of Goessel, Kansas, served a term prior to her marriage.

—*The Amish Mennonites of Lancaster County, Pa.* who for nearly a year have been contending for their right to continue educating their children in their own "little red schoolhouses", have finally won out. Settling in that and neighboring counties in 1712, which they have made into one of the garden spots in the United States, they have changed their religious customs and practices very little, if any. About a year ago the community of Smoketown, in Lancaster county, started to erect a modern P.W.A. union school building, to which the Amish seriously objected. When nothing else availed, they had their lawyer bring the case directly before the governor of the State. They asked that their children be allowed to return to their ten little schoolhouses. "For," pleaded their attorney John Landberg, "they believe that there are too many worldly temptations in this new school. They were satisfied with the old ones. They don't want their children to grow away from the farm and from the religion." When Governor George Earle had heard their plea, he ordered their schools to be reopened at the state's expense, about $6000.00 annually, saying, "This is a mere pittance, and for that amount I would not interfere with religion. I know that there are no more law-abiding people in the State of Pennsylvania than these Amish Mennonites."

—*Bluffton College*, which has for a good many years been using the "honor system" of student government, where an "honor court" composed of students handles cases of discipline, has just checked the practicability of continuing the system up to the student body, and their almost unanimous verdict seems to be, that the system does not function. As one student puts it, "The honor system is a means for developing self-respect, but the results are exactly the opposite, *if all do not cooperate.*"

—*Ten Young Couples,* from among the latest alumni of Bluffton College were recently married. Of five of the couples both of the parties are Blufftonites; of the other five, one of the the pair. It is an established fact that marriages between college graduates are among the happiest to be found and that there are fewer divorces among them than among other classes of society. So these couples are to be congratulated.

—*Rev. C. H. Dirks, pastor of the First Mennonite Church of Hutchinson, Kansas,* is going to hold revival meetings at the Friedenstal Mennonite Church near Tampa, Kansas, beginning Nov. the 8th.

—*Rev. J. J. Balzer,* Mt. Lake, Minn., Oct. 16: We received 6 inches of snow over night and it is still snowing. We are glad for this moisture. And the Mt. Lake Observer reports that most of that state has a 90-100% normal corn crop this year. That this year's crop is estimated at 169,974,000 bushels, that it is double that of last year, and averages 35.5 bushel to the acre. How unevenly the crop blessings are distributed!

—*Freeman (South Dakota) Courier.*—Forty-eight years ago this fall a branch of the Chicago, Milwaukee and Saint Paul Ry. system was built from Marion, through Freeman, Menno, Scotland, etc. to Running Water. And the people of this community were so glad that they felt like celebrating two Thanksgiving days. Many times the railroad company had to run extra freight trains, besides two passenger trains every day. Today most of the branch track is not used any more, in fact it has been taken up beyond Menno (a town only a few miles from Freeman). One train, three times each week, will run from Marion to Menno and, returning, will back up to Marion. *Its remarkable how conditions change!*

—*Rev. John Lichti, Medford, Okla.* writes: The other day we attended the S. S. Convention at Washita, Okla. Addresses on the following themes were given, all very good: "What can we as Christians do in this Community?" "Plans for reaching the Unreached;" "Our Response to the Challenge of Youth and educating for Peace." This last was by many Mennonites said to be a Mennonite sermon. I said, "a Biblical sermon, on Peace, according to Christ's teachings." The speaker was a Methodist, a man of peace at heart. Would that all Christians might join the peace movement, through the Cross on Calvary.

—*Rev. Albert Claassen, Freeman, S. D.* sends a new subscriber to THE MENNONITE, calls for samples of the paper to get it into more homes of his church, feeling that it is really a blessing to readers.

—*The Central Conference and Defenceless branches of Mennonites* who are doing efficient missionary work in the African Congo, known as the "Congo Inland Mission", recently held a Jubilee Missionary Convention at Washington, Ill. The key-note of the addresses was: The Lord has done much through our missionary efforts, all praise is due Him. Africa is rapidly emerging from its dormant state, the opportunities for spreading the Gospel are great and with them come great responsibilities.

—*Berne, Indiana.—Three venerable old people celebrate important mile-stones in their lives:* On October 16 Brother and Sister Levi A. Sprunger celebrated their golden wedding anniversary. In the afternoon and later evening they held open house, and with their large family and friends they had dinner at the Swiss Cafe banquet rooms. Mr. Sprunger is president of the State Bank of Berne. He is 74 and Mrs. Sprunger 70 years old. Both are still active in the community.—On Sunday, October 31, the children and grandchildren of Peter C. Lehman met at the Lehman home to celebrate father Lehman's ninetieth birthday. Brother Lehman, too, is still in good health. He frequently walks to town with his market basket.

—November 14-17, Sun. to Wed., Rev. A. H. Leaman will conduct special meetings and Bible Studies in the Flatland Mennonite Church, Quakertown, Pa.—Pastor

CHRISTMAS GREETING SPECIAL

We have an assortment of Christmas greetings from former years which we have put up in boxes of 20 cards which we will sell at

3 boxes for $1.00 postpaid.

"While they last"

Note: **We also have the famous Sunshine line and Auburn line of greetings. New 1937 boxes, each $1.00.**

Send cash with your order to:
THE MENNONITE BOOK CONCERN
Berne, Indiana

THE MENNONITE

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—*"Church Mesenger," Eden Mennonite Church, Schwenkville, Pa.*—The Brotherhood has been assigned the task of leading in an effort to raise the Eden portion of the drive for the Home of the Aged.—The ministers of the Eastern Conference—These Young Bloods—are planning to hike. This is to afford them recreational opportunity and also social contact.—The Fall Ministerial meeting was held at Mechanics Grove, Oct. 19. Rain, rain, and plenty, still the audience was as good as any—and the meeting! It was one of the best in seventeen years of experience.

—*The two Women's Missionary Societies of the Berne, Indiana, community,* recently held an all-day convention at Topeka, Ind. Mrs. Mary Y. Burkhard of Goshen, returned missionary from India, presided at the sessions. Other missionaries appeared on the program.

—*"The Vine-Press"*, organ of the Middle District Young People, is again before us. As always it is very creditable sheet, full of good things, some of which we shall be tempted to bring to our readers.

Mission Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, NOV. 16, 1937 NO. 45

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HOME MISSION: **Unfortunately Home Mission is not represented in this Mission Number. We have word from the secretary of the said board that they expect to hold a meeting soon and will then present their report and needs as an outgrowth of that meeting.**

FOREIGN MISSION

The First Mission Number Written By Native Helpers

In order to acquaint the dear mission friends better with our native helpers on the five mission fields, it was decided to make this number a helpers' number, and have it all written by them. They have written more than the request had called for, although only a few of the 263 helpers have written. But they do not often get a chance, so we will be patient with them, and read through this large number anyway. Usually only the 55 white missionaries write, and not even all of them.

These helpers mean very much for our work. We could not get along without them. Brother S. F. Pannabecker writes that in case the foreigners should have to leave our stations in China on account of the war, the native helpers have been organized to carry on the work without the foreigners, if need be, thank the Lord. Let this be a special cause of gratitude at the coming Thanksgiving-Mission-Program. We hasten to send this number out, so that mission friends can read it before Thanksgiving Day, and find it so much easier to celebrate it.

We have much cause for such mission thanksgiving days, because the Lord has blessed the work richly, both on the field and here at home for the treasury. The prospects are good for making all payments this year, without a deficit, if the churches continue with their support as they have done, for which we are very thankful.

With our thanks let us also send to the Lord of Lords our petitions for peace, and for protection of our missionaries, especially in China.—P. H. Richert, Sec.

AMERICA

Lame Deer, Mont., Aug. 25, 1937.

Dear Brothers and Sisters in Jesus:

I attended school at the Catholic mission in Ashland, and became a Catholic. Later I joined here. In time I helped with the work of translating the Word, by suggesting words for difficult portions, to get the best possible rendering, and then I helped with the printing. I did all the mechanical work on the Multigraph. Mr. Petter, Vxzeta and I worked together in the print shop.

Sometimes I got very tired, for it was steady, hard work, but each morning I had new courage, new zeal. I printed all the Old Testament translations. Then I printed the four gospels. Leona Thierstein came from Kansas and helped Mr. Petter print the rest of the New Testament, for by that time I had a steady job at the government hospital.

Yes, it was indeed hard work to translate and print the translations, and it grieves me that the bulk of my people appreciate this great work so little. I do not know just how long ago it is since I joined here, but I am glad I have learned to read the Cheyenne Bible and that there are a few others who can read. I believe the time will come, when more will want to learn. The leaders of the old religious worship of my people are dying off, and that will bring a change.

But, alas, other influences have come in, and the younger generation seems to have lost all regard for religion, whether the old or the new. They care for drinking and evils of all kinds, and oppose the Christians. One was shot recently. Perhaps you heard about it. All this worries me. Evils of all kinds seem to be growing. Many of these evils have been brought to my people by the white man. Then the rulers at present, I mean the Indian office in Washington, has a new policy, and it permits the old Indian worhsip, and even encourages it.

It makes me sad to note all this, when I realize how much hard work it has cost to bring the gospel to my people. As a tribe, my people does not appreciate fully what the missionaries have brought to them, especially those who have translated the Word and published it. This is indeed a great work, and a great benefit to my people.

In speaking of my past, I lost my first wife and some children, then married again. We both joined here. We have five children, alas, one died. My children are doing well. The oldest one has joined the church, and I think two more will have reached the age when they can join before next Christmas. I am so glad for the blessings of the Word of God. How could I ever forsake this good teaching? I hope to hold out to the end. I pray God to give me this grace. I wish there would be many in all heathen lands, who would feel called to preach the gospel to their people.

Although I hold a government position, as head janitor at the government hospital here, the head nurse and the doctor have arranged my duties so I am free every Sunday to help preach the gospel.—Formerly we called Indian doctors when our children were born, but when our second oldest by my present wife came, we refused Indian doctoring, and called a government field nurse. We were both cursed for this, but we stood our ground, and the baby born then celebrated her sixteenth birthday this week. She has never been sick, and this in spite of the curses pronounced upon us by my people. I am glad we learned better ways. I also think often of Vxzeta (Anna Wolfname) who was such a fine leader among our Christian women, until God called her. There are three of us here at Lame Deer, who preach regularly every Sunday. Frank Littlewolf goes to Birney, and Milton Whiteman and I help here. We also have younger ones who are stepping in to read the Word publicly and to preach. That is all I have to say. I am,

Ernest King (Eseheves).

Dictated in Cheyenne to Mrs. Petter

Lame Deer, Mont., August 8, 1937.

To my Brothers and Sisters in Jesus:

I have been asked to write a few of my thoughts. I live on the Tongue River Reservation here in Montana, together with my tribe, the Northern Cheyenne Indians. I work for the United States Government as chief of police, since 1931. This reservation is quite isolated, being 30 and 60 miles from the railroad. The reservation is enclosed by a fence. White settlers are outside of our reservation as homesteaders. Because the reservation is so isolated, heathendom reigns. The Christian religion has very little place among my people. We have had the Catholic Mission for over fifty years, but it has had very little to show for its work of teaching the gospel of Jesus Christ to Indians or Whites, because they cannot read or understand Latin.

Thus I grew to manhood, wrapped in sin. I mingled with all kinds of earthly doings. I indulged in strong drink and smoked all brands of tobacco. But I was awakened to accept Jesus as my personal Savior on April 29, 1926, and from that time I have endeavored to do His will, in preaching the gospel to my Indian race. For this I have been despised and shunned by former friends; but, armed with faith and winged by prayer, God's hand will guide me to His heavenly home, through Jesus, our Savior. Yes, thanks be to God who giveth us the victory through our Lord Jesus Christ.

We are grateful to the Mennonite church for giving us the Word of God in our own Indian language. Through the wonderful grace of God our missionary, the Rev. Rodolphe Petter, translated the Bible, so that we can read it ourselves. Here at Lame Deer and Birney there are three of us Indians who help the missionaries, by reading and preaching the Word of God. We are Frank Littlewolf, Ernest King and myself. There are other members of the church who can read the Cheyenne translations, even though they may not appear regularly in the pulpit.

The teaching of God's Word has been greatly hindered by the present regime, headed by John Collier, our Commissioner of Indian Affairs in Washington. He has opened wide the door to do as you please, worship as you will, and by so doing has revived the old heathen worship of the Indians, which has not served towards progress. In fact the old heathen worship had largely been forgotten and neglected until he revived it.

Since I became a Christian I have found joy in giving Jesus my all, in helping bring His kingdom in. I delight in helping my Indian people to see the light, and to be saved through Jesus Christ our Lord. The task is not a very easy one, when the ruling hand in Washington upholds heathen practises. But I thank God for saving me by His mighty hand, for I had been a great sinner. We pray God to bless our missionaries for their faithful work, especially Dr. and Mrs. Petter, Rev. and Mrs. Habegger, in bringing the gospel of salvation through Jesus Christ, our Lord. Praise the Lord for His good works.

Faithfully, Milton Whiteman (Mesko).

(Signed by Mrs. Petter).

Busby, Montana.

To Readers of the Mennonite and All Mission Friends:

For about 25 years I have been listening to God's Word. My wife and six children also attend services with me. Since I have come to know that God is the One by whom we all live, I, therefore, have Him as my trust. I know that here and elsewhere some people worship other things instead of God, and I have observed that they do not get any help from their wrong worship, and, therefore, I trust in God alone, who alone saves.

I want to tell you that I am still going alone the Christian way, that you, my friends, are following. I do not give up although discouragements may come.

I encourage my family, and such who come to services to live Christian lives. Also outside of church, when I have an opportunity to speak to the Indians, I testify to the truth of God's Word.

I wish to relate on experience we had. My wife became very ill and her mother and her step-father called Medicine-men to treat her, and although I did not favor this, I let them have their way for a while. Then, when I realized that my wife was getting worse and would die, if not help came to her; I prayed to God to help, and asked others to pray for her. Then we were led to have her go to the Agency Hospital where the physician gave her treatment, and in two days she got better. In acknowledgment to God, I notified two leaders of the church at Lame Deer, as I was staying there at that time, that they should give thanks to God in public for this manifestation of His help in time of great need. Then to give further thanks to God, we arranged for a feast for the Busby Christians at our home, and invited the Missionaries at Busby, and they all came to our home. How happy we were together, for I had feared we would never be able to have our mother in our home again. At that time I called on a number of Christians to give thanks and to ask God for further blessings. Among them was our dear Brother in Christ, who recently was shot and killed, Oliver Eaglefeathers.

Before the Missionaries came, the Cheyennes lived without a true knowledge of God. But now they all know there is a living God, although many still cling to the old worship in spite of better knowledge.

I thank you for this opportunity of addressing you, and I send greetings to you all, I am,

Robert Littlewolf.

Signed by Mrs. Petter, as he cannot read nor write.

Lame Deer, Mont. Aug. 20, 1937.

Dear Brothers and Sisters in Christ:

Formerly in my youth, I knew nothing whatever of God's law, as given in the Scriptures. I was about nine years old when I went away to school. I did not ask my folks, because I knew they would oppose my going. A representative of the Ft. Shaw school, in Northern Montana, came to our reservation to gather up Indian children and I went with them, really running away from home.

When I was there at Ft. Shaw, a white man used to come and speak to us, but it was about a year or so before I realized that he was a preacher and was talking about God. After that I kept what little I understood of his preaching.

When I came back my mother's mother had died, but her father was still living, though about 80 years old. It made me very sad to lose my grandmother, but somehow I began to think about God and what I had slightly understood about Him. But my folks strongly opposed my new religious convictions, saying, "We are Indians. We have our own religious worship. It is superior, don't listen to the white man."

With the years I married. We had children. One of our children took sick. My people began to suggest a heathen ceremonial for me, saying that then my three year old sick child would get well. They mentioned all the different ceremonials, of which there are many, including the buffalo dance (masshaom), the arrow ceremony (hootonestoz) and the sun dance (hoxeeom) as the principal ones, together with a host of other ceremonies of our phallic worship.

Alas, they prevailed upon me and my wife. We agreed to go through the buffalo dance ceremonial. George Bird Grenell of New York City, who has written extensively about us Cheyennes, came out especially to witness this ceremonial. (I noticed that Frank in dictating here, avoided referring to the obscene features of this ceremonial, which has become loathesome to them since they are Christians. Exonona, the wife, has made a statement of what occurred, and all was forwarded to Washington, in the hopes that authorities would do their part in stopping such ceremonies—Mrs. Petter). After we had gone through this, one of the greatest of Cheyenne ceremonials, we were both highly honored throughout the tribe. No one dared say ought against us. On all occasions we were favored, and esteemed.

However, I served as policeman at the Agency for 16 years, and while still thus employed, we both became Christians the first year that Zessensze and Meneha came to Lame Deer. I began to forget the old religion, so did my wife. Up to the present time I have kept on with my Christian life. After Rev. Pankratz left Birney, I was asked to go regularly to conduct the services there. I have served in this way for a number of years, now, and although my people tell me to quit that kind of work, I do not listen to them. I keep right on preaching, Birney is about 22 miles from here. I go regularly every week, in all kinds of weather, in summer and in winter. I have no automobile, so I go horseback. Even though sometimes this means a hard trip, I try to be brave, remembering that God's Word must be preached to my people. I have never gotten tired of doing this, even though sometimes I had very hard experiences.

I have three daughters. They are all Christians. They too, together with my wife, try to live Christian lives. I feel that we are happy in our Christian lives. We are so glad for the two you have sent here to Lame Deer, to teach us and direct us. We rejoice for the light they have brought to us in our darkness. We are so glad to have the translated Scriptures, which we can read our selves. These two, I mean, are Zessensze and Meneha (Mr. and Mrs. Petter). Even though our people make it bitter for us at time for having left the worship of our fathers, we have strongly purposed in our hearts to serve the true and living God revealed to us in the Word. I am,

Frank Littlewolf (Hokomoxaxcetta).

Dictated in Cheyenne to Mrs. Petter.

Excerpts from Talks Given by Native Indian Helpers

(Freely translated by the undersigned)

ALL WE LIKE SHEEP HAVE GONE ASTRAY

There is much difference of opinion, and each one thinks his own way is the best way. The white man thinks his way is the right way, we Indians think that the way God has given us is the best way for us; but God says in His Word by the prophet: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all—by His stripes we are healed." We all need to come to Him who is the great and only Physician of the soul—whether we are white or Indian, or any other race.

THE TEACHINGS OF OUR OLD MEN AND THE BIBLE

Our old men, too, taught us many things about how it would be in the latter days: of the hard times that would come on the earth, because the people would be disobedient. They taught us many things which they heard from our prophet. They spoke of the white man coming from the rising of the sun, and of the way he would teach us, and of how our own way would become less and less, and of how evil would increase more and more. All such things our old men tought us just as it is in the Bible, but one thing they did not know of which the Bible tells us and that is, that God would send His Son into the world to die for our sins and so make all who believe in Him free from the power of the evil one.

THE FOLLY OF WORSHIPPING ANYTHING THAT IS BENEATH US.

We know that all things have been created by God. We know that there are three orders of things created on this earth: the animal, the vegetable, and the mineral. The animal kingdom is the highest, and in that kingdom man is by far the most superior. He has life, he can act and think, and can do wonderful things. The plant, too, has life, but it cannot move from its place, it does not think, it merely grows, it is much below the animal kingdom. Then there is the mineral kingdom. It has no life, no activity and no development—it is the lowest order. Now since man—the highest being in the animal kingdom—thinks and is able to admire, to honor and to respect, it is natural that he should think of and admire and respect that which is above him and not that which is beneath him. It is therefore unnatural, foolish and wrong for man to admire in worship any animal (all of which are far below him), or anything that has grown out of the earth—things which God has caused to grow for Man's use but not to worship. It is still more absurd for man to worship anything that is in the earth, anything that is of the mineral kingdom—the lowest of them all. The natural and proper thing for man to do is to turn to his Creator, who is above him, and to admire, to honor and to worship Him. Of Him we are told that He is Spirit, and they that worship Him must worship Him in spirit and in truth, not by anything which He has created—all of which is below us—but by the eternal Son Himself and by His Spirit.

WATER AS A TYPE OF THE SPIRIT

God's Word is like good seed; but the best of seed thrown into the dust will not grow till moisture is added. Then the seed will swell and send forth roots and a plant, and so new life is started. So it is with the Word of God; we may hear it, but if we do not let the Spirit of God explain it to us, then there is no new life. But if we have the Spirit of God make the Word plain to us, then it will take root in us and new life will begin.

THE HEART THE SEAT OF THE ISSUES OF LIFE

The wise man says: "Keep thy heart with all diligence, for out of it are the issues of life." The Word of God puts good thoughts into our hearts and from there these good thoughts go to all parts of the body and builds it up; just the same way as the blood goes from the heart and builds up all the organs of the body. So we, if we continually think of the good things in the word of God, our whole body will become well and strong.

THE CHEYENNE CREATION STORY

(In substance)

Showing its Analogy to the Scriptural Account

The gods (two) first clothed the earth with grass and trees. It was very pleasing. Every plant was given a scent (which is its voice) and life.

The gods then created the animals, two of a kind.

The gods ordained the wind to carry water to feed, bless and multiply earth.

The gods decided that it would be well to create human beings—male and female—to rule the earth and all that was put into it. So they were instructed by the gods to have rule over all creation.

The time came when the gods prepared to return to their habitation above. They cautioned them (the human beings) not to touch nor to eat that which tastes good (sweet) until they would return to earth again.

There came a time when the gods returned to earth again and they knew at once that man and woman had not been careful. "Woe to you man and women," the gods said to them, and told them: "This is what you have done," saying this they picked up a chip (cow chip) and walked to a pond and cast the chip upon the water. As it floated he (one of the gods) said to man and woman: "Thus did I create you to live perpetually on the surface of the earth, just as the chip floats on the water; but here is what you have done," saying this he picked up a small stone and cast it upon the water of the same pond. "Look," he said, "The ripples, caused by the stone upon the water, mark the number of your years (of life); as the stone sinks into the water so your body goes into the earth and the bubbles—the air—is the spirit going back to the hand of the Maker."

G. A. Linscheid.

DIFFICULTIES AS A RESULT OF DIFFERENT VIEWPOINTS

Oftentimes there is trouble between people, because one does not see what the other one sees. I read a story about two knights who met at a tavern where a shield was hanging above the road. This shield was of gold on the one side and of silver on the other. When the knights met, they commented upon the color of the shield. The one being on the one side said the shield was gold, the other being on the other side said the shield was of silver. They quarrelled and finally came to blows about it. Another person stopped them and told them that they were both right and that they were both wrong. He told them to each step on the other side of the shield and look at it from the opposite side. When they had done this, they both realized that what the man said was true. Very often it is that way in life, for things appear different to different people. It is very foolish for one party to insist on being right and the other party being wrong, till we have placed ourselves into the other one's position to see the things as he sees them, and often we will then find that he, too, is right, and what is more both will find that neither one was altogether right.

Tuba City, Arizona, Aug. 24, 1937

Dear Friends of our Mission:

We are glad to give our testimony as to how we have been led into the Lord's work. It was in 1918, after almost two years of suffering in the Phoenix Government Sanitorium that the Lord definitely spoke to my soul. Though a Christian for some time, I still used to think that it was all right to enjoy the pleasures of this world. But one of my Indian Christian friends used to say, "Fred, I am burdened for you, because you often go to places where you would not think of taking Christ along." I wondered what kind of a burden that was until I came to know the Lord closer. So in distress and discouragement, because of my long illness, I knelt down and for the first time earnestly prayed to God with tears in my eyes, saying, "Lord, it is enough, I am willing either way to go or to stay. If my life can be spared to this world, I will henceforth live for Thee, but if not, then let me die." From that day on my temperature became normal and in about a month I was able to sit up.

The Lord has given me a wife and five children, after finishing my study for the ministry in the Los Angeles Bible Institute. We are now seeking to live for God in separation from the world and our chief joy is to preach Christ and Him crucified. Our blessed daily experiences with Christ lie in the secret of daily devotions at His feet. Faith is our daily victory over sin and its power.

Today we have a large class of non-Christian women at our sewing class to whom we preach the Gospel. We also have a nice class of children and some young people, as regular attendants of our Sunday School. Besides, we have the opportunity of visiting in many of the MoenCopi homes for which we are thankful.

Though we do not see any souls ready to break away from heathenism to accept Christ, yet we believe that God will save some from among the MoenCopis. I am reminded of God's word to Paul in Acts 18:9-10, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." I am sure that you will rejoice with us that our Hopi Christians in Arailu have kept faith all these years.

May the Lord help us to pray more and to seek to do His will.

We are yours in His blessed service,
Mr. and Mrs. Fred A. Johnson

Saved To Serve

Gal. 1:15, 16—"But when it pleased God who separated me from my mother's womb, and called me by His grace, to reveal his son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."

It is with thanksgiving to God for His divine providence in my early childhood, that I am now alive and able to work for Him.

In the verse quoted, the apostle Paul acknowledges his call from God when he was separated from his mother's womb. He lays emphasis on the fact that God had laid His hands on him in infancy. This seems to have been true in my case also.

I was born in the Hopi village Oraibi. When I was still very young my mother died, leaving me in the hands of my sister. It was the custom among the Hopi's then, that when a mother died and left a baby, the baby was to be buried with her, whether dead or alive. This was to happen to me, but my sister would not permit this and promised to take all responsibilities of caring for me.

Sister soon found out that she could not keep me much longer, as I was slowly dying, because of improper food, which consisted of the liquid of fresh corn. She took me to the Mennonite mission, when I was a year and three months old. They tell me that I looked like a three-month old baby, when I was brought to the orphanage. Here arrangements were made for me to stay. I'm told that I exercised my vocal cords when I caught my first glimpse of the white man.

Upon coming home, my sister was severely persecuted with whippings and scoldings for taking me to the mission.

The mission orphanage then in charge of Elizabeth Schmidt, was to be my new home, and again the gate of death was closed. Yes, God takes care of His chosen ones as he says, "Ye have not chosen me but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain.

Yours because of Calvary,
Karl Johnson, John 3:30.

CHINA

The Present Situation in the Kai Chow East Suburb

By Mr. Chang Ching

(Mr. Chang has been employed in the China mission for about thirteen years and is one of our most energetic and dependable men. As chairman of the Kai Chow East Suburb Church Committee, he has a responsible position in the local church, corresponding approximately to our deacon.—S. F. P.)

Kai Chow is the place where the Mennonite Mission in China has developed the most and its history is the longest. Since the whole story cannot be told in a short paragraph, this article will be confined to a few matters relating to the present situation.

The officers elected by the church are chairman and vice-chairman, recording secretary, corresponding secretary, treasurer and assistant treasurer. The chairman and vice-chairman are elected for two years, all others for one year. The officers together compose the executive committee of the church which is responsible for administering the work of the church.

Sincere seekers who study the gospel at the spring or fall instruction classes, conducted by the church, who recognize their sins, wholeheartely repent and are baptised, are accepted as believers by the church. At present the number of church members is over 400, which does not include the names of any who have died, removed to other places, or have been expelled.

The activities which the church promotes are Sunday preaching services, Sunday School, Bible study classes, mid-week prayer meeting, Christian Endeavor, ushers meetings, Daily Vacation Bible Schools, and the Neighborhood Children's Sunday School.

To better promote the church work, a pastor has recently been secured who is a graduate of the North China Theological Seminary. Other men and women voluntary workers cooperate in the work.

The expenses of the church are met by the regular church offerings and the special spring and fall contributions solicited from the members. The annual expenditures amount to between $400 and $500 (Chinese currency).

We earnestly request all who love our church to continually pray for us.

The Present Situation in the Kai Chow Bible School

By Mr. Chang Ching

(Mr. Chang, author of the preceding article also, serves on the faculty of the Bible School. As "Director of Conduct" he as a position similar to "Dean" of a college. He is a graduate of the Nanking Theological Seminary.—S. F. P.)

This school was first opened in 1925 but afterward was closed for a few years, due to the conditions of the times. In 1930 it was reopened. To the present three classes have been graduated from the regular course. In 1933 an elective course and an elementary course were added and from this latter three classes have been graduated.

For purposes of administration the school is organized with a superintendent, a director of conduct, a director of studies, and a business manager. The last few years have shown progress in the various aspects of school work.

Over nine-tenths of the students come from our own field, but there is a small number that come from neighboring districts. The total number of students enrolled, men and women, number about 50, being divided about equally between the regular and the elementary courses. Only a small number have entered the elective course. Lately special attention has been paid to equipment and buildings for the school. At the same time the spiritual training of the students has been emphasized, with such things as cleanliness and exercise.

The curriculum has recently been rearranged, aiming to make Biblical knowledge a real part of daily life, also emphasizing such courses in general knowledge as necessary to prepare the student for his future work.

Students of our Bible School are found serving the church throughout our whole field and even in other churches. We hope that all who sympathize with this work will continually remember it in your prayers.

The Present Situation in the Yu Jen School of Nursing

By Mr. Wang. Jui-ting

(Mr. Wang is one of a family of orphan children raised by the mission and sent through a nurse's training course. He serves now as Principal of the School of Nursing and as Assistant Superintendent of Nurses in the Hospital. Recently he took a post-graduate course in Institutional Nursing in Peiping and, with his experience and training, is well-fitted for the position he now holds.—S. F. P.)

This school was started in 1930 through the tireless efforts of Miss Elizabeth Goertz. By now it has seven years of history, during which time it has gone through many hardships, but by God's grace and help and the prayers and gifts of you friends the school has made much progress. Herewith is a summary of the present situation.

A school board was organized for the school in May of last year and registration with the government was sought, in order to prepare nurses for the service in China. Happily, registration was granted by the Department of Education, which authorized the official title of "Hopei Province Private Yu Jen Higher Vocational School of Nursing."

At the same time the government began the registration of graduate nurses throughout the whole country. Graduates of our school to date number sixteen. These have all received the government certificate, for which we are highly pleased.

During the past years the school has had no regular buildings, so that at times there has not been sufficient room. On April 22nd of this year the school moved into the former Ladies' House, with arrangements for class rooms, office, practice teaching room, dormitories and playground. This makes a great improvement over the former situation.

On the 1st of July entrance examinations were held for new students, four men and four women are to be accepted. We hope thus to prepare workers for real service.

May all our friends in the Lord pray that the school may continually progress, in order to be of greater service in the Lord's work, this is our constant prayer.

Present Situation in the Kai Chow Hospital

By Mr. Ku T'ung-ch'ing

(Mr. Ku, one of our own boys, went through our schools and later graduated from Senior High School elsewhere. He has served in various capacities but seems to be definitely located in the hospital, now, where he acts as business manager and is indispensable. He is deeply spiritual and takes a great interest in all church and mission activities.—S. F. P.).

Medical work started early with the opening of mission work. However the present real hospital began in 1922, with the work of Dr. A. M. Lohrentz, followed by Dr. C. L. Pannabecker and the nurses, Miss Frieda Sprunger and Miss Elizabeth Goertz. Nothing need be said about the preceding years, since this article is concerned with the present situation.

Although the location of the hospital is in a very out-of-the-way place, still, from another viewpoint, it is rather central, for there is no other recognized hospital for over 100 miles on all sides. (Exception must be made here to the large Nazarene hospital, 50 miles to the north, and a small hospital under Chinese management, 30 miles west.—S. F. P.).

The hospital is organized with the following groups, the Hospital Board, the Staff, the Nurses and the workers. The staff consists of three doctors, six men and women nurses, three evangelists, and more than ten other members and workers, with three students. In a spirit of love all cooperate to carry on the work of the hospital. Our hope is through this work of healing, to bring many people to the Lord and to know God.

In the outpatient department of the hospital there have been, during this half year, about 30 to 40 patients daily. The total number of inpatients during the same half year has reached 340 and has already broken all previous records. This shows that the country people have some recognition of the ability of the hospital, in the diagnosis and treatment of disease, for even in this time, when the people barely have the means of livlihood, they come to the hospital for treatment in case of sickness. Because of this, we continually find the rooms and equipment for treating diseases in the hospital inadequate for use. For example, ward rooms are insufficient and we need electricity and x-ray equipment. As the patients increase, more attendants are needed, accoringly the School of Nursing, during this summer, is accepting eight new students who will be added to the hospital staff.

The hospital has opened a clinic for the treatment of Kala Azar at Pa Kung Ch'iao, in the southern part of our county, in order to save the many children who are afflicted with that disease. We also are preparing public health nurses to do public health work in the villages.

The hospital is now preparing to register with the government, in order that its work may be more clearly recognized by the public in general.

We request all those who are interested in the work to constantly pray that the hospital may glorify God.

The Present Situation in the Hua Mei Junior High School

By Mr. Liu Chung-fu

(Mr. Liu, or "James," went through our own Junior High School and then continued elsewhere, taking two years at Yenching University in Peiping and finishing his college work at Bluffton and Bethel Colleges in America. Many of you know him. He has proved unusually dependable in church and school work and is now Superintendent of the Hua Mei School.—S. F. P.).

We should praise the Lord together, because he has helped our school safely through the past year, in spite of many difficulties. Following are a few of the more important matters of the year.

Students. There was a total of 293 students during the past year, of whom 170 were high school students, the other 120 primary students. 42 of the students were girls. 34 students were baptized Christians, 45 others had attended catechism classes, while 11 more were members of the Catholic church. Of the others the greater part were Confucianists. Four-fifths of the students come from our own field.

There are many organizations among the students, but the one which has the greatest influence on the religious life of the students is the "Love the Lord Society." There are 72 members, besides many others who attend the meetings occasionally. The activities of the group include Bible study classes, prayer meetings, and evangelistic groups. At times they also solicit help for the poor.

Faculty. Last year there were twelve regular teachers, two voluntary teachers, and a school doctor and school nurse. Six members of the faculty are regular college graduates, four are senior high school graduates. Of the others, some are graduates of the old-style high school, some of special schools. All faculty members are baptized Christians.

Finances. The total running expenses for the past year were $6,300 (Chinese currency), of which $2,500 came as a grant through the mission, $3,000 came from student fees, the balance being contributions by foreign and Chinese friends.

New Plans. For the next year we plan to accept 200 high school students and 100 primary school students, to add one teacher for Chinese langauge, and one secretary. Of the old teachers four are being changed. In thus enlarging the scope of the school the buildings will be very crowded. The girl students need a separate yard, because it is not proper to have them in the same yard with the boys. The school needs a two-story building, the second floor to be used for library and the first for chemistry laboratory. The school also needs an English teacher, but, because the salaries of English teachers are very high, the school finances do not permit hiring one. We hope the mission board can send out an English teacher.

We request friends of the school to pray earnestly for us.

INDIA

My Call To Service Among Lepers

When old acquaintances meet, they have a very important and yet a very common question to ask, "Do you have any job"?

I do not know how many times I have answered this question. Sometimes my friends were filled with contempt, when I have spoken of lepers and my service in their midst, and sometimes I have created surprise and interest. It has surprised me, too, how the Lord has caught hold of me to make use of my talents in this line of service; for I had never had any liking for lepers. Born and brought up in the same town where the Leper Home is, I was instructed strictly by my parents during my childhood, never to go to the Leper Home for any purpose. I obeyed them very honestly, except on Christmas programs.

My parent were very faithful Christians. They taught me to believe in the Lord, in prayer and remain in his fellowship. My father looked after the Untainted Boys' Home, and also worked as an evangelist. He is dead now; and has left behind my widowed mother, three sisters and five brothers. By the blessing of God two of my sisters are doctors and one a trained teacher. One of my brothers is a steno-typist in a Prince's college; I am the caretaker of Champa Leper Home with 600 inmates. The rest are still in their schools.

I passed high school at quite a young age and, because I had good sources of support, I was advised to join college for degrees, which I did. But within two years of my college, I discovered that degrees were not meant for me. I fell sick, so much so, that no one who visited me on my sick bed had hopes for my recovery. I had to give up studies. All my high ambitions of attaining degrees and acquiring positions in life were shattered for good. Here is the call. Here the bright sun of my fate dawned upon me as, on recovery from my sickness, I was summoned to join the staff of the Leper Home. But I said above, "I had no liking for lepers," no interest in caring for these cursed people, as the Hindus say, no talents to be spared for their welfare; and, yet in spite of all this, the Lord bestowed upon me His power to overcome the dislike for lepers. Now I rejoice in my little service. I rejoice in talking with my lepers, in working with them, in singing and in all the activities of the Home.

Many are very true Christians, much better than some of us. Yes, they are. It is very encouraging to hear them speak of the wonderful experiences they have had in living with the Lord. They forget for a time the affliction of this terrible disease and rejoice in the Lord. What a joy to be among such people?

I would have been like Jonah of the past, if I had not responded to my call. This would have blurred the brightness of my life and, if I had followed my own way, I would have been in the belly of a fish—darkness—not for three days only, but all my life. I thank God for the knowledge of His desire. I thank Him for the opportunity to use me in serving lepers.

I joined the service when very young, a bachelor—but accompanied by His power. I was married a year and a half ago and have a child.

"Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." Col. 4:17.

Puran Chandra Banwar, Champa.

A TOUR OF FELLOWSHIP AND TESTIMONY

In the country round about the Basna Mission Station, small churches have been established in about 10 different villages. These small churches are made up of 8, 10, 12, or 20 Christian homes. It is a matter of rejoicing that in each church there are one or two Lay Leaders who carry on the spiritual ministry of the church. In the absence of the Missionary and the Shepherd, each Lay Leader, whom we call the Muktier, conducts Sunday worship, teaches the selected lesson, testifies, and in all ways helps the church. Beloved Friends, you should know that truly the glory of the Lord and the growth of His Kingdom is furthered by common people also. For we at the present time can truly see, with our own eyes, that in our field the minds of many are continually turned to the Lord by the witness and fellowship of ordinary folks. We rejoice that our Muktier brethren are not ashamed of the testimony of the Lord amongst their own folks. They do not this work on salary, but being volunteer workers, they support themselves through their occupation.

I rejoice to tell you that our Muktier brethren accepted the suggestion to close their work for one month, and go out to testify before others of the light of the Lord Jesus, which they themselves had gained. Thus a Gospel Team was formed by Rev. S. T. Moyer, and led of God. This included their Shepherd and one Mission Worker. So with joy and gladness on the 28th March, 1937, with musical instruments of drum and cymbals, they set off. Testifying enroute, they arrived at the Birra Church the next day noon.

Having rested in the afternoon, under the direction of Rev. Thiessen and Rev. Duerksen, they gave a program in the church which consisted of testimony, of Oriya and Hindi songs, accompanied by musical instruments. In the morning, with joy and gladness they departed for the Champa field. With the guidance of Dr. Penner, Baboo Sonsai, Deacon P. P. Asna, Baboo Benji, 11 meetings were conducted in the Champa area, including those in Bomnidihi and Darabhatta, before non-Christians and Christians.

After this the team went to Mungeli, a station in the Disciples of Christ field. With great joy and enthusiasm the Word of the Lord was revealed by these ordinary Muktier brethren before the congregation at Mungeli. From thence, under the leadership of Rev. D. A. McGavran, Ph. D., 23 meetings were conducted mostly among the Satnami non-Christians, throughout the Mungeli Tahsile. From thence the team arrived in the territory of Korba (S. T. M. a jump of 75 miles), and spread the Word of the Lord among non-Christians throughout Korba Zemindary, especially in 5 villages around Barpoli, 2 villages near Aurai, 2 villages at Bhankheti, 2 at Risdi, 2 in the Korba community, 5 at Durpa, by which 23 meetings were conducted under the guidance of Rev. P. A. Wenger, Pastor G. M. Roberts, Baboo Isreal Nundy, Bro. Budhu Singh. From thence we went to the church in Janjgir Tahsile, where before Christians and non-Christians the Word of the Lord sounded forth. Thus the tour of 28 days was completed, in which we conducted 66 meetings. The team wishes to thank most heartily the various churches visited for the worthy arrangements, help and guidance given, and asks that they remember the Team in their prayers.—S. Philip, Basna.

(Note by S. T. M. This team was made up of 7 members, of whom 5 were laymen. Three of the team had cycles, the rest went on foot. The distance traveled by foot was something over 200 miles. Dr. McGavran, whose articles you will have been reading in The International Missionary Review, and The World Dominion, in a personal letter wrote thus, —"You have a jewel in Philip. I have never heard preaching with as much conviction anywhere in India." Later personally he reported, "That team did a magnificent piece of work." Philip cannot speak nor write English, but only Oriya and Hindi. The above is a translation of his article, written at the request of the Mission Board Sec'y.)

Giving versus hoarding.—"It is a shame for a rich Christian to be like a Christmas-box, that receives all, and out of which nothing can be got till it is broken in pieces.—John Hall, D. D.

Janjgir Christian Endeavor

Janjgir, C. P., India, Aug. 4, 1937

The young boys and girls of this General Conference Mennonite Mission are always willing to study the Scriptures. In summer, when they have returned from their schools, P. W. Penner teaches them something from the Bible. This summer he taught the victorious life. In 1928 some of the youths in the summer Bible class received a new vision, and they formed a little group. They named it Bandhu-Bhagni Sangati (the association of brother and sister). This associetion tried to bring the young people into the Bible Class, and once a week they go out to preach the Gospel. It discontinued after the students joined their schools and colleges. Upon the opening of the Bible School, the students co-operated with our mission boys and girls, and re-opened this association again. In the same year Miss Rachel Banwar, who was an old student of the Funk Memorial School, took charge as headmistress of the Girls' Middle School. She is a lady full of zeal and spiritual courage. She devoted her leisure time to nurture this association, and named it the Janjgir Christian Endeavor.

At present there are 90 members in the Christian Endeavor. Last year Miss Rachel Banwar was the senior advisor. She served us most efficiently. This year she works at another place far from here. Our C. E. Members have been divided into four groups, called Syria, Persia, Samaria, and Galilee. Each group gets a chance, once a month, to conduct the meeting. There is a kind of competition among the groups, thus each group tries its level best to stage an interesting program. The C. E. also has several committees which look after the different phases of work, such as the program committee, which prepares a program for each week. We do not always take Biblical subjects. Sometimes we choose general topics, such as: "How far we Christians may take part in the Congress movement? What is the value of female-education, village uplift work? How can we render our congregation independent? The problem of Christian marriage, etc." The Lookout Committee, working among the people, persuade them to join our C. E. This committee also prepares dramas and acts them out among the people, so that they may learn to know our C. E. and join. The Working Committee keeps their eyes open to search for work for the unemployed C. E. members. It also opens S. S. classes among the non-Christians. They send groups to preach the Gospel among the surrounding villages. They go to the sick people for prayer, consolation, etc. This year the committee is going to open a nightschool for the illiterates. Although our society is not large, we do our work according to the C. E. pledges. Glad to intimate that our C. E. has been registered by name "Star C. E., Janjgir." In our province nowhere has this name been given to any other group.

We are very thinkful to Mrs. Johanna Edgar who lives in America. Though she has gone away from here, yet she remains in touch with us. She helped us by sending much excellent material for our C. E. Last Sunday a drama was staged, which was sent by her specially for this purpose, and impressed all much.

After the rendition some people came to me expressing their desire to become members.

The aim of our society is to help our church. The last Indian Church Conference convened at our place, and the Janjgir C. E. tried their level best to assist the church in arranging for the session of the Conference. We made some kind of a tabernacle by our help. The guests were given divers conveniences. A hotel was opened where, for a low rate, all people may derive benefits of it. We are highly grateful to Mrs. P. W. Penner who was the backbone of our hotel arrangements, and her presence warranted the purpose. The C. E. not only tried to think of the body, but they stressed hard, creating a spiritual environment. Morning devotions were observed at different places before sunrise. The C. E. choir furthermore prepared to sing new hymns, also to teach these songs to the audiences.

I am assured that the people desire a new life among the boys and girls, and surely among the members of the C. E. especially. Our C. E. has sent a duly framed pledge to the World C. E. Convention to be held. In case anybody should have opportunity to attend that convention, he will find occasion to behold this pledge.

I do entertain with the members this hope that the readers will also remember us daily before God's throne in their prayers, so that our C. E. may grow in spiritual grace more and more. *"O Lord, remember me,"* Nehemiah prayed repeatedly. This is also my prayer.

Yours, Joel K. Asna.

Doings of Young People in India

Dear Friends in America:

Greetings from your friends in India. Now that your summer holidays will begin, or have begun, we thought you would like to know how we young boys and girls here in Janjgir spend our summer days.

This year the real hot weather did not come until late in April, and so the days were pleasant in April. We had merry little socials in the cool of the evenings. On Mamma's birthday we had one of those jolly parties. Early in the morning she and Papa had gone to see some friends. While she was absent, all the children, babies and young folks entered the house, hid under tables, beds, behind the piano and gramaphone, cupboard and doors. As soon as she entered, with one accord we all burst into a song, clapped our hands while hidden. Mamma surely enjoyed it, she danced and clapped her hands with the babies, etc. All of the singing sounded truthfully, like a thousand chicks bursting from their shells and cheeping.

There were other things interesting, occurring on the compound. Janjgir has always suffered from great lack of water. *"Water, water everywhere, but not a drop to drink!"* Over here meant this, we were told, that water flowed in mighty streams underneath us, but we could not get a drop above the ground. For Janjgir—like the wise man's house—is founded on reliable rock, rock which is so deep in the ground that no one knows how many feet down it is. Well, last year a man from Australia told us the whereabouts of some of these big underground rivers. Then Papa began a well at the place shown, the rains started soon after, thus the work stopped. This summer it was resumed and the blasting of the well went on merrily. The well in the girls' boarding was drilled to get to the source of water. It was interesting for the children to watch the machine, its musical chug, chug, and the rings of smoke spouting out were a never-ending joy to them. Alas! although 175 feet were descended into the thick rock, no spring was found. But God has blessed us Janjgirians much, we actually sing songs of praise for the new well has many springs, the water gushing out, seems to be unlimited.

For May 13th the youth busily prepared a Mother's Day program. It was an attractive and beautiful service. It was touching to behold the big sons proudly lead their mothers to the front, to see the grandmothers being ushered to the front by their youngest grandchild who could walk, to the pipe organ strains of *"He leadeth me"* (on the gramaphone). The young mothers rendered a specially prepared song for that day, the middle-aged recited Scripture verses, the older ones, lead by Mamma, sang a song likewise. There were several testimonies given by mothers. The young folks worked hard in learning the English song, *"My mother's prayer"* in parts. The little children recited a poem in which they asked and answered questions. They sat in the audience. It was all like a natural conversation when they, one by one, sprang up and recited. A young mother recited a beautiful poem with the gramophone playing softly, *"Dvorak's Humoresque."* There was also a dialogue between two boys and girls, comparing and contrasting Bible Mothers, old fashioned mothers and the present mothers of the Church. Thus we spent a very happy and blessed Mother's Day.

Not only did we observe Mother's Day, but the youth prepared busily for Children's and Father's Day Sundays. Both services proved great blessings. In the Children's Day service we also had the blessing of children, as well as the baptism of a Mohammedan man who worked with the well-borers.

Early in summer we had two other baptisms, one was a lad whose parents became converted several years ago, the other was an old mother whose youngest son was baptized last year, who so zealously tried to win her for Christ as soon as he was baptized.

Papa had two Bible classes: one for the adults, the other for the young people, stressing victorious living. These classes were a real help and of great blessing to us.

April and May were filled with weddings: from a lawyer, an electrician, and teachers to tailors and servants, all were married in our church. The first two were in English, the electrician's wedding was fashionable. The young people decorated the church with pink and white crepe-paper streamers, plants, mango leaves, and flowers. There were also a maid-of-honor, a best man, two flower girls, and a page-boy. The entire color scheme was pink and white. The bridal party looked lovely, as the bride came down the aisle on her father's arm with her attendants. While the marriage vow was taken, softly a violin solo was played in the background (Gramophone). We had a tasty cake afterwards. The tailor's wedding resembled so much a biblical one. With songs and prayers the bridegroom and his party walked to

Champa, more than 6 miles, to fetch the bride. After the wedding there, the bridal couple returned, sitting in a cart drawn by oxen and escorted by a singing host with huge torches in their hands. We also met them with songs and prayers, also torches in our hands, while every minute the boys banged off firecrackers. When the cart reached the bridegroom's home, another prayer was offered. Then the bride was carried into the house by a woman and the groom by a man, there we left them.

This summer again papa and mamma made it possible that the Christian children could earn a bit for their school clothes. Much repair-work is done during the summer, so that the poor people can earn a bit. About 70 children came for work daily. At 5:30 a.m. they came, stayed till 9:30 a.m. They worked busily. At 7 o'clock the gong went, from all over mothers and sisters came with breakfast. The children congregated in families under the trees. The food they ate was very simple, always rice soaked in water over night with a little salt, those that were a bit richer had an onion or a trifle vegetable. But the children did not mind the food, they were so very happy and contented. That is the best sauce.

We have borrowed Miss Schmidt's organ for church services, so the Janjgir congregation sings to an instrument. There exists a regular mixed choir now. At first it was a difficult work to have the singing harmonize, as the congregation thought it was their duty to lead the organ and not the organ to lead them. But now the choir is better trained, so no longer do the audience and the organ have different tempo and pitches. Only occasionally the choir, in its great zeal, forgets the time and pitch, and so we altogether make a glorious queer noise unto the Lord. This everyone thinks is just fine, except the person with a musical ear. Still, the choir has rendered several songs in four parts beautifully. Just last Sunday we sang, *"Amazing Grace,"* in Hindi in parts, and it sounded lovely.

So many of the young people passed in one or another important examination this year, so, as they are an enterprising set of folks, they acted out *"The Merchant of Venice"*, to celebrate their successes, and to amuse the audience.

Well, dear young people, we hope you will have just as jolly time in making others and yourselves happy; you will find yourselves blessed as we found ourselves blessed this summer.

Many of the young people have gone to the schools of this mission. Some very few have had the privilege of attending high school, on money given by the old girls of the Girls' School here at Janjgir, and through a very kind, but poor English friend. She sent 10 Pounds, which, converted into India currency, amounted to Rs. 130, just sufficient to send one girl to high school. How grateful we are! These boys and girls possess such high ambitions, but there is no money to fulfil these. The mission urgently needs educated workers, workers with a higher standard of living. The boys and girls feel this need, circumstances demand it, but the mission cannot send them for higher education. The result is that people from other missions are called in to do responsible work. There have been a few, very few, that have had matric qualifications. They have worked here, but generally large families are dependent on them, so when they can draw more somewhere else, where the mission is not so poor as ours, they feel that they have to leave the work here, so that they can support their own brothers and sisters for their schooling, etc. At present there is only one girl of this mission who is a matrculation-trained teacher. She is the only one teaching in this mission, all the others come from other places. What would you do with all these promising boys and girls who would become great leaders, if given more education in different aspects of knowledge, such as agriculture, handicraft, and college. God grant that some day the General Conference Mennonite Mission here in India can also boast of leaders, men and women with all around qualifications, as other denominations of India have.

With many greetings,
Your friend from India, Nellie A. Penner

The Worship in Syrian Christian Churches of Travancore, S. India

Before I begin to speak of the worship, I ought to say a little about the beginning of the churches.

Tradition says that these churches were started by the Apostle St. Thomas. The Bishops and other leaders of churches from Syria are now ruling over the church. Their Bishops in India are ordained by the Archbishop in Syria. Most of the Christians of Travancore belong to these churches.

When they started, they had just one church. But now there are four subdivisions, divided due to the differences in belief, worship, etc. They all ordain their priests from childhood. These children from that time on are respected and wear long, flowing garments of white color and are taught the Syrian language.

The very church building is different from other churches. The holy place is built very high and is separated from the rest of the church by a rent veil. Within the holy place they have a high table on which are several candlesticks and a silver cross.

The common clergymen are dressed in black and white, but the bishops have the many colored garments, looking very much like the garment of priests in Old Testament, and also have a kind of headdress, with cross drawn or stitched in front. When these bishops enter the church, they have a big rod with them, at the end of which is a cross. The bishops are not allowed to get married.

The service is held in the Syrian language, and the whole worship is in the form of hymns. During the whole service the people stand. They have no benches in their church but have mats to stand on, and they are not allowed to step into the church with shoes on.

The service differs according to the occasion but the ordinary Sunday service lasts for about four hours. At certain times during these services, they have incense burning in small chained containers, which the priest shakes towards the congregation, after blessing it. Throughout the whole service the incense is kept burning in the holy place near the priest. The veil is left as it is, for sometime during the service, when the priest and his assistants are just within. They have a kind of small bells, that are sounded between each portion of the service. Generally this is done by the young priests in training. Very little of the service can be understood by an outsider, but those who belong to these churches understand most of what is going on.

They give baptism to their infants, and right after baptism they serve them Holy Communion. In baptism they bathe the child in water and then anoint it in the holy oil especially prepared for the occasion. They have no confirmation after the baptism. In marriage the cross on a chain is passed round the head of the bride and bridegroom three times during the service as a benediction, and the service lasts for about 3-4 hours, all in hymns in the Syrian language.

In the beginning these churches did no Gospel work at all. They did not like to have low class converts among them. But now, I am glad to say, they are doing a good deal of Gospel work and adding many from all castes to their churches.

Mary John, Champa, C.P.

WHAT IS CHRISTIAN DEMOCRACY?

Brother Ratansingh is one of the older members of our church at Mauhadih (Birra), though he has been with us only ten years. He came to us from the Methodist mission. He and I have had many conversations already about the work of the Christian church in India, and what position the missionary should have in that church. He is a polite and kind brother and never "rubs" it in to the missionary, in public, as so many brothers love to do; but in private conversation he tells a person very frankly what he thinks is the trouble with one. He has told me, time and again, something like this: "Now you come from a democratic country, where it is the ideal that every man shall treat every other man as brother, and speak to him in a brotherly manner. Further, the Mennonite church is a church where autocratic authority is not at home. But, that never works in India. In India a person must either be on top or underneath. And very especially in the villages with the ignorant people. The villager must fear. If he does not fear, he is haughty and despises a person. Kindness and brotherly love is interpreted in India, especially among the ignorant and semi-educated as weakness. You have to show authority and people will fear you and love you." In this way he has spoken to me many times, and much more than this. Readers will agree with me, I think, that just this very thing is one of the very hardest for a democratic Mennonite missionary. Brother Ratansingh is quite right in the main, and that is what almost eats a person up sometimes. One wants to speak and treat people like brothers; and towards all non-Christians one wants to be what hometraining has taught us to be gentlemanly. And what does one find as the result of such an attitude? Very often sneering, being called weakling, thinking our message has no power, assuming that Christ, too, is merely a soft brother who cannot help much in this hard world. It is sometimes almost inevitable for a missionary to develop an attitude of "Thus saith the Lord." Now, if for eight or nine years a missionary is of necessity forced to live and act under such circumstances, and then when he suddenly again comes home to a democratic atmosphere and sometimes a sharp word slips him, then naturally people at home think, what in all the world is wrong with our missionaries? They come home and want to boss us.

This is a very short note as from one of our Indian brothers, and shows up in brief what the Indian temper is, which missionaries have to meet. Will readers kindly slip this into the pigeon hole labeled "Understanding others"? Thank you.—John Thiessen.

AND SO WE CAME

Jumuwati had finished telling me of her concern for the health of little nine year old Priscilla. It was easy to see that the child was "the apple of her eye."

"Have you only this one child?" was the question that naturally came to my lips. Then she told me her story.

"No, Memsahiba, I had four babies before little Priscilla came. They were born in the days when we were still Hindus, but we could not keep them. They died while still little. Our hearts were very sad. My sister was already a Christian and lived at Mauhaudih. So we made occasional visits here to see her. It was about a year before Priscilla was born that we were here again, and at that time we were really believers and wanted to be baptized. But, because we came from the territory assigned to another mission, the missionaries here did not feel free to baptize us. And we did not want to go to the other mission which was far from our home. We asked for prayer here in the church, and our special request was that God might grant to us the gift of a little one.

On the homeward way, which took more than a day, I had a strange experience. We had gone to sleep that first night and then I had a dream or a vision. A "Holy man" stood before me and said, "Fear not. Your prayer shall be answered and you shall have the gift of a little one." And the vision came true, for within that year Priscilla was born.

But instead of the joy we had looked forward to we had grief. I did not regain my strength. I steadily became worse and the baby did not get the nourishment she should have had. We both looked as though we would die. Friends and relatives offered advice, but I steadfastly refused to have any of the Hindu incantations and wizardy practised on me. Friends blamed my sickness to our leaving the old ways and the old gods. I pled to be taken to the Christian hospital in Basna. It was a long distance to go—about forty miles—and we went in a cart. (Two-wheeled and without springs.)

How kind the doctor was to me! By the grace of God and Dr. Dester's untiring care I slowly regained my health. And the Doctor Memsahiba took charge of my baby's feedings, so that she, too, began to grow. God was very good to us.

As the years went on, we still wanted to be baptized. My parents had come here to my sister's home and they had been baptized. But for us, with our home in the territory of the other mission, the old objection still held. Finally, a little more than a year ago the family inheritance that my husband and his brothers had, was divided. We sold our share and moved here. Then we were baptized. We do not have a large income—only what my husband can earn with weaving. But we are happy."

I looked at the two, mother and child. No wonder little Priscilla is such a charming child. Where such faith and courage abound, a little human flower cannot help but develop beautifully. And we are glad they came.—Mrs. J. R. Duerksen (Christena H.)

An Appeal for Prayer

In the southern range of Champa area there is a prominent caste of Hindus, called Chanauha. These people are spread over about a hundred villages. They are landowners and cultivators and are well up in their standard of living. Therefore, many low caste people depend on them for a livelihood; so these Chanauhus have a great influence over them. About 80 percent of the Chanauhus are literate and read their scriptures with respect and interest. About 60 percent of them are followers of Kabir. These Kabirpanthis speak high of their religion and creed. They know by heart many of their sacred poems and quote from them readily in their conversation with others. On this account Ramanandis (the followers of Ramanand) cannot oppose them in controversy. People from many castes have thus become followers of Kabir. They have also gone to the extent of debating with the Christians on points of religion, but they have not been able to withstand the power of the Spirit by which Christians speak. They hate Christians and always try to find fault with them. So much so that they despise reading Christian books. They speak friendly with a Christian, but on turning their back they upset everything. Persons ready for conversion sometimes refuse baptism because of fear of this caste. This we have discovered to our disappointment.

However, within the last few years, we have visited these Chanauhus especially, inviting ourselves to stay with them in their homes as their guests. This increased our acquaintance to such an extent that they began to know us and become interested in Christ. Some of them began to read our books, and God has so opened their eyes that they invited us to attend their religious gatherings, and gave us the privilege to witness there for Christ. Now they do not hate us so much and have begun to give us a little respect. But still the Christian religion is for them a great problem. They want our fellowship and in the darkness of this world try to see in us the light of Christ. They also want us to settle among them and lead them in their struggle for life in Christ, to live and to die with them. This struck us deeply and since then we have engaged ourselves in prayer that Christ might reveal His divine self and encourage them to confess Him openly. I appeal to the readers to remember with us in prayers these promising people; that God may send true Christians to this field and that seeing Christ in them they may accept the Lord. God is omnipresent and when we pray to Him with one accord we are ever near Him, however distant we are from each other.

Your co-worker in Christ our Lord,
P. P. Asna, Champa, C. P., India

An Indian Convert's Testimony

My pleasure consists in testifying what Jesus Christ has done for me, and still is doing. *"He has saved me from sin and pollution of heathenism!"* By caste my father was a barber, as Hindu, he was a strict worshipper of Mahadeo, one of the chief gods of Hinduism; he taught me to worship when I was a mere tot. According to his instructions, I worshipped the gods of my fathers diligently with great love and devotion. I used to fast regularly at the Hindu festivals, because my love went out to the Hindu religion. A little later a mission school for non-Christian children was opened in my village. There I received my early education where I first came to know about Jesus Christ. Then soon I was very earnestly craving to know more about His love for sinners. Fortunately, then, some Christian literature fell into my hands, and among that were Gospel portions. All were read with intense interest. My father belonged to the orthodox Hindu section. Seeing these books in my hands, he became exceedingly angry, and dissuaded me much to spend time on such literature, telling me that no gain lay in those books for me. However, I would not discontinue reading them carefully. Then wonderful comfort entered my heart, by studying the holy and wonderful life of Christ, how He suffered for sinners like me, and that He loved me heartily. Then the story how He gave His life for our redemption. The story of the cross sank deep into my heart, then changed my attitude toward Jesus.

After some years it happened that some evangelists, missionaries, etc. camped in my village Kirith some 15 miles from Janjgir. They repeated to us the story of what I had been perusing, namely, *"The matchless love of Christ!"* This melted my heart beyond all measure, until I finally resolved positively to become a Christian at heart. Pretty soon I was fully prepared to receive baptism and be admitted into the Christian church. But the fear of my father and mother! One day I expressed my intention to leave Hinduism and become an adherer to the Christian religion before my parents and others. They showed not only great surprise, but furiously filled with anger, telling me all sorts of bad things about the Christian religion and the Christians. In spite of all this dissuasion, I remained unmovable in my resolution. So much that one day my steps were directed to the Janjgir mission station to receive baptism. My father and other relatives followed me hastily and angrily, they then threatened me in various ways and treated me cruelly. After all proved of no avail, my father finally entreated me to return to them, bury him first, then go wherever I pleased. On that occasion I recalled the Words of Jesus, *"Whosoever loveth his father and mother more than me, is not worthy of me."* Thus I did not pay attention to my father's earnest request. In his anger he returned to his village in great disappointment, saying that from that day on, he regarded me dead to him. Now I was free to confess my faith in Jesus before many witnesses, through baptism. And I must confess, solemn peace entered my heart. Jesus has taken hold of my hand and leads on gently into a new life, and has continued so. Presently I am following Him rejoicingly, although the way is rough. I am certainly happy witnessing for Jesus, as I am continuing on the way of life. He who personifies the true joy, dwells in my heart; all has been left for Jesus Christ to obtain Him fully.

My great desire remained to complete my primary education, for this I was directed to the Mauhadei Mission School, where my studies were continued for two years. Upon finishing the primary course, a call for training was felt within, to attend the Bible School at Janjgir. God fulfilled my inward desire. Soon I was enrolled as a student in that school. As my educational qualifications were exceedingly limited, it was rather difficult to cope with the heavy course the first year. The second year went much easier, and by the goodness of the Lord I graduated from the three-years prescribed course successfully. During these three years I was greatly blessed, and made good progress in my spiritual life. At the close of each school term I was required to go with others on an evangelistic tour. At first much hesitation kept me from preaching before larger gatherings; but by the help of God I took courage and taught the people boldly. Now I go to testify for my Savior into the villages, telling the people who do not know Him with great joy about His love and saving power.

Recently with others we were out in two villages to preach the Gospel. My prayer remains that the Lord may use me humbly for His own glory and the extension of His kingdom in India. My steps are frequently directed amongst my own relatives, telling them of the new experience, and that Jesus died for them and that He is able to save them to the uttermost from sin, as it was in my case, then find the real peace of God. In one of the villages spoken above, my widowed mother resides, the father died in the meanwhile, sank into a Christless grave. The mother received me friendly and even did provide me with food, etc. for the time being. *"Thus pray for me and my people of this great land, India. They are groping in darkness. Help to save them before the Christ comes again to receive His loved ones in the clouds of the sky!"*

Yours in Christ's fellowship, Jonathan Massih.

The Funk Memorial Girl's School

The Funk Memorial Girls School, in my opinion is an ideal school, because it tries to fulfill educational aims. It gives ample condsideration to the physical, mental and moral development of all those who have the privilege of receiving instructions under its care and guidance.

It is hard to recollect what it must have been fifteen years ago, but it is quite easy and pleasant to describe it now. It is a great delight to see the changes that this school has made. Situated on the so-called backward area, this school has shown great efforts to keep up with the more privileged ones. In fact it has ventured even to compete with them. Its products, although not so highly reputed, as those of the more advanced schools, have developed enough to get along without much difficulty.

The school cares more for character building which is an outcome of the ideals of the school tone. This tone of the school is dependent entirely on examples, wise treatment, tact, high ideals of life and the setting of a high standard of true educational endeavors. As a whole, the tone of the school is good and hence no serious disciplining is required.

The main aim of the existence of this school, is to give such training to the pupils that they may be able to confront wisely and judiciously every situation that may face them on their future life. Education in this school includes (1) Physical Training, (2) Mental Training (3) and Moral Training.

Physical training is given both directly and indirectly. The pupils have regular game periods in winter. Then they thoroughly enjoy playing Basket-Ball, Volley Ball, Deck Tennis, and some Indian games, such as "Kho" and "Kabaddi." It gives me much pleasure to say that the girls attending this school are much stronger, more robust and healthy looking than those studying in other schools. Once a week every class has a drill period. I do not think I am boasting if I say that skill in games, good work, healthy complexion, elastic gait, fine muscles and sure development into healthy womanhood characterizes our girls. Drawing water from the well, cooking, cleaning rice and washing clothes are indirect ways of giving physical training. I must admit that the girls who undergo such a training make very good housewives.

The school curriculum trains the mind. It includes Mathematics, the most favorite subject in the syllabus, Languages, that is English, and the Vernacular, History, Civics, Geography, Domestic Science and Religious teaching. As you all know the advantages of studying these subjects, I need not waste time in making this description dry and dull.

In my opinion the moral training is the most important and most essential phase of education of any kind. Of course religious education contributes much towards this and yet there are some other means which help it to make it a success without making it too much of a show. I would not be mistaken, if I were to say that the study of Hygiene, Physiology and such Home Sciences also give moral training. The girls have a Bible course for a period of six months. Our girls may not be so good at their study of the selected subjects but they know their Bible quite well. This shows that this school is trying to fulfill its high ideals.

Every afternoon the girls have hand-work for an hour or so. Do the girls enjoy their hand-work period? I should say they do. I think they would rather sit whole days doing hand work than do regular studies in the class-rooms. They do most beautiful sewings, crotchet work and embroidery. This cultivates in them an appreciation for the beautiful. They get some knowledge of color schemes, and desire to have beauty with them.

The pupils take keen interest in the Christian Endeavor organization. Many of them are C. E. experts and take leading parts. It gives great satisfaction and creates a sense of pride, when one sees these so-called backward girls stand in front and give speeches, and lead the C. E. meetings. These are the girls which give hope for a brighter and better future.

The school has not been able to send many for higher studies, but a few privileged ones have gone through high schools. Some might expect them to be on the school staff here. In our middle school there are only two teachers who belong to this mission and school, and who have willingly offered their services. We can not demand from our girls to work here. Teachers from other missions have to be employed. The few privileged ones have gone where they think they ought to be. So very few of our girls have had the privilege of receiving higher education. If we begin to count them, the number would not exceed more than ten. The parents are so poor that they can not afford to send them. The financial condition of the mission is such that no one can be sent from the mission fund. The question arises, "Shall we educate our own children and give them a chance to work in the mission or invite outsiders and discourage our own girls?" Girls in this area have health, intelligence and brains but no money to receive higher education. If they only could have some more education, life in this Chhattisgarh would be on a higher standard.

What shall we do with our boys and girls who have finished their middle schools on this mission and who are going to? Haramoni Nand.

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Only $1.00 a year for printing and postage. A group of students pay only $1.00, and 5 cents for every extra lesson leaflet.—Students may begin any time.

J. B. Epp, Minister and Bible Teacher,
Beatrice, Nebraska.

FOREIGN MISSION RECEIPTS FOR OCTOBER, 1937

Rosenort Ch., Rosthern, Sask., $78.00; Garden Twp. Ch., Moundridge, Kans., $25.00; Bethel Ch., Langden, N. Dak., $22.00; H. H. Adrian, Escondido, Calif., $10; Mrs. Kath. Schmidt, Escondido, Calif., $3.00; New Hopedale Ch., Ringwood, Okla., $11.06; Through W. F. Unruh, Newton, Kansas, $10.00; Herold Ch., Cordell, Okla., 9.81; First Menn. S. S., Lostwood, N. Dak., $3.00; Eastern Dist. S. S. Union; $285.50; Salem Ch., Freeman, S. Dak., $200.00; Sidney S. Borneman, Norristown, Pa., $75.00; First Menn. Ch., Aberdeen, Idaho, $90.56; Friend, Huntington Park, Calif., $100.00; Klaus and Margaretha Kroeker, Inman, Kans., $40.00; C. E. Soc., Butterfield, Minn., $25.00.

Friends, Inola, Okla., $25.00; New Home Ch., Westbrook, Minn., $25.00; Friedenstal Ch., Tampa, Kans., $23.34; New Hopedale S. S., Meno, Okla., $18.68; Flatland Ch., Quakertown, Pa., $16.66; Bergtal Ch., Pawnee Rock, Kans., $15.30; Menn. S. S., Hutchinson, Kans., $12.50; Ebenfeld Ch., Herschel, Sask., $5.50; Menn. Ch., Madrid, Nebr., $2.56; Eden Ch., Moundridge, Kans., $309.43; First Menn. Ch., Nappanee, Ind., $150.00; Menn. S. S., Hillsboro, Kans., $106.28; First Menn. Ch., Upland, Calif., $77.07; Group at Black Creek, B. C., $3.25; Group at Oliver, B. C., $9.00; Group at Sardis, B. C., $20; Kinderbote-Rettungsverein, S. S., Glenlea, Man., $12.00; C. E. Societies of Alexanderwohl, Goessel & Tabor Chs., $31.77.

Menn. Ch., Pratum Oregon, $28.93; Friend, Corn, Okla., $25.00; Bethesda S. S. Henderson, Nebr., $20.77; Menn. Ch., Whitewater, Man., $20.00; Groups near Clearwater and Muther, Man., $14.00; Swiss Ch., Alsen, N. Dak., $45.38; Allentown Congr., Pa., $10.30; Bowmansville, Congr., Pa., $10.05; Mechanics Grove Congr., Pa., $5.44; Fairfield Congr., Pa., $10.00; Richfield Congr., Pa., $5.75; Roaring Springs Congr., Pa., $2.31; First Menn. Ch., Wadsworth, Ohio, $25.00; Gnadenberg Ch., Whitewater, Kans., $24.76; Sichar Ch., Cordell, Okla., $13.05; Menn. Ch., Hanston, Kans., $10.91; Bethel Ch., Mayfair, Sask., $6.70; Upper Milford S. S., Zionsville, Pa., $6.00; Ebenezer Ch., Gotebo, Okla., $5.00; Saskatoon, Sask., $4.00; First Menn. S. S., Philadelphia, Pa., $2.05; Garden Twp. Ch., Mdge., Kans., $10.00; Grace Ch., Lansdale, Pa., $32.82; Hebron Ch., Buhler, Kans., $36.53; San Marcos Ch., Paso Robles, Calif., $38:18; Menn. Ch., Hillsboro, Kans., $28.83; Menn. Ch., Richey, Mont., $24.48; First Menn. Ch., Lima, Ohio, $30.18.

St. John S. S., Pandora, Ohio, $26.59; Menn. Ch., Pratum, Oregon, $45.85; Schoenwiese Ch., Rivers, Man., $6.00; Bethesda S. S., Langham, Sask., $12.08; Bethania Congr., Watrous, Sask., $5.31; North Star Congr., Drake, Sask., $54.74; Eigenheim Congr., Rosthern, Sask., $3.00; Bethel Congr., Mayfair, Sask., $2.20; Congregation at Petaigon, Sask., $10.00; Congregation at Manitou, Man., $10.00; Zion Ch., Souderton, Pa., $100.00; Bethel S. S., Lustre, Mont., $7.29; Menn. Ch., Inman, Kans., $29.93; First Menn. Ch., Geary, Okla., $10.00; Zion Ch., Kingman, Kans., $9.38; Salem Ch., Munich, N. Dak., $25.44; Bethel Ch., Mt. Lake, Minn., $230.00; Mr. and Mrs. Pete Mueller, Los Angeles, Calif., $5.00; Group at Pigeon Lake, Man., $12.70; Children's Club, Waldheim, Sask., $20.00.

Zion Ch., Elbing, Kans., $209.66; Meno Simons Ch., Boyertown, Pa., $2.62; Two friends, Upland, Calif., $5.00; Calvary Ch., Mechanics Grove, Pa., $9.94; Menn. Ch., Goltry, Okla., $3.91; Bethesda Ch., Henderson, Nebr., $74.11; Menn. Ch., Burrton, Kans., $10.91; Menn. S. S., Lehigh, Kans., $10.06; Mission Friends, Albany, Oregon, $100.00; Jr. Ch. Service, First M. Ch., Geary, Okla., $5.00; W. Hamm, Black Creek, B. C., $3.00; Bethel College Ch., Newton, Kansas, $25.78; First Menn. Ch., Beatrice, Nebr., $264.89; First Menn. S. S., Beatrice, Nebr., $248.51; Bethany Ch., Kingman, Kans., $25.00; Mission festival, Dundurn, Sask., $20.00; First Menn. Ch., Pretty Prairie, Kans., $247.00; Tabor Ch., Goessel, Kans., $170.14; Bethel S. S., Mt. Lake, Minn., $150.00.

First Menn. Ch., Buterfield, Minn., $13.50; Bergfeld Churches, Mt. Lake and Delft, Minn., $88.23; Zoar Ch., Langham, Sask., $25.09; Sew. Soc., Langham, Sask., $20.00; Christian S. S., Moundridge, Kans., $28.38; Eigenheim Ch., Rosthern, Sask., 26.25; First Menn. S. S., Monroe, Wash., $17.02; First Menn. Ch., Paso Robles, Calif., $16.00; Group at Lena, Man., $15.00; Menn. Ch., Pulaski, Iowa, $10.85; Bergtal Ch., Pawnee Rock, Kans., $10.35; Christian Ch., Moundridge, Kans., $125.00; Mission Friends, Goessel, Kans., $50.00; First Menn. Ch., Philadelphia, Pa., $26.59; Nordheim Congr., Winnipegosis, Man., 16.00; Two S. S. Classes, Salem Zion Ch., Freeman, S. Dak., $10.34; Pine Grove Ch., Bowmansville, Pa., $7.65.

Calvary Ch., Mechanics Grove, Pa., $4.09; First Menn. Ch., Quakertown, Pa., $68.00; Alexanderwohl C. E. Soc., Goessel, Kans., $60.00; A. M. Ch., Milford, Nebr., $50.00; Immanuel S. S., Los Angeles, Calif., $22.80; I. I. Penner, Laird, Sask., $10.00; New Hopedale Ch., Ringwood, Okla., $7.06; First Menn. S. S., Halstead, Kans., $27.97; Katharina M. Krehbiel, Pt. Legacy, Halstead, Kans., $2,499.10; Swiss Ch., Whitewater, Kans., $31.70; Hoffnungsfeld Ch., Rabbit Lake, Sask., $9.00; Refund, $123.65; Int. and Rents, $216.55; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $92.56. **Total, $8,387.20.**

Balance in Bank, Oct. 1, 1937		$ 187.23
Gifts for General Support	$7,518.08	
Gifts for Special Support	172.32	
Gifts for Special	20.00	
Interest and Rents	216.55	
Sundries	460.25	8,387.20
		$8,574.43
Bills Payable		$ 600.00
		$9,174.43
Paid out on Orders		8,652.35

Balance in Bank, November 1, 1937 ......$ 522.08

The Board needs approximately $6,000.00 to pay up the fourth quarter payments which were due October 1, 1937.

Respectfully submitted,
J. E. Regier, Treasurer.

HOME MISSION BOARD REPORT FOR OCTOBER

Receipts

Sent direct to Canadian Treasurer, Rev. David Toews, Rosthern, Saskatchewan. Gruenthal Ladies' Star Church, Drake, Sask., Rev. E. S. Bartel, $26.40; Aid, Mrs. John J. Wiebe, Usler, Sask., $10.00; North Rosenort Church, Rosthern, Sask., $38.00; Ladies' Aid, Dundern, Sask., J. J. Klaassen, $20.00; Through H. J. Penner, Manitou, Manitoba, $10.00; Through John Buhr, Hepburn, Sask., $6.25; Through G. Bock, Clearwater, Manitoba, $15.00; Through P. K. Janzen, Saskatoon, Sask., $4.00; From Canadian Board of Col. for needy Ministers in Canada, $20.00; Through K. J. Sawatzky, from Mennonite Church, Whitewater, Man., $20.00.

Special. For Chicago Mission Church, by C. E. Johannestal, Hillsboro, Kansas, $5.00; For Altoona Mission Church, by Mrs. J. J. Friesen, Henderson, Nebraska, $10.00; To help build churches in Vancouver Section, B. C., Eastern District Sunday School Union, 1936-37 Mission project, $92.75.

General Treasury. First, Bloomfield, Minnesota, $35.04; S. S. Upper Milford, Zionsville, Pa., $4.00; First, Nappanee, Indiana, $50.00; Swiss, Alsen, North Dakota, $20.00; First, Upland, California, $39.00; S. S. St. John, Pandora, Ohio, $13.30; Bethlehem, Bloomfield, Montana, 12.24; First, Wadsworth, Ohio, $25.00; Grace, Lansdale, Pa., $30.05; A friend of Missions, Albany, Oregon, $100.00; Mr. and Mrs. L. M. Ledig, Upland, Calif., $100.00; Salem, Freeman, S. Dakota, $100.00; S. S. First, Monroe, Washington, $7.93; West Zion, Moundridge, Kansas, $40.00; S. S. Classes 1-3, Lehigh, Lehigh, Kansas, $13.00; Calvary, Mechanica Grove, Pa., $9.95; Two Mission Friends, $5.00; San Marcos, Paso Robles, California, $10.08; S. S. Bethel, Mountain Lake, Minn., $75.00; First, Pretty Prairie, Kansas, $100.00; Pulaski, Pulaski, Iowa, $10.85; First, Paso Robles, California, $17.85; Bethel College, Bethel College, Kansas, $20.80; First, Philadelphia, Pa., $10.64; West Swamp, Quakertown, Pa., $50.00; First, Berne, Indiana, $132.77; Bethesda, Henderson, Nebraska, $72.93. **Total, Special and General, $1213.18.**

Disbursements

Salaries, Moving expenses, repairs on Mission property, money in savings deposit, loan to a church, $7618.38.

Gratefully acknowledged,
A. J. Neuenschwander,
Quakertown, Pa.

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE

Receipts for October

Bergtal, Pawnee Rock, H. C. Schultz	$11.50
Inman, D. J. Enns	10.95
Saron, J. J. Buller	6.28
Brudertal S. S., P. F. Funk	63.05
Alexanderwohl, H. J. Reimer	72.76
Kidron, F. W. Koehn	4.75
Johannestal, B. J. Enns	41.85
Hebron, D. B. Neufeld	18.31
Chritian, J. B. Stucky	69.00
Ebenezer, P. G. Kliewer	5.00
Ransom, Elmer Huxman	80.00
Bethel, Perryton, F. D. Koehn	15.82

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kansas.

PUBLICATION

Order Your Christmas Needs from The Mennonite Book Concern

THIS IS THE TIME WHEN SUNDAY SCHOOLS AND CHURCHES ARE PLANNING FOR THE OBSERVANCE OF CHRISTMAS. MATERIALS FOR PROGRAMS, BIBLES, GIFT BOOKS, GREETING CARDS, AND OTHER MATTER IN THE LITERARY LINE WILL BE NEEDED.

WILL COMMITTEES, SUNDAY SCHOOL OFFICERS, MINISTERS, PARENTS—ALL—KINDLY REMEMBER THAT THE MENNONITE BOOK CONCERN, BERNE, INDIANA, OUR OWN BOOK-STORE AND PUBLICATION OFFICE HAS EVERYTHING IN THAT LINE IN STOCK AND IS ANXIOUS TO SERVE OUR PEOPLE. A CATALOG WILL GLADLY BE SENT TO COMMITTEES AND INDIVIDUALS THAT ARE INTERESTED. WRITE FOR ONE IN TIME.

A Fine Christmas Present

SOMEONE HAS RECENTLY SUGGESTED THAT THE MENNONITE WOULD MAKE A GOOD CHRISTMAS PRESENT OR, WHERE THE GERMAN LANGUAGE STILL PREVAILS, THE BUNDESBOTE. WHY NOT SUBSCRIBE FOR ONE OF THE PAPERS FOR YOUR FRIENDS, ESPECIALLY YOUNGER FAMILIES, TO HAVE THE PAPER VISIT THEM EVERY WEEK THROUGH THE YEAR TO GET THEM ACQUAINTED WITH OUR CONFERENCE ACTIVITIES.

NEW SUBSCRIBERS MAY HAVE THE MENNONITE FOR ONE DOLLAR FOR A YEAR.

Do all the good you can, to all the people you can, in all the ways you can, as long as ever you can.—Moody.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference
D. D. Eltzen, Pres.
175 Cypress St.
Newton Centre,
Mass.
Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

What Can the Mennonite Church Do for Its Youth?

Karl Baehr

(Continued from last issue)

Oh, I don't want to leave the impression that youth feels that nothing is being done. Many were conscious that something was in progress. Quite a number recorded the furtherance of Christian education by our colleges—Bethel, Freeman, Bluffton, Hesston, and Tabor. Retreats and the young people's page in the *Mennonite* were also mentioned. One student was conscious of the peace work of the Peace Committee, and several mentioned the Kansas Institute of International Relations. All of these are of great importance, yet youth as a whole is not conscious of any vital, far-reaching program—a program in which youth itself participates and has definite responsibilities and contributions to make.

That, then, leads to the question "What more can the Mennonite church do for its young people?" Can the church supply this need for a vital and unifying program? Can the church provide more responsibilities for youth? I feel confident that the church can!

In the first place, by combining the idealism, activity, and desire for responsibility on the part of our young people with our historic principles, a program can be developed that would not only challenge the best in our youth but would also revitalize our entire church program.

For example, we believe in the principle of *peace*. Practically every young person that responded to the questionnaire was conscious of that great principle. Many knew that one only. To the question "What distinctive contributions can the Mennonite church make to the world?" practically everyone named peace. So here is undoubtedly one of the greatest fields for Mennonite activity, the greatest possibility for youth activity and responsibility.

In Luke, chapter 8, verse 62, we find this statement: "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." That could very easily be stated, "No *church* having put its hand to the plow, and looking back, is fit for the kingdom of God." Menno Simons and that small group of Anabaptists put their hands to the plow of peace, and I'm wondering whether we are not beginning to turn back today.

Quite frequently I have heard young people remark about a conference or gathering of Mennonites, "They won't get anything done; all they can do is fight and quarrel over a lot of non-essentials. The elders are too selfish; they deal in tricky politics, show a lack of cooperation, and, consequently, get nothing done." Now, this statement may or may not be true. I hope it isn't. But regardless of whether it is true or not, that opinion exists and as such must be faced and eradicated. If it is true, then certainly we are turning back from the plow. For how can we show the world the way of peace if we ourselves cannot live it? And how can the church inspire youth to an uncompromising peace program if the elders set such an example?

Another thought expressed by youth is that we should take a more active part in working for peace. Talking peace is not sufficient; we must act. The principles of peace is the same as any other Christian principle in that, if it is not expressed or lived, it does not exist. For instance, love can exist only as we express it. If we attempt to bottle it up within ourselves, it will die. But the more we live it and express it, the more it grows.

The same is true of peace. If we wish to see peace in the world we are under obligation—I repeat, *under obligation*—to work and labor to bring it into existence. Christ said, "Blessed are the *peacemakers*." Notice that it is *active—peacemakers*, not peace-talkers or peace-believers: "Blessed are the *peacemakers*."

Yes, something is being done by the Conference for peace. We have a Peace Committee that is functioning. It has compiled three pamphlets, but it has no funds to publish them. That is how enthusiastic we are for peace. "No man having put his hand to the plow, and looking back, is fit for the kingdom of God."

Here, then, is a place where that tremendous store of potential energy of youth can be put to useful service for the building of the kingdom of God.

In the second place, the principles of the *simple life* is one propounded by the church. I wonder whether a revitalized belief in that great principle would not make possible more funds for peace work and for Christian education; for establishing more churches; for paying our young ministers more and giving them work; for sending more young people to the mission fields; and for relieving the poor, the hungry, and the suffering at home.

By the simple life I don't mean going back to a life with no modern conveniences, but rather looking forward to a life where we have these conveniences but use them as a means to an end and not as an end in themselves. In other words, it is the attitude we have toward these material things that is of prime importance. If we would not live for the acquiring of goods but would buy only what is necessary for decent living, the money remaining that we so often spend for additional luxury and things we don't need, could be used to further these multitudinous Christian activities that we are neglecting today. I firmly believe that we have financial resources to further not only a true Christian youth program but a revitalized church program. I wonder whether we have not forgotten that great principle of Jesus and of our church fathers, the simple life. "No man or church having put his hand to the plow, and looking back, it fit for the kingdom of God."

Many other activities could be started for youth. I have already alluded to the further encouragement of our Christian colleges and helping our youth to attend those institutions. Such a program is extremely necessary if youth is to remain in the Mennonite fold. I feel that it is the church's responsibility to send, if not all, at least most of our young people to college where they get a solid, thorough Christian education, which is the ideal basis for whatever vocation they intend to enter. The church could help by providing scholarships for deserving students and also by building up the endowments of such institutions in order that they might better serve young people.

Another field where the church can do more for its youth is to find places for its young seminary graduates. These, our best-trained and most capable young people, have difficulty in finding openings for Christian service within our denomination. As you know, many as a result of this are now serving other denominations. The church most certainly should find Christian work for these young people.

This could be accomplished by establishing more churches in the localities where no churches exist and providing ministers for these churches that are now disintegrating for lack of adequate leadership. This would accomplish two great needs: that of holding our people together and providing challenging fields of service for our young ministers.

The enlargement of our foreign and home missions would also provide more work for our young people and, above all, would lend greater impetus to the spread of the Gospel of Jesus Christ.

Vocational guidance for our young people has been neglected. Someone has said that the Mennonites are interested in following up and helping only the ministers, missionaries, farmers, and teachers. Those entering other professions are given very little guidance and attention. We need Christian men and women in all vocations, and therefore, it is extremely important that the Mennonites contact, help, and encourage all young people when they further their studies in schools of higher learning.

Young people's retreats have in the past been a source of inspiration for young people. The inspiring Christian leaders selected have accomplished a great deal in the direction of a "united Mennonite youth in Christ." Yet one criticism of these retreats is that they have been limited primarily to our young people between the ages of fourteen and twenty. I feel that other retreats should be established to serve the great needs of our young people between the ages of eighteen and thirty. These people consist largely of our college, seminary, and university men and women, who are indispensable to the work of a united youth movement and also to the Mennonite church.

The young people's page in the *Mennonite* is very valuable in developing a united Mennonite youth behind some great Christian mission. Although my questionnaire disclosed the fact that half do not know what the official paper of the Mennonite youth is, I feel that it can serve the great purpose of welding a feeling of group solidarity around some challenging program.

The purpose of this talk this evening is not to leave the impression that nothing has been done by the church for its youth. Much has been done! And we as the Mennonite youth wish to extend our hearty thanks for all that has been done. But we are soliciting this evening some additional help for a vital youth program. Certainly all we can possibly do is not too much.

I have also spoken as though the development of a vital youth program and movement in the church is largely the responsibility of the church and older folks. To be sure, this is only partly true. For unless youth is willing to respond to the efforts made by the church, unless youth is ready to shoulder its responsibility in building a dynamic, united youth movement, and unless youth catches the Christian vision of the kingdom of God, then all efforts will fail.

But with the help, guidance, and inspiration of the older people and the dynamic convictions and actions of youth, we as a denomination can shake the very foundations of society for Christian living. We have it to offer—let's not break faith with our forefathers, and, above all, with Christ, but bear our cross and serve God and man.

Let us as young people and as a denomination place our hands to that great Christian plow of peace, simple life, justice, and the Word of God, and plow a deep and straight furrow on into that vast, dark, but glorious future for the glory of God and the building of the kingdom of God on earth!

Unreached Millions in America

Luke 19:10; Matt. 14:13-21

Young Peoples' Topic for December 5

Consecration Meeting

Meditation:

M., Nov. 29	Multitudes that need Christ, Matt. 9:35-38
T., Nov. 30	The outreach of friendliness, John 4:7-14
W., Dec. 1	A man with a message, Jonah 3:1-10
T., Dec. 2	Call to neglected fields, Acts 16:9-15
F., Dec. 3	Organizing a home-mission drive, Luke 9:1-6
S., Dec. 4	The gospel for soldiers, Acts 10:1-6, 34-38

"I Would be True"

Suggested hymns:

"Lead on, O King Eternal"

Problems:

1. Has the doctrine of Christian brotherhood any limits? How is it to be practically applied? Peter

learned through the vision that the heterogeneousness of humanity could be turned into a great brotherhood of souls and laid against the heart of God as its home. "God considers carefully every person; he knows each one of us better than we know ourselves; but has no regard for what men regard as of chief importance in a person, such as wealth or rank or worldly knowledge or physical beauty and strength, except so far as the possession of these may indicate character. God does not see as man sees, as Samuel said to Jesse; men look on the outward appearance, but God looks on the heart." "God requires two things of us: toward himself, reverence; toward other men, uprightness, justice, service. Neither the religious nor the secular element may be omitted."

2. How does a "multitude" affect us? "Christ looked at men never with indifference, never with contempt, never with simple conplacence, but always with a deep, steadfast, abiding pity." What various means may be used to reach the various people—in foreign countries, in America, in our own community? The words, "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest," imply "a willingness on our part that God should use us in his harvest-field in any capacity he pleases. When the farmer gathers his harvest, many things are to be done, and often he needs many hands to do them. Some he sends in to cut the grain, others to bind it; some gather into the barn, and others glean the field, that nothing be lost. So Christ will have a variety of labors for his servants in the great harvest-field; and no man can be of real use to him unless they are willing to work in any department of their Master's service, thankful for the privilege of doing the humblest service for such a Master and in such a cause."

3. Are our present day standards of living and methods of business in keeping with Christ's teachings? Are we remembering the welfare of our neighbors? "Christianity teaches that all men are brothers. It bids us bear one another burdens, put others before ourselves, become our brother's keeper. Modern business is competitive rather than cooperative. It looks for Number I first. It sometimes pulls down others; it does not seek to build them up. Christianity holds that the same principles of good will and mutual helpfulness that hold between man and man in private life hold also in business life".

4. How are church leaders to be chosen and trained? Is work in the church always accepted and regarded as responsible work? Are there conditions within the church which hinder rather than promote the work?

5. "There are three fundamental reasons for evangelizing the world from which it is impossible to escape: (1) The protection of our own Christian civilization; (2) The overwhelming need of the world and our ability to supply that need: (3) Loyalty to our profession of love to Jesus Christ." Rev. James L. Barton, D. D.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

INTERMEDIATE DEPARTMENT

Knowing the Bible

Intermediate C. E. Topic, December 5, 1937

For Daily Study

Nov. 29. The Word a lamp. Ps. 119:105-112
Nov. 30. Food for the soul. I Pet. 2:1-5
Dec. 1. Conscience-piercing word. Heb. 4:12-16
Dec. 2. The comforting word. Isa. 40:1-10
Dec. 3. The word of promise. John 14:1-14
Dec. 4. The purifying word. John 15:1-12
Dec. 5. Topic—*Why is the Bible worth knowing?* 2 Tim. 14-17; Acts 17:10-12

The Bible the Center

Make the Bible the center of interest in your assembly room arrangement for this meeting. This can be done (1) by placing an open Bible, slightly raised on the upper side, on a small stand in the front of the room. Illumine it with a large candle placed directly back of it or an electric light reflected on it. Or (2) by making an electric poster out of a large cardboard box, showing the Bible with rays of light radiating from it.

1. *Pre-Prayer Circle*

Call attention to the many prayer promises in the Bible and read a few of them before you call for prayer participation. John 14:13,14; James 5:16 and others.

2. *Praise Service*

Prelude (instrumental) "How Firm a Foundation"
Leader: "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant, and praise is comely."
Songs: 1. "Praise Him" 2. "More About Jesus" 3. "Wonderful Words of Life"
Announcements: Have something interesting to tell your society

3. *Quiet Worship*

(If you do not have the topic on the blackboard, announce it at this time)
Special Music: "Holy Bible, Book Divine"
Leader: II Tim. 3:14-17
Song: "Thy Word Have I Hid"
Quotations: What great men have said about the Bible
Prayer. (Let us give thanks for the Word of God)
Offering. "We give Thee but Thine own, whate'er the gift may be, All that we have is thine alone, a trust, O Lord from thee."

4. *The Topic Discussed*

a. Introducing the topic. The leader should mention the fact that so often we do not realize that there is no other book like the Bible. We do not appreciate its great value to us, or we would be more eager to know it. Mention some of the qualities that make it valuable to us, but leave the discussion of them to those who have topics.
b. Use the daily readings to tell why it is valuable to us
c. Topics and questions. (C.E. Quarterly)

- d. Consecration verses. (Ask the members a week ahead of time to come prepared to give a verse that has meant somthing to them)

5. *Closing*
   "Lamp Of Our Feet," sung or read
   Benediction verse: Ps. 19:14

What Great Men Have Said

Calvin Coolidge: "A man has deprived himself of the best there is in the world who has deprived himself of this, a knowledge of the Bible."

Sir Isaac Newton: (English astronomer and scientist) "We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever."

William Gladstone: (English statesman) "If asked the remedy for the heart's deepest sorrows, I must point to "The old, old story,' told in an old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

Ulysses S. Grant: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future."

JUNIOR CORNER

TO THE LEADER

(Adapted)

"Twas the night before Christmas
When all through the house,"
Every creature was stirring,
Yes, even the mouse
Was frantically running mid hurrying feet
Lest she with them in collision should meet.

It was the night before Christmas. In this home there was so much to do as yet. Dora and her father had gone to town, for the papers had announced that all stores would be open until nine on Christmas Eve. Santa Claus was to walk the streets, too. Mr. Parker enjoyed going along the busy streets on this night, so he had left his shopping until now. It had happened, too, that prices had been cut on this last shopping night, so why should he not have left it until now. Dora had been so busy with school work and when vacation came she wanted to relax for a change. There were a few books she wanted to read and so she put off the thoughts of Christmas until this day. Why wasn't a day enough when one had not much to do. It was true, that soon after Thanksgiving, she had decorated two cedars in front of the home. She had felt like Christmas then. Theirs had been the first ones to be lighted and she had been proud of that but she had grown tired of the trees. She had hardly noticed them of late. Now, here in the busy streets, something of the Christmas spirit gripped her again as she hurried to purchase the gifts. Some were not quite what she would have liked to give but "they would do," she thought to herself as she put the bundles into the car and sat down to wait for her father. She was very tired for she had gone skating in the afternoon and she thought with a sigh of the kitchen floor which she would have to wash when she returned home. There would be more things to do, she knew that, for it seemed that on this night the work never seemed to end. And then she must wrap the packages. Another sigh escaped her lips. She thought of Christmas day. There was the morning, she loved that; there was the dinner, it would be good; then—it was all over with except that the rooms needed cleaning again and on the table and everywhere were stacks of dishes to wash. Sometimes she thought: "Why all the fuss for one short day?"

"How sad," we say, *and isn't it?* The experience which prompted me to write the brief sketch above, was a Christmas eve spent behind the counter of a small village in which it was customary not to close doors until the last customer had been satisfied. It was on that evening that the father of this story came leisurly in at close to ten o'clock. He didn't exactly know what more he wanted as he leaned against the counter changing his wad of tobacco to the other cheek. I couldn't satisfy him that night. He wanted a pair of work shoes for the day after Christmas. To me the night was holy, not to him. I shall never forget it.

In contrast to this stands the keeping of the Advent. We find its blessings in so many of our Mennonite homes. It is something good which has come to us to which we must hold on. What do we mean by *Advent?* What should the Avent season hold for us? Do you know? Do you know the little customs that make it so dear? Do your Juniors know? Tell them about it. They will love it. What an opportunity to tell them Christmas is not gifts and dinner and that is all. It is that the King might be born in the manger of the heart. How wonderful to leaf the calendar back four Sundays before Christmas and to begin to prepare for so great a King! The hinges of the heart-door are sometimes rusty and the door is faulty so that it does not open readily. Little by little, in the days of Advent, it gives way and lo, on Christmas morn, it stands ajar!

* * *

SUGGESTIONS FOR DECEMBER, 1937

Outline for the month:

December 5: The Forerunner of Jesus
December 12. The Forerunners of Jesus Coming Again
December 19: The Coming of Jesus (Christmas program)
(There will be no program suggestions for December 26. This is a good night for Juniors to be with parents and loved ones in the warmth of the home. Tell them about this No-Endeavor-Night. Prepare them to be grateful for all God's wondrous gifts.)

Verse for the month: Behold the Lamb of God, that taketh away the sin of the world. John 1:29b

Song for the month: "Thou Didst Leave Thy Throne"

Program Suggestions for December 5, 1937
The Forerunner of Jesus

Opening Service

1. Prelude of Christmas hymn, "Silent Night"

2. Opening prayer for blessing by junior chairman
3. Song service of Christmas hymns in charge of a junior
4. Scripture reading: "The King": Psalm 72:8-15, 17-19
5. In unison sing verse one of "Praise Ye the Lord, the Almighty"
6. Prayer by leader

Mission minutes

Announcements

Study period. Aim: to familiarize with the life and spirit of John the Baptist and his unique place in history; to remind that we, too, must prepare for the coming of our King

1. Opening remarks
2. The Promise. Let a junior tell the story of Luke 1:5-22
3. The Birthday of John. Luke 1:57-66
4. What God Wanted This Life for: Luke 1:15-17; Mal. 3:19; Isa. 40:3. Lead the children in picking from these passages the statements speaking of the work of John the Baptist. Write these on one side of the board.
5. Did John the Baptist Allow God to Do All This? Answered by Juniors telling following incidents:
   a. Matthew 3:1-6: The mighty preacher
   b. Luke 3:15-18: The humble forerunner
   c. Matt. 3:13-17; Luke 3:23: The way is prepared
6. Sing in unison verse one of "Joy to the World" (Do not use in opening service)
7. Heart-talk—"Prepare the Way": by the leader or guest
8. Verse of the month in unison
9. Song of the month in unison
10. Leader's closing prayer

Sunday School Lesson

A. S. Bechtel

November 28, 1937

CHRISTIAN FRUITFULNESS

John 15:1-16

Topic: How Christians Become Fruitful

Meaning of Fruitfulness

Jesus uses a very familiar object to convey a message of divine truth to his disciples in the "Upper Room". The passage (v1) contains great comfort and encouragement for those who really are in Christ, as well as serious warning to those who do not abide in Him and do not bear good fruit (vs 2,6). Fruitfulness in the natural realm, we understand well. A life is fruitful in the Christian sense, when it produces abundantly those graces, achievements, fruits which are distinctly Christian in character. Christian fruitfulness has a two-fold element. One kind of fruit-bearing produces a Christlike character in which the "fruits of the Spirit" find expression (v5). The other kind consists more in achieving outward results for Christ (v16), "ye should go and bring forth fruit." The disciples were chosen and sent forth to win souls for Christ.

Importance of Fruitfulness

Production of fruit is the object in view in cultivating fruit trees and vines. Without fruit the husbandman is greatly disappointed. In the realm of the spiritual, in Christian fruit-bearing the case is similar. When fruitfulness is not manifest in the life of a disciple, Christ and God are much saddened. Christ came, lived among men, provided redemption, made atonement and sent the Spirit to help His disciples to live fruitful lives. God is pleased and glorified in a fruitful life (v8). Christ implies clearly that without fruit the discipleship is not real. The fruitless life is out of touch with Christ and will wither (v6).

Fruitfulness in winning souls to Christ is also very important. God carries on His work through men in whom the Spirit is actively living.

Conditions of Fruitfulness

In the material realm, conditions must be right for fruitfulness. Christ points out the conditions necessary for Christian fruitfulness. All that may hinder must be purged out of the life (v2). The heart must be cleansed through the Word (v3). The disciple must abide in Christ (v4), live in spiritual union with Him, let His life flow through him, even as the sap from the vine flows through the branches. Doing this, we shall be fruitful (v5).

In this fellowship with Christ there comes into the disciple's life a constant supply of grace. To maintain this fellowship—to live a fruitful Christian life—there must be constant obedience and exercise of faith, an abiding in Christ's love (v10).

Rewards of Fruitfulness

The bringing forth of the "fruits of the Spirit" carries with it largely its own reward—joy and peace of the soul. These are a by-product of Christian living (v11). No reward can be more desirable. Love also is fundamental in fruitful life (vs12,13).

Four great gifts are promised to those abiding in Christ: fruitfulness (v5); power in prayer when we are close to the mind and spirit of Christ (v7); fulness of joy—Christ's joy (v11); friendship with Christ (vs14,15) manifesting itself in love one to another (vs12,13). His faithful ones are His friends—not servants—and He is a friend to them. He has chosen us to "bring forth fruit", enduring fruit and to have power to prayer (v16). This is our high privilege.

THE MENNONITE

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, NOV. 23, 1937 NO. 46

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EDITORIALS

REFUSING TO GO TO WAR.—Very true, that millions have "resolved, no more to take any part whatsoever in war." Even several of the largest denominations, Methodists, Baptists, and others, at their conferences (representing many millions) have passed such resolutions. Many of these millions are vowing, that they will not even take any *remote* part; and in that they go farther than we Mennonites usually go, if we understand them right. This should make an impression upon our government. In fact, it would seem as though it would soon be impossible in our land, to declare war any more.—*But* (Oh, if only there were not always "buts") do we notice, how they usually "leave a back door open"? Their vowed purpose is rarely unconditioned. We usually are so happy, when we read of such wonderful resolutions, made by millions, that we overlook, or else soon forget, these *conditions,* or *exceptions.* The principle exception is: a *defensive war,* where obviously (?) our own land is in danger. But the latter is the case in nearly every war; at least it can be, and usually is, made the main excuse for going into war. Nearly every nation, in the World War, declared that they were not attacking another country; but they were "protecting" ("defending") their own land, and their own interests in other lands. America went into the World War, to uphold ("defend") Democracy; to "defend" our homes against the inroades of the terrible Hun; to "defend" our land against German militarism; and to keep the Kaiser away from our own doors:—Defensive all the way through! And nearly all other lands used very similar language. And—since to be on the offensive, in war, is of greatest advantage; and to carry on "our defensive war" 5000-7000 miles away, in another land (if possible, in the enemy's land) is most expedient, we went into France and took part in an offensive (i. e. *de*-fensive) warfare.

There we are! not only is the "back door" left open, in such conditioned non-resistance, but every side door is opened; and if expedient (and expedience counts everything in war) the front door *must* be opened, too! What then is the practical difference between an offensive and a defensive war, in our day at least? It obviously requires a far deeper conviction, than vowing only, not to take part in an offensive war. These good pledgers are mere pacifists, and that not unconditionally.—J. B. Epp.

* * *

REPRESENTATION.—Practically all we do in life is by habit. To a considerable extent that is as true of groups, such as churches, as it is of the individual. But as the conditions of life change, as they do so rapidly today, habits, even good ones for the time being, need to be changed or revamped. Our Mennonite conferences are apt to get into certain tracks or ruts that may hinder rather than further the best interests of the group, district or general. Thus one wonders whether we are not standing in our own light in the matter of handling representation at our gatherings. Take our young people, for instance. What a splendid group they are! Bright, alert, well educated, trained to solve problems, mostly God fearing, and desiring to be useful! We find them helpful in many ways in our church activities at home. But, in a resolution which they passed at the Bluffton session of the General Conference they plainly express the feeling that they are not given the recognition due them. This is the resolution: "Recommended that the churches consider the importance of electing at least one person under thirty to represent the congregation at General Conference." As we are rapidly approaching another session of the General Conference, the churches will do well, both for their own welfare and for that of the Conference, to heed this petition of the young people. Shouldn't we also stress larger numerical representation? In other matters we are about as democratic a body of church people as any that can be found. We have between 30,000 and 31,000 church members in the General Conference and thirty members, or a part thereof, entitle the churches to one delegate. That would give us more than 1000 delegates if each church were to send full representation. Yet, at the last session, in California, there were only about 275- delegates present. Some will say, that was due to distance and cost of the trip so far west. That argument has merit. But at that Conference was quite a group of young people, members of some of our churches, that could have acceptably acted as delegates had they been so commissioned. And, is it not a fact that auto travel, with four or more people in a car, reduces the expense to a minimum? So why not use good volunteers, especially younger people, where a church cannot afford to defray the expense of sending more than one delegate. Again, is it not about time that we should give the sisters of our churches the representation they deserve? Women can match men in almost everything they do. Why should some churches still be holding back in taking this step of giving the sisters the right to vote and to represent the church? One thing is sure, they are just as valuable in God's eyes as we men are, likely more so.

* * *

THE YOUNG PEOPLE are different today. They dress, talk, act differently from what the young people did twenty-five and fifty years ago. They are not always interested in the same things we were, and they do not always respond to the same appeals that stirred our hearts. They have more liberty and make use of it. They think as they please and sometimes do as they please. But we do not believe they are going to the dogs. They are different, but not necessarily worse than we were. Among our boys and girls, young men and young women, are many of high ideals and noble purposes. They mean to do what is right and will succeed in life. Let us continue to have faith in them.—Lester Hostetler.

The Modern Man

Hurry the Baby as fast as you can,
  Hurry him, worry him, make him a man;
Off with his baby clothes, get him in pants,
  Feed him on brain food and make him advance.

Hustle him, soon as he's able to walk,
  Into a grammar school, cram him with talk.
Fill his poor head full of figures and facts,
  Keep on a-jammin them in till it cracks.

Once a boy grew up at a rational rate,
  Now we develop a man while you wait.
Rush him through College, compel him to grab
  Of every known subject, a dip and a dab.

Get him in Business and after the cash,
  And by this time he can grow a mustache.
Let him forget he was ever a boy,
  Make Gold his God and its jingle his joy.

Keep him hustling and clear out of breath
Until he wins—Nervous prostration and death.

Author not known.

FOREIGN MISSIONS

P. H. Richert, Sec.

Taming, Hopei Prov., N. China, Oct. 6, 1937

Rev. P. H. Unruh, Goessel, Kansas.

Dear Mr. Unruh:

Permit me to thank you most heartily, and so the General Conference Emergency Relief Committee, for the gift of fifty dollars to be used for the poor and the needy, as well as for the sick. That this gift is very timely you will know from the papers. Never in the history of our mission has our entire field been flooded like it has been this summer.

A severe earthquake, with the floods, has completely leveled many a home, yes, even villages. It must be very, very sad in the flooded areas. Thus far we have not been able to go out on account of the floods. Yesterday, two of our evangelists started out. By October the water is pretty chilly, and so both of the men, after wading a good deal, are ill today. The one with a light case of cholera, as it seems, and the other with a cold on his bowels. They found villages completely razed to the ground, so that they found it impossible to find the former homes, for the folks were sitting under mats. Well, this money, received just at such a time as this, seemed like a Godsent. I had already planned to give as much as I could spare in money and clothes, of the latter I had already fixed up a big bundle. I am deeply grateful for this money, though for the present I do not see how I can get it cashed, but I am sure there will be a way. —Later, I have found a solution.

Through the radio and the daily papers, you will perhaps know that we, i.e. our mission, are in the war zone. The men of our mission left about a week ago to take winter clothes to their families, and, with the situation getting so serious, it will be difficult for them to get back in. It is wiser anyway, for them to stay away. The fighting line is steadily pushing toward our district. There are three families, one doctor (lady), still here at Taming and, with me, four ladies. Just what the other missions will do I am unable to say. What I will do, I too, am unable to say. Everything is as peaceful as can be just now. Only folks are scared, panicky, restless, confused and terrified. One airoplane flew over Taming, and were those poor folks ever terrified. Every courtyard had to dig a dugout to seek refuge in, in case of an air-raid. But if God was not our refuge and strength and a very present help in trouble, I must admit, I too, would be terrified. As it is now, I am not a bit afraid, though I am thinking and praying to know what course to take. It just means living hour by hour. I am all packed up to leave. But, where shall I go? Most of our earthly goods will have to be left behind, surrendering it all to God. If in His mercy He sees fit to safekeep it for us, we realize we have received grace of which we were no more worthy than those who lost all.

It is so unfortunate that our government has taken the attitude they take. America is being criticized, despised and looked at with prejudice, because they all want all their subjects to leave and the ambassadors, too, all leave at every call from the government or the Japanese. They suspicion that U. S. is in league with Japan. Even in the villages they talk about it and say that U. S. refuses to sell arms and ammunition to China but they sell it to Japan. Some are beginning to eye even us now with suspicion. They think it very funny that the Americans are such cowards. The whole thing does look queer. It is just too unfortunate. And it does hinder our work.

We do request your earnest prayer for us here. We are in danger, perhaps in much greater danger than we realize, but under God's Almighty arm we are safe. Praise be to Him. Very kind greetings.

Sincerely, Agnetha Fast.

Schools and Education

CHRISTIAN EDUCATIONAL CONFERENCE

In connection with a meeting of the Board of Education at Freeman, South Dakota, an educational conference of faculty members of Bethel, Bluffton, and Freeman Colleges as well as members of the Boards of Trustees of these institutions, and ministers, was called. This was the second annual conference, the first having been held at Bluffton College last year. The meeting was well attended by faculty members, board members and ministers of the Freeman community. In addition representatives were also present from Bluffton and Bethel Colleges.

A number of topics had been suggested for discussion but the one which the group was most inclined to discuss for the afternoon session was "What Are the Marks of a Christian College?" Among the things suggested that mark a Christian college were: Christ likeness . . . definite instruction along spiritual lines . . . Christ reigning supreme in every classroom . . . a Christian college enables students to fit themselves in a very complex world in the light of Christ's gospel . . . a Christion college develops the faith of a student; it does not test it . . . In a Christian college the students may see Christ in the personality of the teacher . . . in such an institution under full guidance with no sacrifice of scholarship, students are confronted with facts and theories in the light of Christian truth . . . and finally, "by their fruits ye shall know them."

The evening discussion centered mainly around "In What Way Should Our Mennonite Colleges Try to be Different from Other Church Colleges." It was suggested: Our Mennonite schools must build on the principles that have come to us from our forefathers . . . every faculty member ought to have a clear understanding of these . . . Mennonite students should predominate . . . our agricultural heritage must be recognized . . . there should be emphasis on a practical Christian life . . . a question was raised if competitive athletics properly belonged to a Mennonite college.

Also very impressive was a strong plea for a united front among Mennonites for Christian education, with some plans for the same, as presented by Willis Rich.

In addition to the exchange of thought the personal fellowship of this meeting was recognized as an inspiration for further service in the field of Christian education.—A. S. Rosenberger, Sec. Bd. of Education

Explanation

In a recent issue of THE MENNONITE a jotting concerning the honor system at Bluffton College perhaps left the impression that the system is a failure. A more correct interpretation would be that while the system is not functioning perfectly, there is no general disposition on the part of faculty or student to drop it.

The crux of the problem concerns itself with the comparatively few students who are inclined to take advantage of such a system. The faculty of Bluffton College believe that the majority of students abide by the honor system.

It would be realized that the standard of an honor system is unusually high. It puts the students entirely on their own honor while taking examinations. Naturally there are those who will fall short of this standard, but even these may finally realize either through penalty or personal conviction that it is better to abide by the system rather than to go back to the old system of proctors.

Our schools are not perfect and we have problems here as at other places but we still believe at Bluffton College that the honor system is working better than any other system would work.

Thanksgiving

Thanksgiving day is here again,
To thank for bounties we obtain.
Give thanks for blessings great or small
For God the giver gave them all.

We thank for sunshine and for rain,
For the sheaves of golden grain,
For shelter and for raiment too.
For health, for strength, and for work to do.

We only ask for daily bread,
But God will give us much more yet;
Give turkey, fruit and pumpkin pie,
Our needs so bountiful supply.

Should we not give to those in need
And helpful be in word or deed;
With gratitude our tribute bring,
To Him our gracious heavenly King.

Mrs. P. R. Aeschliman

I Wonder Why

J. H. Langenwalter

There are a great many things about which I have wondered in life, but I have not wondered more about anything than about the difference between people who are thankful and those who are not.

This business of wondering is really interesting and profitable, especially if you wonder about something worth while. People who are thankful are certainly worth wondering about. They do such strange things, and they do them in strange ways. The following are some of the things any one can find out about people who are thankful:

1. They think. One of our leading educators was quoted a few years ago as having said that less than two per cent of the American people ever think. That was an astonishing statement for the president of one of our largest universities to make. I have thought about it a great deal and have wondered why he should have made it—if he was quoted correctly. Some of the things which came to light indicate that he associates a great deal with people who are very selfish and not thankful. They engage in business and professional enterprises in which things are placed before personality. It also became manifest that he has been frequently called upon to defend some of their practices in order to be "diplomatic" with them. Perhaps that has nothing to do with the quotation issued in his name, but I wonder!

I also wonder what he would have said about the American people if he had had more opportunity to deal with people who are thankful!

2. They get at the heart of matters, things that matter. Superficial things and mere incidents in life do not disturb them. They seem to be looking at a goal far in advance of their present position, while others are stubbing their toes on pebbles. I wondered about that a long time until I discovered that it is because thankfulness makes one interested in the possibilities of life as a whole until one's horizon becomes so large that the immediate troubles do not disturb one so much. Mere ability is worth much, but the margin between real success and the ultimate disappointment of failure lies in the simple virtue of thankfulness. That is why so many great men and women in all walks of life, who have contributed so much to the good of mankind are so modest and so grateful to those who have given them at least standing room during the days of their struggles. No matter what the crowd said that hurt, they kept on thinking of the good which might come to the world if their dreams could be made to come true.

3. They find out what is right and then work for its achievement. It takes more than mere thoughtfulness to do that. One may have the ability to think, and think hard, and yet be bitter and selfish. No great end is achieved in that frame of mind. Paul suggests that our prayers, supplications and requests should be shot through with thanksgiving. If that is necessary, and history proves that Paul was right, then the same thing certainly is true of our life in general.

It takes thought, and the willingness to pay the price to think into the very heart of things, in order to find out what is right and then to work for it for all we are worth, but that is what a spirit of thankfulness makes possible for any one who will try his best.

I wonder why more people do not try to take advantage of the opportunities to be thankful.

Baggage Watchers

Armistice Day Sermon (condensed), Preached in the Eighth Street Mennonite Church, Goshen, Indiana
November 7, 1937

George S. Stoneback

"As is the share of him who goeth down into the battle,
Even so is his portion who remains with the baggage,
They shall share alike."

—I Sam. 30:24. (Smith and Goodspeed version).

Our text is an ordinance of David, following one of his outlaw raids on a city of the Amalekites. Several hundred men who had remained behind during the attack were being denied their share of the spoils by the men who had just returned from the front: but David said, "they shall share alike."

This was not the first time that such a law had been passed. In Numbers 31:27 there is recorded a similar law that came through Moses. The fact that it was repeated and that it held for so many years indicates that it was not an arbitrary ruling of a despot, but an expression of a universal principle. Natural laws and all lasting legal statues are never abritrary—they are descriptions of unalterable processes or principles. I think that David, although he may not have realized it, was expressing a basic truth when he said the words of our text.

When David said it he was thinking in terms of spoils, but his principle is true in more aspects. The same can be applied to the responsibility for war.

Nobody wants war. On October 5th our President ended his Chicago address by saying, "America hates war. America hopes for peace. Therefore America actively engages in the search for peace."

Nobody wants war—yet the world is full of actual and potential warfare. Nobody wants war, and yet we are all actively preparing for it. Who is to blame? Who is responsible? The Japanese war lords? Mussolini? Hitler? France? To be sure—but they have a lot of company. They do not bear the responsibility alone; the world is full of baggage watchers who share alike in the responsibility for wars and rumors of war.

England was most outspoken in protesting Italy's theft of Ethiopia. It was to England that Haile-Selassie fled when his kingdom was taken from him. England refused to recognize Italian sovereignty of Ethiopia until September 27th of this year. England was then doing her utmost to stop Italian intervention in Spain. Should Italy gain control, either directly or indirectly, of the land around the mouth of the Mediterranean, England's path to the East might be jeopardized. Therefore, when all else failed, England offered to recognize Italian control of Ethiopia if Italy would agree to withdraw her troops from Spain!

News flash! November 4, Berlin.—"Three Germans were decapitated for alleged espionage and high treason.' We raise our hands in horror at the methods employed by the German political machine; but America, Great Britain, and France are largely responsible for the fact that such a regime came to dominate Germany. At Versailles the victorious Allies tramped on their defeated foe—already laid low in the mud. They heaped on Germany the sole responsibility for the war, imposed an impossible indemnity, and refused her equal rights with the other blood-guilty nations. Now those same men (those who are still alive) are amazed at the bravado of Hitler—shocked at the pagan, unchristian methods he employs.

Both the United States and Great Britain were among the nations who protested Japan's bombing of Chinese civilians. However, both bear some of the blame. The horrors of ariel attack on defenseless civilians has long been foreseen, and plans have been presented to avoid it. One of the most workable plans yet offered was the one presented at Geneva in 1932. There were two chief points:

1. The internationalization of all civilian aviation.
2. The abolition of all military air forces.

It was Lord Londonderry, the British representative, who wrecked this plan. England felt the need for preserving the right to bomb open towns, because it was a useful means of controlling the hill tribes along the border of India.

Who knows how many of the planes that dropped the bombs were powered by American-made motors? It is almost impossible to estimate the amount of war material shipped from the United States. Much of it is sent in boxes marked "tractor parts," etc. However, it has been estimated that in 1937 we have exported thirty-three million dollars worth of planes, motors, and accessories. This will be an all-time high record. Senator Nye, who has made extensive investigations of such trade, tells us that most of the Japanese machine guns were made in America; all the shrapnell used by the Japanese was made from scrap iron shipped from the United States; and that the very bombs droped from the planes are made according to a formula sold to the Japanese government four years ago for six hundred thousand dollars by the corporation that recently made an alliance by marriage to the chief executive of the United States —the Du Pont Corporation!

They who go down into the battle and they who supplied the stuff shall share alike.

Let us come closer home. The church founded by the Prince of Peace has not a few representatives among the watchers of the baggage. During the war the church was one of the best creators of the bloodlust. The pulpit, not the post office, was the chief recruiting agency. Just a few years ago, it was a preacher who helped a senator to defeat the entry of the United States into one of the most forward steps toward peace.

There is a more insiduous way in which the church sits among the watchers of the stuff. Those who insist on an extremely literalistic proof-text method of Scriptural interpretation may not actually cause wars, but they provide the Scriptural basis and sanction for the rationalization of war. Those who say that there shall be wars and rumors of wars until the end, are simply pouring water on the mill of the militarists, so to speak.

I am happy that the leaders of the church who met in Oxford last summer took a clear stand against war. (See "The Mennonite" for November 7, pages 7 and 8.) As soon as the church as a whole takes such a stand, it will leave the congregation of the baggage watchers.

Let us come still closer home. Many common men are watchers of the baggage. "To repeat parrot-like that it is the influence of the armament makers" . . . that causes wars . . . "explains nothing. As truly might one say that fify million Americans drank bootleg liquor during fifteen years because Al Capone and other gangsters wanted to make a lot of money."*

To say that the common man is influenced by a bought press explains little more. There are two types of newspapers in every country that still retains some semblance of democracy. There are newspapers that aim to tell the truth about international events and avoid telling those events that might embitter our feeling against other countries. On the other hand, there are those that create suspicion of other peoples; urge strong defense; show pictures of soldiers, armaments, and the glories of war! Who is to blame that the Hearst-model jingo paper is the more popular? Who tells you which paper to buy? If you put down your two cents for a Hearst paper, it is not a Hearst nor the armament men behind him that force you to do so—it is a voluntary act, an act that aids the cause of war, an act that brands you as a baggage watcher.

We must stop putting the blame on a "guilty nation" or a "guilty class." The trouble with the world is not that it has a wounded finger or two; it has a disease in the blood stream. As long as the common man feels no responsibility for it, war will remain with us. We are all guilty—from the farmer who reaps the profits of war in higher prices for his wheat to the worker in the factory making essentials of war —we are all blood-guilty.

Every wage earner in the country is helping to finance America's newest bid in the armament race. About a year ago this country launched a cleverly conceived system of wage tax. One cent on each dollar earned goes into a social security fund. We thought it would go into a separate fund, but even Senator Norris admits that the money is going in to the general treasury to "balance the budget," to buy new battle ships, etc. We thought our money would be put into sound investments. If a rapidly depreciating battle ship is a sound investment, then we have not been duped. The United States is now building four new sixty-million dollar battle ships. It is hard to tell how much of your wage tax will be used to pay for them. How many people have protested? Some Mennonites in Lancaster protested, but only against receiving the fund once it comes due, not against paying the levy.

You are helping to support preparation for war—are you doing the same for peace? Do you belong to a peace society? Have you ever written to your representative in Congress asking him to vote for reduced armaments or the entry of the United States into the World Court or the League of Nations? The munitions makers are bringing constant pressure to bear on Congress in behalf of war: as long as we do not do the same in behalf of peace we are baggage watchers one and all!

"As is the share of him who goest down into the battle,
Event so shall his portion be who remains with the baggage;
They shall share alike."

*Angell, "Peace and the Plain Man," Page 76.

Rev. David Toews in Hospital

Rev. J. J.Thiessen, 337 Fifth Ave. N., Saskatoon, Saskatchewan, writes under date of Nov. 16, that on October 30, Rev. David Toews had to be taken to a hospital in Saskatoon, to submit to an operation for bladder trouble; that he passed through it successfully, but that his condition had been aggravated by an attack of diabetes which both renders his condition more serious and necessitates postponement of a second operation. But at the time of the letter there seemd to be hope for the good brother's recovery. Sick as he is his thoughts are still occupied with some of the problems that await solution. *Our united prayers are needed that our kind heavenly Father may spare the life of this valuable servant of His for some years, since his services in connection with the recent immigrants from Russia and their settlement in Canada are still so sorely needed.*

Sunday School Lesson

A. S. Bechtel

December 5, 1937

CHRISTIAN REST

Matt. 11:28-30; Hebrews 4:1-11

Introduction

Christian Rest and Christian Peace are very closely related. The deepest craving of the human heart is for rest, and true rest is soul-rest, found only in God. Where there is peace of soul there is rest. Some Christians enjoy soul-rest far more truly than others and surely the majority live below their privileges in this respect. We may properly feel a deep concern about some things, which commonly is called worry. Paul felt the great weight of such anxieties (2 Cor. 1:7, 11:28). There is a wide difference between worry over external matters and the unrest of soul, the result of sin.

The Great Invitation vs. 28-30

Christ's invitation is all-inclusive to the heavy-laden with the burden of sin, with the cares of life, with a legalistic religion which does not bring peace to the soul. Jesus saw signs of fear, weariness, remorse, doubt, sorrow, in people's faces. He says in effect—cease your fruitless efforts to obtain rest, peace; accept Me, I will give you soul-rest. His promise is not rest FROM but rest IN our labor. He promises soul-rest, an inward peace, not depending upon outward circumstances.

Burden-bearing is made easy by our taking Christ's yoke (v2). It takes away the pain and strain of the load. He bears one end of the yoke, helps us obey His commands, which are not grievous to the trusting believer (v3), but will give rest to the soul. We learn from Christ himself (v2) the art of bearing life's inevitable burdens with ease. To the love-filled heart, all is easy.

God's Everlasting Rest vs. 1-9

God has purposed "from the foundation of the world" (v3) that man should enter into and share His rest. The Israelites failed, because of unbelief, to enter for a time, into the promised rest in Canaan which is typical of the true rest promised to the Christians. This same unbelief prevents many today. The Promise is made to all, in the gospel (v2) and must be accepted in faith to be profitable. Believers of all times, may enter into this rest (v3), the way is open through our implicit trust in God and Christ. Some deny themselves of the rest which Christ offers, through their unbelief (v6).

The offer of rest is a permanent one (v9). The trusting, redeemed people of God shall rest with Him. Only the treachery of hearts hardened by sin, can keep anyone out of this rest. There is only one rest in the world and that is found in God through Christ.

This rest will remain with us through all the changes of life when we have made peace with God.

Not by Works of Righteousness vs 10, 11

This rest is given to those who eagerly seek it, who sincerely want it. God has ceased from His creative work (v10). His people are to share His rest with Him, ceasing from their own efforts to win rest. Constant watchfulness is needed (v11) lest we slip into unbelief and miss the free gift of rest through Christ. He who comes to God through Christ, enters into rest and finds peace. The world does not have rest and can not offer rest. Rest and peace are not there. These come only through Christ.

Gems of Truth

A soul at rest is not synonomous with a soul at ease.

Rest is promised and provided, but it must be claimed.

Christ's yoke did not consist in a burdensome set of rules.

People need to learn to live one day at a time, and cast their anxieties upon the Lord.

THE NEW PROJECT

From "The Vine-Press," Middle District Y. P. Paper

At different times the subject of projects has been suggested. We are partly *borrowing* the idea of the project we are about to mention, at least the name.

We shall call it the "Spend-A-Day" project; and the idea is this: Let each member of the Christian Endeavor Societies (Senior, Intermediate and Junior) and the members of the Junior and Intermediate mission bands, select one day of the year, and give one dollar on that day, toward the support of a missionary gone out from the Middle District Conference; either foreign or home missionary. The money is then to be sent to Foreign and Home Mission Boards, to be used for this project.

Do you realize that twenty-one Missionaries from the Middle District Conference, have represented or are representing us on the home and foreign field?

Now the *procedure*. Let each member select a day and report to the president or secretary of their society what day they have selected. The president or secretary will take care of the matter and send the names and the dates to the Field Secretary, Miss Inda Sprunger, Berne, Ind.

Also designate with each name and date, whether to apply on Home or Foreign Missions.

A dollar! What are some of our dollars spent for? $33,000,000 yearly spent on face creams; $12,000,000 on lip stick and rouge; $40,000,000 on face lotions, hair oils; not mentioning finger waves, permanents, etc.

In giving, a man receives more than he gives; and the more is in proportion to the worth of the thing given.—George McDonald.

Annual Meeting of Men's Brotherhood

of the Eastern District, West Swamp Church, Oct. 31

Res. 1.—Resolved that we thank our Heavenly Father for the blessings, inspiration and instruction we have received at this session of the Brotherhood, and further, we thank the Ladies' Aid of the West Swamp Church serving the dinner, and all others who have contributed to the success of the meetings.

Res. 2.—Resolved, that in view of our peace convictions for more than four centuries, and because of the crucial world conditions, we declare ourselves unalterably opposed to war, because it never brings any blessings to humanity. We therefore feel it very urgent that we make our convictions known to those who are our representatives in our democracy. We would further encourage each individual citizen to write his Senator and Representative and urge him in this special session of Congress to work for the enforcement of a strict neutrality.

Res. 3.—Resolved, that we believe in educating our children that they may serve others; not educating them solely for personal financial advantage, and we believe that in the small Christian college there is the opportunity so to educate our future leaders. It is our belief that the advantages of Bluffton College in meeting these requirements should be brought before our prospective students.

Res. 4.—Resolved, that we believe that attendance at our Conference sessions is a Christian privilege and duty which should be exercised more generally by the lay members of our churches.

Your committee recommends that a copy of Resolution Number 1 be sent to the Ladies Aid of the West Swamp Church, and also that a copy of the Resolutions, together with a concise statement of our project shall be mailed to all local chapters, members-at-large, pastors of all churches, and other prominent laymen in those churches not having local chapters, and to the editor of "The Mennonite."

Committee: Harold Rosenberger, Morris De Haven, Walter H. Temple

The project referred to above was adopted by the convention after listening to an enthusiastic and inspiring address on "Christian Education", especially as it applies to Bluffton College, which was delivered at the afternoon session by Paul Stauffer, Treasurer of the College, who came at the invitation of the Brotherhood to enlighten and inspire the audience with the needs of the college in its efforts to promote Christian Education.

A field of special effort for the Brotherhood was suggested by this address; that of boosting the College among our people and acquainting them with its advantages as well as with its needs.

As a definite project for the Brotherhood, the convention decided that the Brotherhood undertake the financial responsibility for the education of John Boehr at Bluffton College, allowing $250 a year for a four year term. It was felt that this is a very worthy project, in preparing one already acquainted with the Chinese language for missionary work in that field.

Another decision of the convention was the recommendation to local Brotherhood chapters or individuals, the financial assistance in the expense of repairing the boys' dormitory at Bluffton College.

The subject of Christian Education was further discussed at the evening session in an inspiring address by Dr. George A. Greiss, a prominent Lutheran pastor of Allentown. Ely R. Fretz, Secr.

NOTES FROM MANITOBA

Sent in by Benjamin Ewert

During the month of October Rev. H. J. Brown, returned missionary from China, visited 25 places among the Mennonites in Manitoba; giving interesting reports about China and the Chinese, the need of missionary work, the experiences, successes, etc. they have had there.

Saturday, October 23, a general conference of Mennonites in Manitoba convened in Gretna, in the Mennonite Collegiate Institute, in the interest of education among the Mennonites; putting special emphasis on the need of keeping up the German language. There was quite a gathering of Mennonite teachers, ministers and school friends, and a number of important topics came to discussion.

Beginning in the month of November at least 6 Bible Schools came into operation by and among the Mennonties in Manitoba. About the same number are conducted in Saskatchewan and also in Alberta by and among the Mennonites of these Provinces.

The enrollment of students in the Mennonite Collegiate Institute at Gretna numbered 80 at the beginning of November. Since then some more have been added. Four teachers are employed, including the one for the Bible School, which has its course separately in the Institute. Only once during the 45 years of the existence of this Institute has the enrollment been equal to the number of this year, some years only half or even less than this year's number.

For some time the Mennonite choirs of Winnipeg and Winkler have broadcasted their songs weekly from the broadcasting station at Winnipeg. They have been asked to do so by the broadcasting management and their service is appreciated very much, especially by German and Mennonite listeners.

On account of the drought and cropfailure in Saskatchewan the people of Manitoba, irrespective of nationality, denomination, etc, have gathered many carloads of garden products, feed, grain, and other articles of food, clothing, etc. and sent the same to the stricken parts of Saskatchewan. The Mennonites have, of course, also taken an active part in this act of benevolence.

ANNOUNCEMENT

by the Committee on Doctrine and Conduct

The Secretary of the Comittee on Doctrine and Conduct, Rev. Franz Albrecht has recently sent out to the leaders of our churches a number of different kinds of pamphlets for their approval and distribution, free of charge. *And he wishes to announce that more of these may be obtained by leaders or other responsible persons, without cost.*

The following pamphlets are now available:

"The Eternal Security Teaching," a thirty-two page pamphlet that discusses, very interestingly and with plenty of quotation from the word of God, the age-old question, whether a person that has once been saved by the grace of God can still get lost. This may be had only in English.

The Oath, a splendidly written discussion of the Oath from the biblical point of view, by Dr. A. Warkentin. This is a 16 page pamphlet and may be had either in English or German.

Diverse Baptisms is a brief, telling essay of four pages, setting forth the true, biblical exposition of the form of baptism.

CHURCH DEDICATION AT SHAFTER, CALIF.

An all-day dedication of the new Mennonite Church was held October 25. The materialistic growth of the church has been accomplished. Now we must grow spiritually. Such a growth can be realized only, if we remember that Jesus is the head of religion, the church building is the outward sanctuary. Around this theme the First Mennonite Church was dedicated. Many friends from different parts of California participated in the ceremonies incident to the formal opening of the edifice. Assisting Rev. Gustav Frey, the pastor of our church, were the Rev. H. J. Krehbiel and the Rev. J. H. Langenwalter of Reedley, this state. Dedication started at 10 a.m., as follows:

Reading by Miss Dona Goershing
Introductory words by the pastor and general song
Scripture Lesson: Ezra 8:10-13, and prayer by Rev. Frey
Reading list of articles encased in corner stone
Song by Young Men's quartet and benediction
Procession into the church, led by the ministers
Dedicatory sermon by Rev. H. J. Krehbiel
Songs by different choruses
German sermon by Rev. Frey and closing prayer by Rev. Lichti, Upland

At noon and at 6 p.m., lunch was served by the ladies in the basement

In the afternoon, several visiting ministers filled the pulpit

The evening service was conducted by the Y. P. society, the visitors taking a prominent part.

So we could not help but feel blessed over this event, and are truly thankful for our new church home.—Jake Neufeld, Corr.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen. Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti. Sec.
1808 Fifth St.,
Sanger. Calif.

Give Thanks--For What?

Mrs. Gerhard Friesen

The setting apart of a day in each year to remind ourselves to be thankful is a worthy practice. We are like the little boy who, when he receives an apple, must be reminded by his mother, "What do you say?" and then says a late "thank you." We are apt to forget to say thank you to our heavenly Father.

There is a value in doing this together and at the same time. One single live coal by itself does not give much warmth, and is likely to die; but many live coals heaped together give warmth and keep on glowing. A season of united recalling of God's blessings will help to warm our hearts and to kindle them into deep and whole-hearted Thanksgiving.

There are common everyday things that mean much to our lives which we may well put first in our list of thanksgiving. The beauty of the day! Truly, "Not a brooklet floweth, onward to the sea; not a sunbeam gloweth, on its bosom free; not a seed unfoldeth, to the glorious air, but our Father holdeth it, within His care."

"Our daily bread!" Our friends in Russia and China, who have often gone hungry, say a more deepfelt thank-you for food, clothing and shelter than do we.

Our homes! The place where we grumble the most, and are loved the best. Here we have folks who stand by when we make mistakes, who sympathize with us in our blues, who by their companionship and understanding inspire us to better, nobler living. "I would be true, for there are those to trust me, and I would be pure, for there are those who care."

Our friends! What would we do without them? How empty and barren our lives would be? We all like to share things, to love and to be loved, just to be together at times. The life of no one is complete without friends. Let us be truly grateful and thankful for them.

One writer says:

Give thanks for what?
The things you had forgot;
The fire on hearth; the cheerful kettle's hum!
Dear faded books—perhaps a friend has come
To share your day—someone has sent a flower,
Or else to one in need you gave an hour,
The things you have forgot.
Give thanks for what?

After all, "Thanksgiving" is "Thanks Living." We must show our appreciation of the good things our heavenly Father has given us by using them. Our homes, our health, our money, our time, our talents, —let us appreciate them by using them in happy service for Him and for the coming of his Kingdom.

What Makes Life Worth Living?

2 Cor. 3:6; I John 5:12; Col. 3:2

Young Peoples' Topic for Dec. 12

Meditation:

M., Dec. 6 Paul's answer. Phil. 1:21
T., Dec. 7 Jesus' cry of victory. John 17:1-5
W., Dec. 8 Samuel—the worthwhile life. I Sam. 12:1-5
T., Dec. 9 Noble living. Acts 20:17-38
F., Dec. 10 The advice of Jesus. John 9:1-7
S., Dec. 11 The unselfish life. Exodus 32:7-14

Suggested hymns:

"My Faith Looks up to Thee."
"Come Thou Almighty King."

Problems:

1. What form should the unity of Christian believers take and how can it be brought about? How does a unity of Christian believers make life more worthwhile? "The prayer of Christ which makes up John 17 is in some respects the most precious relic of the past. We have here the words which Christ addressed to God in the critical hour of his life—the words in which he uttered the deepest feeling and thought of his Spirit. Even among the prayers of Christ this stands by itself as that in which he gathered up the retrospect of his past and surveyed the future of his church; in which, as if already dying, he solemnly presented to the Father himself, his work, and his people. Recognizing the grandeur of the occasion, we may be disposed to agree with Melancthon, who, when giving his last lecture, shortly before his death said, 'There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered by the Son of God himself.' "

2. How can we make it possible to obtain for our public offices men of Samuel's quality? — "Political expediency is much considered today, and often it seems that the heart of the people is sound, and turns at last to the man or the party on the side of the right. In all the confusion of methods and plans, of laws and policies, the citizen, the voter, the statesman, has only to seek the right. He will win in the end."

3. How does our knowledge of Christ make life worth living? What results would follow in this community if all knowledge of Jesus Christ were blotted out from the minds of the citizens? — "A plant, shut up in a dark cellar all winter, will lean lovingly toward some chink or crevice in the wall through which a tiny ray of sunlight struggles, to kiss its waning energies. Why does the plant turn toward the light? Because the sun is its life. It gladly hails its faintest touch; without the light it must die. So Christ is the soul's life. Without his light, bringing warmth and vitality, it dies." After Christ had declared himself the spiritual Light of the World, He called attention to that great truth by an illustration in the physical realm, by healing the man who had been blind since birth.

4. How can we get from our church life what God designs us to obtain from it? — "This is a very hard treatment of the poor, helpless world which cannot answer to defend itself. It gives us as we give ourselves to do it. It is our minister fulfilling our commissions for us upon our own souls. If we say to it, 'Make us noble,' it does make us noble. If we say to it, 'Make us mean,' it does make us mean. And then we take the nobility and say, 'Behold, how noble I have made myself.' And we take the meanness and say, 'See how mean the world has made me.' "—Philips Brooks.

5. Why does the knowledge of eternal life, make this life worth living? — "The life of which John has been speaking, eternal life, life in Christ, the only kind of life worth mentioning. What is meant by "*Having* the Son? It signifies the vital union with the Son of God that faith produces, the union that in its turn produces in us, as in the Son, the very life of the Father, his eternal life."

INTERMEDIATE DEPARTMENT

Great Hymns

Intermediate C. E. Topic, Dec. 12, 1937

For Daily Study

Dec. 6. "This is my Father's World." Ps. 24:1-10
Dec. 7. "Holy, Holy, Holy." Isa. 6:1-8
Dec. 8. "Fairest Lord Jesus." Luke 2:40-52
Dec. 9. "O Master let me walk with Thee." Matt. 4:18-22
Dec. 10. "O little town of Bethlehem." Matt. 2:1-6
Dec. 11. "In the cross of Christ I glory." Gal. 6:12-18
Dec. 12. Topic — Great Hymns of Yesterday and Today. Ps. 149:1-3; Col. 3:16, 17

Purpose

This meeting should help your Intermediates to have a greater appreciation for the songs they sing and to develop a standard by which they can judge hymns for themselves.

I. Pre-Prayer Circle

Read a Prayer Hymn, such as "Take Time to Be Holy" before you ask for participation in prayer. Pray for the needs of your society.

II. Suggestions for Your Meeting

1. Try to bring out the meaning of every song that is used during this meeting by any one of a number of ways in which this can be done.
   a. Tell the story of the writing of the hymn.
   b. Tell an incident in connection with its use.
   c. Have them read the words silently while it is being played.
   e. Call attention to the meaning of the words.

2. Ask each Intermediate a week in advance to find out from his mother what her favorite song was when she was a girl and why. It will be interesting to list these on the blackboard and see how many of them have survived and are being used today.

3. Have someone give a talk or work out together some standards by which a hymn can be judged. This would probably include such points as (1) the music must be good, not jazzy; must bear repetition and grow upon you as you become more familiar with it; express the spirit of the words. (2) The words must be singable; be in harmony with the teachings of the Bible; beautiful and poetically correct; express the deepest religious longings and emotions of the heart.

III. Hymn Stories

1. Use "The Spacious Firmament" by Hayden as an instrumental number sometime during the meeting. Hayden said of the composition of the great oratorio from which it is taken that he knelt down every day and prayed to God to strengthen him for his work. It was immediately successful. When he was old he went again to hear his great composition performed. He was so moved by it that he rose and said, "No, it is not my work. It came from above." He always signed his compositions "In the name of the Master."

2. "A Mighty Fortress Is Our God," is one of the most dignified hymns of the church and has lived through four centuries. Martin Lutner, author and composer of this grand hymn drew his inspiration from the forty-sixth Psalm, of which it is a paraphrase. It is said to have been translated into sixty different languages. Someone has called it "The greatest hymn of the greatest man in the greatest period

of German history." One of the thrilling moments of the World's C. E. Conventions in Berlin, Germany, in 1930, was at the very opening when the C. E. band of 100 instruments played this mighty hymn. Then the chorus of 600 voices joined in the singing of it while that vast audience of 14,000 stood in reverence.

3. "The Church in the Wildwood." Back in 1865, a small group of faithful workers were struggling to finish a church in the little town of Bradford, Iowa. Money was scarce but enthusiasm ran high. Trees were donated and felled by volunteer labor. A mill owner sawed the lumber free of charge and willing workers put up the building. Some material had to be hauled a distance of 80 miles by team. It was painted brown because it was inexpensive and also fitting in its natural setting of trees. A young man by the name of William Pitt, who came to live in the small town of Bradford was struck by its simple beauty and wrote the words and music of the hymn before the church was finished. Today the "Little Brown Church" has become a shrine which thousands of tourists visit every year.

Questions for Discussion

1. What makes a hymn popular? Do all popular church hymns live? Why not?

2. How do hymns make us conscious of God?

3. What are some things that hymns tell us about God? Illlustrate.

JUNIOR CORNER

TO THE LEADER

Program Suggestions for December 12, 1937

The Forerunner of Jesus Coming Again

Opening service:

1. Prelude of hymn
2. Quiet moment. Prepare the children for it, asking them to "draw nigh unto God", "to be still and know" that He is near
3. Prayer by leader (Rise)
4. Repeat in unison Psalm 19:14
5. Sing in unison verse one of "Holy, Holy, Holy" (Be seated)
6. Responsive reading: Rev. 7:9-17
7. In unison sing "O Zion Haste", verse 1, 2, 3

Mission minutes: Since special mission numbers have been issued this month and this program is one of missions, give ten minutes to reports. There is much interesting material which our Juniors should know

Study period. Aim: to teach personal responsibility in preparing the way for Christ's coming again

1. Special music: verse one and four of "Must I Go and Empty Handed"
2. Introductory remarks using again "The Voice of Him that crieth in the wilderness, Prepare ye the way of the Lord." Use this to connect last study with evenings theme
3. *How can we prepare the way for Jesus' coming again?* Talks by juniors
   a. Matthew 24:14
   b. Matthew 5:13
   c. Matthew 5:14-16
   d. Mark 16:15, Matthew 28:19, 20
4. What must we have before we can help any one else to find Jesus? Answered by a junior with Acts 1:8
5. Sing in unison: "I Love to Tell the Story", verses 2 and 3
6. How the Bible describes one who tells the "story": Answered by a junior asking all to turn to Isa. 52:7 and to read it in unison
7. Story: by a guest choosing one in which a child helps to win a soul to Christ. Close with the thought of "Yet there is room" (from the parable of the great supper, Luke 14:16-24)
8. Prayer by guest speaker
9. Quote in unison verse of the month
10. Sing in unison song of the month
11. Leader's closing prayer

* * *

TO THE JUNIOR

It doesn't seem true that suddenly there should be no leaves on the trees. They seem so cold standing there so bare. How would you like to walk through a forest? If you can imagine trees like they look in spring and summer and autumn, then you may go with me. You will need paper and pencil because I want you to tell me what kind of trees these are in this forest as we pass them by one by one.

Now here is a beautiful tree, so strong, so mighty. I will tell you what I know about it and then you tell me the kind of a tree it is:

1. God had promised a son to Abraham. One day when Abraham was sitting under such a tree in his tent door in the heat of day, God appeared to him to tell him that now he would send this son. God never forgets a promise, you know. Gen. 18:1.

2. Rebekah had a nurse, Deborah. When Deborah died at Bethel, she was buried under such a tree. Gen. 35:8.

3. Gideon was sitting under such a tree when the angel of God appeared to him and called him to do a great task. Can you tell me what this task was? God performed miracles under these trees. Can you tell me what miracles? Judges 6:11-24.

4. A man was fleeing on a mule. When he came under a tree like this, his head caught in the branches. His enemy was told about it and so this man was killed. Do you know his name? II Sam. 18:9. God always punishes sin.

Here is another tree, so unlike the first, but isn't it beautiful? Shall I tell you about it?

1. The children of Israel were on their great journey through the wilderness. They had really just begun their long journey but, oh, how tired and hot and thirsty they were. You see, a desert is a place where many trees are not and where much water is not and so you can imagine how happy the Israelites were, when they came to a place, called Elim, and found twelve springs of water and seventy such trees to shade them from the heat of the sun. Isn't it wonderful how God cares for those that love Him? Exodus 15:27.

2. Deborah, not Rebekah's nurse, was a prophetess. She ruled Israel at one time. She dwelt under a tree like this which grew between Ramah and Bethel. Judges 4:4, 5. Have you ever thought about Deborah being the ruler of Israel. You know, a woman never rules a nation unless God can find no man that is strong enough to do it. And when the men are not strong then the nation is very, very weak. Sin makes a nation weak. We must pray that our nation be cleansed from sin. You and I are a part of our nation. It will help if we stay near to God.

3. It was from a tree like this that many of the throng broke off a branch and spread it in the way where Jesus was coming. Do you remember the song that this multitude sang? Matthew 21:1-11.

4. God wants you and me to be like such a tree. When shall we flourish like this tree? Psalm 92:12.

Oh, here we are at the water edge. Look a these lovely trees, leaning over far. They love to see their reflection in the water. It is a sympathetic tree because—do you know why? Guess the name and you will know. There is an interesting story connected with this tree. Something was hung upon its branches because the hearts could not sing. They were away from home. How could they sing? Do you know what was hung on the branches of such a tree? Have you guessed the tree? Psalm 137.

We have not gone far. Have you enjoyed the walk? Shall we go again some time?

Union Missionary Meeting

of Mennonite Missionary Societies of Indiana, held at Topeka, Thursday, October 28, 1937

Prompted by a call coming from Mrs. Emil Sommer and Mrs. Mary Y. Burkhard, representatives of Mennonite missionary societies met at Shipshewana to arrange for an all day meeting sometime in the fall. The place decided on was Topeka, Ind., the date October 28. The Lord gave us a wonderful day. Not only was the weather all that could be desired, making it it possible for many to come from quite a distance, but the day's program was carried out in such a way that real blessing and inspiration emanated therefrom. A goodly number were in attendance from Goshen, Middlebury, Nappanee, Berne, Grabill, and other places surrounding Topeka, and faces which in the morning were strange, by evening were friendly and familiar.

The three sessions were opened by worship services, each developing some phase of the Master's words, "Launch out into the deep." First, there comes the challenge of Christ as He "calls us o'er the tumult, saying, Christian, follow Me." In following Him we hear His command to go and tell others. Our very influence must be yielded to the Master, so that others, seeing we have been with Jesus, will so be drawn to Him.

The greater part of the morning session was given to short reports on methods and projects that have been found helpful. Leaders of Junior and Intermediate societies, adult missionary socities, and Ladies' Aids exchanged practical and interesting suggestions. Several of the groups are studying missionary books in their meetings, others arrange their own programs, while still others spend the time at their meetings in sewing for missions or relief.

Mrs. P. A. Hauder of Goshen spoke briefly on "The Winona School of Missions." This school is conducted at Winona Lake for about a week each summer. Expenses are moderate and many societies have found it well worthwhile to send both girls and adults to this school.

The noon hour, during which a bounteous potluck dinner was served, was a time of happy fellowship and offered opportunity for social contacts, committee meetings, and viewing the splendid missionary exhibit which had been arranged by Miss Frieda Lehman of Berne. The Mennonite Book Concern also had a number of missionary books, Bibles and mottoes on display and for sale.

Following the afternoon worship period the election of officers was held. The personnel is: Mrs. Mary Y. Burkhard, Goshen, president; Mrs. Harry Yoder, Goshen (Silver Street) vice-president; Elva Schrock, Nappanee, corresponding secretary; Elma Sprunger, Berne, recording secretary, and Mrs. Earl Nufer, Topeka, treasurer.

Miss Mabel Sauder of Grabill, outgoing missionary to Africa, spoke on the theme, "Mothers and Missions," and showed how very closely the two are related. A mother's influence counts for much in the attitude her children will take toward missions, and many a mother will reap the reward along with her missionary son or daughter whom she has given to the Lord for His service. We have many examples in the Word of God of Mothers who reared their sons in the fear of the Lord and for His service.

Rev. and Mrs. Russel Schnell, missionaries on furlough, spoke very interestingly on their work in Belgian Congo. In the twenty-five years of Mennonite missions in Congo much has been done to bring the superstitious natives into the glorious freedom and liberty of the Gospel.—A black mammy presented herself for baptism but, being old and quite ignorant she was unable to answer all the questions that Mr. Schnell put to her, she was told to wait until later. She pleaded to be given another opportunity the next morning before the baptismal service. In the meantime she prayed, and when she was questioned the second time, her answers were all clear and correct. Would not our Lord say about her, "I have not found so great faith, no not in—America"?

Miss Irma Schneck of Pandora, Ohio, who for six and one-half years has represented the Sudan Interior Mission, gave a thrilling account of deliverance, protection and providence in Ethiopia, especially during wartime. Even as Paul, the great pioneer missionary, she has experienced at times that the rage of Christ's enemies have tended to the furtherance of the Gospel.

At the evening session Miss Inda Sprunger of Berne spoke on "Girls' Work." She told of how it is possible to arouse interest in missions by study books, contacts with missionaries, and in other ways. Her large class of girls has studied denominational missions in monthly meetings during the fall and winter months for some years.

Dr. Harold Bender of Goshen College gave the closing address, speaking on the Mennonites of Paraguay and Brazil. Mennonites during the last decade have repeated the history of four or five centuries in that they were persecuted and compelled to seek a new home if they would be true to their faith in God. Several thousand Mennonites left Russia and after suffering affliction and adversity finally landed in Paraguay and Brazil in South America, where freedom of conscience is granted them. Dr. Bender's address was a most interesting story interestingly told.

Mrs. Emil Sommers closed with a prayer of intercession and thanksgiving and the meeting adjourned until next year, when we hope to meet again, probably at Berne.—Recording Secretary.

Itinerary Bluffton College Gospel Team

The Bluffton College Gospel Team has announced its plans for a ten day Deputation Tour, extending from Nov. 20 to 30. The Mennonite Churches of Illinois, Iowa, and Minnesota will be visited.

The following is the itinerary of the group: Nov. 20, Broadcast from WJBC, Bloomington, Ill., 6:30-6:45; Nov. 21, 10:00 a. m., Meadows, Ill., Rev. George Gundy, pastor; 2:30 p. m., Washington, Ill., Rev. Ben. Esch, pastor; 7:00 p. m., Normal, Ill., Rev. I. R. Detwiler, pastor; 8:30 p. m., Danvers, Ill., Rev. McNutt, pastor.

Nov. 22, afternoon, Orphanage at Flanagan and the Old People's Home at Meadows; evening, Peoria Mission, Rev. Sommers, pastor; Nov. 23, Donnelson, Iowa, Rev. Friesen, pastor; Nov. 24, Noble, Iowa, Rev. Delbert Welty, pastor; Nov. 25, Pulaski, Iowa, Rev. W. W. Miller, pastor; Nov. 26-28, vicinity of Mountain Lake, Minn.; Nov. 29, Sterling, Ill., Rev. A. C. Good, pastor.

The Men's Gospel Team of Bluffton College is in its fifth year of existence. It was organized when a group of students felt a special need for prayer and devotion and gathered in their rooms for this purpose. This spirit has been perpetuated year after year until it has become a strong spiritual force in the lives of the members, and has exerted an increasingly strong religious influence on the campus. The group hopes to convey some of the inspiration of these meetings through their deputation tours.

The group making the trip consists of President Albert E. Bohrer, of Normal, Ill.; and the quartet consisting of the following members: First Tenor, Donald Gundy, Meadows, Ill.; second tenor, Harleigh Rosenberger, Souderton, Pa.; baritone, Andrew Shelly, Pennsburg, Pa.; and base, Hiram Diller, Pandora, Ohio.

CORRESPONDENCE

KIKUNGSHAN, HONAN, CHINA, SEPT. 12, 1937

Below we give parts of a letter by the wives of our missionaries in China, avoiding repetition of items already reported by Rev. S. F. Panabecker in THE MENNNONITE of Nov. 2. The letter is addressed to the Foreign Mission Board.

On Sept. 1 and 7, letters again came urging all Americans to withdraw as soon as possible. Two days ago a telegram came urging everyone to make reservations on a special train going to Hongkong Sept. 20th, making connections with several President boats. Naturally all these communications are disturbing especially since the men are in the interior. II Timothy 1:7 as well as many other verses are of great comfort these days. We are conscious of a great volume of prayer going up for us by all you dear people in the homeland.

At the present we, mothers and children, are continuing to live on at Kikungshan, because the consul very emphaticallys says we should not return into the interior. We are especially affected because our field is in the danger zone. Also the School Board passed a decision that children belonging to non-cooperating missions must have at least one parent here, so that in case of evacuation they will be here to take care of their own children. Richard Pannabecker and Stanley Voth are both in high school so we feel it important to keep them there, the other children we have placed in school also to give them the advantage of mingling with other children. Tuition is quite high for non-cooperating missions—H. S., $220.00, grades, $180.00 a year. Miss Fast returned to Taming a few days ago with the hope that she can remain there for work. Miss Kuyf is remaining at Peitaiho because of consular advice.

You might be interested to know what other missions are doing. Many have cabled their Boards for advice. Some missions have decided to send their people whose furloughs are due next spring home at this time. One mission decided that those whose furloughs are due within two years should go home. Some missionaries have evaculated to Hongkong, others to Manila. However, many folks are beginning to feel that China is probably as safe as any place in the Far East. Many feel that if everyone were to go home now, it would be most difficult to open up work again in the future. Most of the men have returned to their fields in order to stay by their work.

Since the men will probably be very busy at their stations, we three women left on the mountain felt it wise to write you something about the present conditions. Since we receive no foreign mail, we are sending this by airmail. If you should write us, address us, House 16, Kikungshan, because folks here get foreign mail. Ours all goes via Tientsin and for some unknown reason is held up there. We receive neither letters nor magazines.

Sincerely yours,
Mrs. S. F. Pannabecker
Mrs. Wm C. Voth
Mrs. C. L. Pannabecker

FIRST MENN. CHURCH, MT. LAKE, MINN.

Dear Editor and Readers:

We, as a church body and as partners in the great church of Jesus Christ, are indeed grateful for the many blessings God has bestowed upon us. Today we think especially of the time, when the Armistice was signed almost twenty years ago. The world cries for peace, and yet there is no peace! Rev. I. J. Dick, in his sermon this morning, pointed out the difference between the laying down of arms and real peace, and especially the peace of heart that comes to those that have accepted the Lord Jesus as their personal Savior and Redeemer.

Many visiting ministers have been with us this summer and we are very grateful to them and for the messages they brought. May their work not have been in vain.

During the summer months we have placed a new pipe organ into our church. This has necessitated several changes in the building, some of which have already been made and still others will have to be made before long.

August 31, Rev. and Mrs. I. J. Dick celebrated their twenty-fifth wedding anniversary. The congregation helped by serving meals to the guests and by giving a useful gift for the home of the honored couple. At the church services, Rev. P. R. Schroeder of Freeman, S. Dak., brother of the bride of twenty-five years, was in charge of the program. Other speakers were Rev. D. D. Harder and Rev. A. W. Friesen of Henderson, Nebr., a former schoolmate and close friend of Rev. Dick, who also spoke briefly. The three daughters of Rev. and Mrs. Dick, as well as the church choir, also took part in the program. In the evening a short program was rendered at their home.

Our church observed the Lord's Supper on October 10, and Harvest Festival on October 17.

Beginning with next Sunday, November 14, we shall have special services in our church. Rev. Henry Fast of Jenzen, Nebr., will deliver the messages to us.

On the evening of November 23 will be held our annual business meeting. May the proper actions be taken at the meeting, so that God may bless us in the future as he has done in the past.—H. M. Harder, Church Secr., and Corr.

IMMANUEL MENN. CHURCH, PRATUM, ORE.

On Sunday October 24, we were made to rejoice, when nine boys and twelve girls who have been in a training class since the first of the year, with Brother J. M. Franz as their instructor, were baptized and united with the church. One adult was welcomed by letter. May we as older Christians help these precious young people by prayer and example to grow into strong spiritual men and women.

Home coming and the Lord's supper was observed the following Sunday. A special treat on this occasion was the presence of two young Cheyenne men from Lame Deer, Mont. One of them is a member of the church there. Such occasions help us in a small measure to anticipate and visualize what a wonderful time it will be when all the redeemed from every land and nation shall meet with our blessed Savior who has made redemption possible and purchased enough salvation for every one. These young men are attending the Indian school at Chemawa just north of Salem.

Harvest thanksgiving was observed the first Sunday of November with a special thank offering for missions. Shall we not be truly grateful that we are still on the giving hand, not by any merits of our own, but by the infinite mercy and grace of God. He has blessed us with many spiritual as well as material blessings, not to consume them upon ourselves, but that we might bless the world. — Mrs. John L. Merryman.

WEST ZION CHURCH, MOUNDRIDGE, KAN.

Dear Readers of the Mennonite:

At this time the West Zion Church is actively engaged in a building program. When this is completed, we will have a much needed basement under the entire church, several extra classrooms on the main floor, and a new single main entrance in place of the two side entrances. It was hoped that this basement could be dedicated Thanksgiving day, but it will probably not be completed by that time. A minor improvement was made, when the north side of the church was shingled a few weeks ago. The members of the church did this work. For several Sundays during the summer, while the basement was being started, our morning services were conducted together with those of the Christian church, and later in the High School Auditorium.

The West Zion Church, with all the other churches of the town, held the Sunday evening meetings during the summer, as usual, in the park. These union outdoor meetings have been in progress for twenty-five years, and have always proved a source of inspiration and power.

At the annual Sunday school meeting held Nov. 7th, Mr. Warren White was elected superintendent.

From Nov. 28 to Dec. 3, a series of meetings is being planned. Dr. A. Warkentin of Bethel College will conduct the evening services, and Rev. Walter Goering of the Eden Mennonite church wil conduct the Bible study in the morning.

As we approach the close of the harvest season, and the annual Thanksgiving day is at hand, we are highly aware of the fact that we have been abundantly blessed this summer. Drought heat and grasshoppers, that have plagued us the last few summers, have vanished and our faith in the eternal goodness of God has been renewed. We thank Him at this time for the evil and the good he sends us. Both serve their purpose.—Correspondent.

« « JOTTINGS » »

—*Mennonite churches of Allentown and Upper Milford Square, Penna.*, Rev. Howard G. Nyce, pastor.—The Ladies Mission Society of the Upper Milford church celebrated their 65th Anniversary on Sunday afternoon, October 24th. Mrs. P. J. Boehr was the speaker.—A number of the members of the Zionsville Ladies' Aid and Missionary Society, attended the Palm Schwenkfelder Ladies' Aid Anniversary on Sunday evening, November 7th, in the Palm Schwenkfelder church.—The Choir and the Pastor conducted a service in the Allentown State Hospital, on Sunday afternoon, November 21st.

—*Rev. P. R. Aeschliman, Colfax, Wash.*, for many years traveling secretary of the Pacific District and virtual founder of that Conference, sends us a sermon sketch on "The Supreme Aim in Life," also a poem, entitled "Thanksgiving," by Mrs. Aeschliman. He recalls the time spent at the Halstead Mennonite Seminary, with the editor and others, almost 50 years ago, saying, "I have experienced much since those glorious days spent in charming Halstead. Those were the most beautiful days of my life. If there had only been a few hundred more, my work would have been easier and more effective. I believe our people expected too much of me poor "Schlucker." Have preached the Gspel in 18 or 19 states, and was often very tired and near a breakdown. But the dear Lord helped and I continued in good health."—We thank the good brother and sister for their contributions.

—*The Eastern District Mennonite Young Peoples Union* held a fall Rally on the afternoon of Nov. 7 at the First Mennonite Church, Philadelphia. Dr. H. A. Fast, field secretary of the General Conference gave us a challenging message on "Youth on the March." He gave us numerous good points on practical Christian service and the possibilities of a United Mennonite Youth.—Miss Etta Davis from Lansdale, ordained to go to China, also gave a short message on "Leaving All and Following Him." As a whole we had a fine Rally. Ten societies were represented.—Norman A. Geissinger.

—*Rev. P. H. Unruh, treasurer of the Emergency Relief Committee* who sent some gifts to our flood stricken missions in China and India, has interesting letters from Missionaries P. A. Penner and Agnetha Fast. The latter is found in this paper, the other will soon follow.

—*Mennonite Church, Langdon, N. D.*, Greetings to all the readers of THE MENNONITE. Rev. and Mrs. Duerksen came back the 5th of November from a five weeks trip to the south, refreshed and rested, ready to take up their work. We didn't have any services during their absence and are glad to have them back again.—Mrs. I. Veer, Corresp.

—Sunday to Wednesday evening, Nov. 14-17, *Rev. A. H. Leamon of Chicago* conducted special meetings and Bible Studies in the Flatland Mennonite Church, Quakertown. Rev. A. J. Neuenschwander is pastor of this church.

—*"The Herald," November Number of Rev. L. Hostetler's* church paper, is just received. As usual it is full of good things. It reports that the Upland church had HOME-COMING DAY on Sunday, Nov. 14, with Dr. J. H. Langenwalter of Reedley speaking morning, afternoon and evening, also an organ recital by Prof. Joseph W. Clockey. During the week following Dr. Langenwalter gave a series of evangelistic, educational and inspirational Bible lectures on the theme, *"How Jesus Dealt with People."* In the evening he conducted a *"Practical Bible Study in Psalms."*—The church will observe "Universal Bible Day," Sunday, December 12.

—*Bethel College* is arranging to give a series of Lyceum programs in surrounding communities. The school is also giving radio programs over the Hutchinson, Kansas, station KWBG, Sundays at 3:15 to 3:45 p.m.

—*Rev. G. S. Stoneback, acting minister of the Eighth Street Menn. Church, Goshen, Ind.*, is now among those pastors who is remembering us with his weekly bulletins. They picture an active, interesting congregation, busy in many phases of the Lord's work. Be sure to read Rev. Stoneback's Armistice Day Sermon, found on another page of this paper. We gratefully pass it on to our readers.

—Rev. Sam P. Preheim is closing out his furniture store at Freeman, S. D.—Freeman Courier.

—*From "The Workers' Exchange, organ of the Pacific Conference,* we glean that the mission work in that conference is growing rapidly, necessitating a recent special meeting of the Evangelization Committee. The Conference in its annual budget has obligated itself to give for the support of the Mission Church at Portland, $560.00; toward the salary of the pastor at Dallas $35.00 a month, and for the work at Newport and Deer Park, $300.00. The brethren at Dallas are looking forward to the erection of a new church. The church at Deer Park, which recently organized with 15 members, has received five more young people into membership by baptism. The congregation at Newport has unanimously elected Brother P. D. Unruh, one of its members, as leader and pastor, and he has accepted the call.—The new parsonage which the church at Colfax is erecting will soon be ready. This will be a great help for their pastor, Rev. Harley King, and family, who are now living about 15 miles from the church.

—*"THE CHURCH VISITOR," is the title of a little sheet from the Mennonite Church at Inman, Kansas,* Rev. J. E. Kaufman, pastor. The following is the Introduction under the heading: THE SPIRIT OF WORSHIP—This church lives by the love anl loyalty of its members and friends. Its privileges are open to to all who would walk with God. Its worship is designed to increase the hunger for righteousness. It strives to give rest for the weary, comfort for the troubled, hope for the downcast, and strength for correct living to all who come within its portals. Enter it not without a prayer for yourself, for him who ministers, and for those who worship with you. —The paper reports the dedication of the new English songbook, *Treasure Songs,* of the Western District Conference, which the church is using.—It announces also a week of Bible lectures by Dr. J. E. Hartzler, to be given at the Inman high school auditorium. The The church has a men's chorus, a mixed chorus, and a ladies' chorus.

—*Grace Mennonite Church, Pandora, Ohio.*—The Women's Missionary Society of our church held its annual mission sale the Saturday before Thanksgiving, at the school building. All kinds of produce—dressed chickens, vegetables, fruits, pastries, home made candy, and fancy work were sold. There were also sold four large quilts and a quilted comforter, made by various organizations of the church. The entire proceeds of this sale will be given to missions. —The Men's Brotherhood of the church held its autumn meeting recently. One hundred men were present. An hour of good fellowship was enjoyed, after which a dinner was served prepared entirely by the men of the church. Music was furnished by the men's quartet of Bluffton College. Judge Pendleton of Findlay spoke on "The Relation of Religion to the Problems of Everyday Life.—Mrs. S. W. Steiner.

—*In "The Grace Mennonite Church Messenger,"* Lansdale Pa., we find a pithy article on the subject, "Aim at Peace," by the pastor Olin Krehbiel. We shall bring it in *The Mennonite* soon. We also find this interesting paragraph: A RETREAT GROUND —There seems to be a good chance for the people of the east to have retreat grounds of their own. One man has offered the Conference a plot of raw land which could be turned over into such a camp. But much work will be needed to put it in shape. Do the young people want a retreat site and are they willing to pay the price in work—clearing the brush, and in funds, to put up cabins. As I see it, a place where young and old can meet God in His world and be built up in faith, is the greatest thing we can do for our people. What do you think?—Retreat Chairman.

—Between five and six hundred people visited the Germantown Mennonite Meeting House on Historical Day, part of the observance of the Constitutional Week. The hostesses were Mrs. W. S. Getz, Mrs. W. A. Temple and Miss Anna Bayley. The souvenir program carried a fine picture of the building, erected in 1770, replacing the earlier stone church. The original building was erected of logs in 1708. Mention was also made in the program of the fact that the first pastor, Rev. William Rittenhause, made the first paper made in the colonies.—Rev. and Mrs. Suderman, Oraibi, Ariz., on their recent tour through the eastern churches, visited the Germantown Meeting House, and spoke during the Sunday morning worship and participated in the Communion Service. The table, used as a Communion Table, is the table on which the first protest against slavery in America was signed. Rev. Howard T. Landis is the present pastor, being the fortieth pastor to serve the congregation since its organization over 250 years ago.—Walter H. Temple.

—*Weekly News Letter No. 13, by Rev. P. R. Schroeder, Freeman, S. D.,* reports, among other things: Dr. G. B. Winrod, Wichita, Kansas, editor of "The Defender," will speak at Freeman College auditorium, Dec. 12-19. — The Union Thanksgiving service will be held at the North Church. Thursday, Nov. 25.—Some of the local students of Bethel College will be in the community during Thanksgiving vacation to bring Mission Band programs.—The pastor attended six meetings of the General Conference Executive Committee in Kansas, Oct. 18-22. While there he spoke to the Bethel College student body on "The Viewpoint Decides."—Rev. and Mrs. J. C. Kaufman of the Hoffnungsfeld Church, Moundridge, Kansas, were visiting in this neighborhood.

—*Brother Benj. Ewert of Winnipeg, Manitoba,* traveling minister among the Mennonites in Canada, sends us a page of "Notes," for which we are grateful. It would interest our readers to hear more often of his observations and experiences with the thousands of our brethren with whom he annually comes in contact.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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The Advent of Our Savior

Tell out the joyful tidings,
Sent from the land above,
The voice of free salvation
And everlasting love!
Where sin is known, or sorrow,
The blissful news proclaim,
Till every land and nation
Shall hear the Savior's Name!

Repeat the Gospel story
Where death and darkness reign,
Beneath the shady banyan,
Or on the burning plain;
In earth's most desert places,
In every fragrant isle,
Where stand the frowning mountains,
And where the valleys smile.

Whisper the Words of Jesus
To all that are oppressed,
And welcome weary wanderers
Who come to Him for rest;
Tell of the matchless mercy
That burns within His heart,
And how His loving-kindness
Can heal the sorest smart.

Read out the heart of Jesus
To "whosoever will";
Tell how His love embraces
The worst of sinners still;
He calls the lost unto Him
From every land and shore,
And His shall be the Kingdom
And glory evermore!

—William Wileman.

—Without the Way, there is no going; without the Truth there is no knowing; without the Life there is no living. —*Thomas A. Kempis*

EDITORIALS

A WORD ABOUT CORRESPONDENCE.—About a year ago we wrote to the churches of our General Conference, where it is assumed that there are subscribers of *The Mennonite,* begging for the appointment of a correspondent to this paper. And in due time the pastors or leaders of about ninety of our 140 or more churches graciously reported the name of some brother or sister who had either been elected at the annual meeting, or whom they considered competent to serve in the capacity of correspondent or "reporter." To these persons we then wrote a letter of encouragement and suggestions, and sent them self-addressed envelopes and cards, the latter to be used for jotting material. The result of these efforts shows some interesting facts.

Of the ninety churches that are supposed to have correspondents, 60 have been heard from, either through correspondence or jottings. That means that 30 churches, with persons intended to serve in the capacity of correspondent to this paper, have not been heard from this year. Two churches sent four and five correspondences respectively, a few three. These and others have also sent material for jottings. Generally speaking the correspondents of the churches to the east have been more faithful than those of the middle west and the north. Some pastors from Ohio east, two from the north, and two from the west have sent us their church bulletins or programs, with fresh material directly from the source, for the jottings columns, which we have appreciated very much, and no doubt our readers have also.

Would that our people might vision our Conference as a great, big family, with 31,000 members scattered over this broad land, and *The Mennonite or Der Bundesbote* as a large, sixteen-page family letter that makes its round among them once a week, recounting the interesting, worthwhile happenings in the different churches, and conference districts, with news from the mission fields, of the activities of the different conference boards: mission, publication, education, relief, peace, young people's work, etc., and bringing spiritual food in the form of sermons, doctrinal and devotional articles, Sunday school lesson sketches, and even some individual gossip, in the form of jottings! Then, if our correspondents would conscientiously supply this letter (paper) with short, spicy reports and all the families in the Conference take and read it, what an improvement that would mean! What an inspiration that would be! *As real Christians do we not owe it to our papers to make what contribtuions we can for the good of all, and do we not owe it to our families to take and read the church paper just as much as the local newspaper or the daily.*—There is still a month of 1937 left. If the churches not yet heard from still wish to say something, they may do so, but the contributions would have to be very brief.—To all those who have made contributions to *The Mennonite* as correspondents or in any other way, we here extend our heartfelt thanks.—To be continued.

* * *

HUMAN MACHINES.—You folks who are living and working on the farm, in God's out-of-doors, or are busy at some trade in small towns or villages, where the sunlight and fresh air have a chance to get at you, and where you can use your mind to think and plan and determine your actions and improve yourself in many ways: do you realize that yours is an enviable lot? Do you ever think of the hundreds of thousands, yes, millions, that are working in stuffy, poorly ventilated and often poorly lighted factories or industrial plants, sometimes called sweat-shops and, maybe, not improperly so? If you have never visited such a plant, where men and women, with intellects, desires, ambitions and feelings like yours are slowly stunned into mere machines, by doing the same thing over and over again, several thousand times each day, in a self-destroying, mind-dwarfing, sensibilities-deadening humdrum way: be sure to visit such a plant, the first time you can possibly get an opportunity to do so, or read the article by Gene Richard, one of the slaves at a large auto-factory, in this year's April number of "The Atlantic Monthly," and you will thank God that you still have control over yourself and are not machine controlled. And you will be more tolerant toward the factory worker and his demands, even to the extent of seeing some justice in his strikes. Here are a few extracts from the article mentioned:

"There is a shrill note. It is impersonal, commanding, and it expresses the entire power which orders the wheels set in motion. The conveyors begin to move immediately. Mysteriosuly the men are in their places and at work. A man near me grasps the two handles of the air wrench he holds all day long. This is the extent of his operation. He leans forward to each nut as the machine does its work. One nut—two nuts—one motor. It is not necessary for him to change his position. The conveyor brings the next motor to him. One position, one job, all day.

"Noise is deafening: a roar of machines and the groaning and moaning of hoists; the constant *pssffft--pssffft* of their hoses. One must shout to be heard. After a time the noise becomes part of what is natural and goes unheard.

"Truss works next to me . . . . We are putting fuel connections on the carburator. Between Truss and me we do three men's work. We cannot keep up. Luckily we know enough not to take it out on each other. We cuss and work in a fit of nervousness. The nut which is supposed to be previously tightened for me won't screw down, because it is a bit undersized. I try to tighten it with my fingers, but I keep slipping behind. I am losing my temper.—I finally discover how to put my wrench in the hole in such a way as to bite it into the soft brass and twist the lock nut down to where I can get a wrench on it—.

"Today I am thinking, as usual, depressed thoughts. I have heard these thoughts, some of them, expressed before, but now I am feeling them from dire reality. I have worked long hours this week. Each day I go to work in the dark and leave in the dark. I have not seen daylight since Sunday and it is Saturday afternoon. I feel strangely trivial and insignificant—. I realize how unimportant is personal worth here. When I come in the gate in the morning, I throw off my personality and assume a personality which expresses the institution of which I am a part. The only personality expressed here is the personality of the employer, through those authorized to represent him. There is no market for one's personal quality. Any expression of my own individual self beyond the scope of my work is in bad taste."—Alas, this is our machine age that makes machines out of rational human beings.

* * *

"THE GOOD OLD TIMES" said one of our aged members recently, "are not in the past. They are here and now." We agree. In the old days people had horses and buggies, mud roads, one-room school houses. They worked hard, saved their money, attended church. But not all did so. Many people were good, decent, and Christian; others were quarrelsome, dishonest, given to and drinking and sexual vices, and fearfully negligent of their duties towards God and the church. In some things people are worse now than they used to be; in others they are assuredly better. Anyhow, these times are our times and we might as well think of them as "good times." Our times are full of golden opportunities and they are good times in which to live.—Hostetler.

Grace Menn. Church, Lansdale, Pa.—Evangelistic meetings, Nov. 9, to 14, Rev. A. H. Leaman of Chicago, speaker. Then he goes to Flatland and Schwenksville churches. Conference Field Secretary, Rev. H. A. Fast, held three evening meetings in our church, Nov. 17 to 19.

FOREIGN MISSIONS

P. H. Richert, Sec.

Taming, Hopei Prov. N. China
October 7, 1937.

Following are extracts from a letter by Missionary Agnetha Fast:

"Thou are my hiding-place; thou wilt preserve me from trouble; Thou wilt compass me about with songs of deliverance. I will instruct thee in the way in which thou shalt go: I will counsel thee with mine eye upon thee." Psalm 32:7, 8.

Dear Brother Richert:

Through the radio and the daily press you will know something about the present conditions. But you will hear little of the situation of our mission and its missionaries, here in China, unless we write and unless the mail gets through. Mail has been much cut off. My home papers came through fairly well, but the church papers have come through very poorly. Three or four since the last of July, and this week five letters arrived from the homeland and it was a real treat as you can figure. Also two "*Mennonites*" came through.

Just while I am writing this a delegation of ten gentlemen called on me to request a donation as part share of this street's neighborhood for the repair of the wall, the high way leading from Taming to Hantan. I was very glad indeed to show my neighborliness and goodwill by giving my share. I trust it will also recompense in some measure for the disappointment the Chinese have received through the attitude the American government has taken in this present political upheaval. The Chinese do not admire us Americans for recalling all their nationals. The other countries have discouraged their citizens in a certain measure to vacate completely. Our own country has taken a cowardly attitude in the judgment not only of the more intelligent Chinese, but even the village folks are wondering about this attitude. Even they surmise that we must be in league with the Japanese. Dr. Alfred Tze expresses this feeling, in a radio address, Oct. 6, saying, "We have regretted that American missionaries have been called to evacuate China, they are our friends. This calling them home in effect again justifies our aggressor. The missionaries help to hold up the moral of our people and are needed for a time like this."

It is only too true that in a case like this, one cannot be neutral. Furthermore, we have a right to be in this country that has welcomed us and we have been called by God and sent by a Church body and not by the government. And in order to maintain a friendly spirit of brotherhood and at the same time "save the face" of our own country, if I might so call it, one feels very cowardly to retreat or desert. Then too, how much it seems to mean to the people even here in the interior to remain at our post of duty, I have realized more than once. People would get so frantic and panic-struck as soon as they heard that the missionaries were leaving. They almost "lost their heads." They have asked me time and again, how it was that I was not afraid. And this gives me a chance to witness for Christ, who gives that peace and calmness. And it was striking to notice the receptive responses to such a witness, and it could be plainly seen that they wished for such a possession.

Our missionary men have returned to Kikung to take some winterclothes up for their families and also some foodstuff, as their was already a shortage of food when I left. This leaves me alone on our mission, though the men hope to return, but with the north steadily pressing south toward our area, it might make it impossible for them to get back. However, I am not alone, for their are other missionaries still here at Taming, who have extended the most cordial invitation for me to come and stay with them. I have been praying for light just what step to take next. I have been thinking of going south to Kaichow and stay there a while. But between Kaichow in Honan and Taokou the robbers are usually pretty bad and will be more so, due to the extreme floods in that area.

Everything is still very peaceful up here. Just one airoplane has shown itself these three weeks that I have been in. The city had to build dugouts in every court. We also have five or six of these. Then we have been advised to put up our American flags, and so five of these are floating over our mission premises. However, these are not our hope and protection but the everlasting God, our Almighty Loving Father. It is unfortunate that our leaders are so frightened. It seems to me, if I were not here our mission premises would be completely deserted. The leaders are all so to say from other regions and as the Chinese is a man of the soil, he naturally choses at such a time to be among his own relatives on the old homeplace. There he is ready to lay down his life, if there is no other way. They need your prayers very much. The have not learned to be willing to lay down their lives for the cause of Christ and they have had so little of Christian experience.

October 9

Things are developing very fast now. Soldiers are pouring into the city from the south and from the north. The soldiers from the front are retrenching, while new ones are taking their place. I'm afraid before long our area will be in the midst of the battle, and the southern part will be completely razed to the ground. We do not hope for it, but they are building even concrete trenches around Kaichow, according to reports of some of our returned Hua Mei students. And around Tsing feng likewise trenches are being built. Around Taming so far there are none. But it is easily seen that they will put up a terrific fight along the Yellow R. It is well, that

Ewerts are home on furlough and that the Kaichow folks are all gone, except of course our Christians and leaders. Much mission property is empty and I'm afraid it will become a problem how to keep out soldiers, for that would be very dangerous. I had hoped to go to Kaichow and I can still go by train. But the minute I begin to plan, I get so conscious-struck and so troubled, and only as I settle down, does peace enter my heart and the conviction that God wants me to stay. And I have very definite promises that all will be well with me if I will just trust Him, our—my Heavenly Father. And, if I at all believe in a God who lives, I must also believe that He has a mind and a plan, even for me. Further, I must believe that He has ears and can hear, and that He can speak and expects me to do what He wishes me to do. Every time I get restless, and I go to God in my prayers, there comes such a peace, such a wonderful realization of God's infinite care and love for me, that I am glad to remain and face it all. Perhaps He wants me to have a real message, a message that has been tested and tried and found workable, that I must stay on. And I am so glad I am not the only one of us foreigners here. And above all that I have God's presence with me. I only request your sympathetic prayers that I may really carry out God's message to these people. May my faith and trust not fail me. I know it won't, for if I try to obey God, would HE fail me, if I in this did not fail Him?

Remember your representatives daily before the throne of Grace, that we might prove worthy of our calling and be a bessing as long as God lends us breath. My best greetings to the other members of our Mission board.

Very sincerely yours,
Aganetha Fast.

—*Invitation outside the Church near Tomley Hall, London:* "Your lives are busy, useful, honest; but your faces are anxious and you are not what you want to be. There is within you another life, a buried life, which does not get free. When it really hears God's voice it will arise. This life will not be stirred by excitement. In the quiet of a place full of good memories, in the sound of fine music, in sympathy of fellow seekers, we may better wait God's call. It may be as you listen to the silence, to the music, or to the worship of others, God will speak, that the buried life will arise, and that you will have peace."

—*Mennonite Church, Halstead, Kans.*—"Last Sunday and Friday the annual business meetings of the Sunday school and church respectively were held and the work arranged for another year. I was reelected correspondent." (Katie Schmitt).—We are glad for this, for this good sister is one of our faithful contributors on church happenings.

Christian Education

BOARD OF EDUCATION

The Board of Education of the General Conference held its annual meeting at Freeman, South Dakota. on October 26 and 27. All the members of the Board were present. Brother H. A. Fast, field secretary of the General Conference, also met with the group. During the two days session, the board enjoyed the hospitality of Freeman College and its faculty members, as well as that of local ministers and other Christian friends.

Among the most important items discussed were problems relating to the Sunday School Quarterly. The board is much gratified over the general acceptance of the new quarterly. For the first issue two thousand copies were printed. Now the number is over thirteen thousand. Dr. J. R. Thierstein, chairman of the Publication Board, and Dr. Warkentin, editor of the quarterly, met with the board. As a result of the general discussion, a committee consisting of the brethern D. J. Unruh, Lester Hostetler, and A. Warkentin were asked to prepare a complete curriculum of Bible instruction for our young people, and to also be responsible for preparing a plan for a young people's quarterly to be presented to the next General Conference. A few suggestions were made for the present quarterly, and the staff was reappointed for another year.

A discussion of the problems of a seminary and Bible school took much of the time of the board. The whole problem was reviewed, and in addition the board called in the brethern P. R. Schroeder and A. H. Claassen, representatives of the Northern District Conference, on the matter of a seminary. The whole problem is so large that the board felt it could not handle it alone and consequently drew up several resolutions which are to be presented to the Executive Committee for their counsel and in turn to be presented to the next General Conference. These resolutions embody a number of suggestions which the Executive Committee is asked to consider and to make an expression of its feeling in the matter.

In addition, the board is planning to send a questionnaire to a large number of ministers and other leaders in our churches to ascertain whether or not they favor the establishment of a seminary and Bible school, and requesting suggestions on this whole problem.

In fulfillment of its oversight over young people's work, the board asked Dr. Kaufman, B. Bargen, and D. D. Eitzen to constitute a committee to coordinate young people's work, with particular emphasis on retreats and the framing of a constitution. The young people's committee has carried on its greatest activity of late through the retreats and the young people's section of the *Mennonite*. The selection of a foreign mission project by the entire group of young people was commended.

The board has now in its possession the sum of one hunrded and eight dollars ($108.00) available as a student loan fund. Plans for the regulation of this fund are being completed.

Other items of interest follow:

The board regrets a drop in the number of schools offering teacher training courses . . . It seeks closer cooperation with the work of the district boards of education . . . . It has asked Brother H. A. Fast, field secretary, to keep in touch with Mennonite young people in seminaries and Bible schools . . . It has a model constitution to be presented to the next conference . . . It is working on the items to constitute "a church standard." . . . It plans to con-continue the Christian education section in the *Mennonite* . . . J. D. Unruh is to serve as editor of the next educational issue of the *Mennonite* and is also to represent the board at the next annual meeting of the Council of Church Boards of Education to be held in Chicago.

In order to carry on its work for the coming year, the board adopted a budget of twenty-five hundred dollars (2500.00). The two biggest items are those of the preparattion of the Sunday School Quarterly and the allowance for salary and travel for the field secretary. The board appreciates offerings that have been received from Sunday Schools and churches, and earnestly requests that these be continued.

Following the close of its session the board gave a public program in the Freeman College gymnasium which was well attended by the people of the community in which the work of the board was explained and inspirational addresses were given.

Ed. G. Kaufman, chairman,
A. S. Rosenberger, secretary.

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— *The Annual Mission Sale of the Buhler Mennonite Church,* Buhler, Kansas, was held Wednesday evening, November 17, 1937, with the four women's missionary societies of the church sponsoring the event. Preceding the sale a fellowship supper was enjoyed by the members of the church and their guests. As a result of the sale $355 was collected for mission purposes. The four missionary societies which cooperated to make the sale a success are the Senior Society with Mrs. H. B. Buller as president, the Willing Workers, Mrs. N. B. Martens, president, the Mission Friends, Miss Susie Ratzlaff, president, and the Friendly Circle, Mrs. Reuben Unruh, president.—At the annual business meeting of the Buhler Mennonite Church which was held in October the Rev. J. M. Suderman was reelected pastor of the church.

— *Mennonite Church, Summerfield, Ill., Nov. 17.*—On Thanksgiving Day we had a Union service in our church and the student-pastor of the Evangelical and Reformed church brought the message.—The business meeting of the congregation is to be held on the afternoon of the second Thursday in December. We close our books for the year on December 1.—On Monday of each week I go to Eden Seminary at St. Louis to attend some special Bible courses arranged especially for the ministers of St. Louis and surrounding communities. There are about 75 ministers attending. At present we are studying the Prophecy of Jeremiah and the Gospel of John.—Elmer Basinger.

* * *

Next Session of General Conference Saskatoon, Sask., July 31 - Aug. 7, 1938

As is known the Canadian Conference had in 1935 invited the General Conference to meet in Canada. Time and place were later to be set. Then in July 1937, at its session the Canadian Conference chose Saskatoon, and recently the "first week in August" was suggested as the time. In response to further inquiry, the secretary of the General Conference received a letter, dated Nov. 20, in which this "first week" was clarified as meaning Sunday, July 31 to August 7.

It is practically impossible to name a time that would suit all of our churches from Texas to Canada and from Pennsylvania to California best, hence we must once in three years adjust ourselves as best we can both as to time and place.

Now since southern Saskatchewan had such a scant crop this year, the question rose in a few minds whether a suggestion of a change of location might not be forthcoming from there. However, instead the word came: "On our account no change of location need occur." (And it would be highly discourteous for the guests to try to tell the hosts to what place they should invite.) Hence, God willing, the next session of the General Conference, for the first time in 77 years, is to meet in Canada and at Saskatoon, Sask., beginning July 31, 1938.

Let us begin at once and continue through the conference session to focus all we do and leave undone on this one thought as our motto: *"Guide Thou!"* (Deut. 8:2; Ps. 25:5; 27:11; 43:3; Joh. 16:13; Rev. 7:17; etc.).

The Business Committee (E. J. Hirschler, Edgar Toevs, and J. C. Kaufman) planned to have a meeting on Nov. 26, at Bluffton, Ohio.

C. E. Krehbiel, Conf. Sec.,
Newton, Kansas.

— *The Right Way to Do.*—Dr. J. H. Langenwalter, pastor of First Mennonite Church, Reedley, Calif., sends check, sufficient to cover advance subscription of *The Mennonite* and *der Bundesbote,* which brings him free copies of the *Year Book* and *Bundesbote Kalender*. Many thanks for the good example!

Sunday School Lesson

A. S. Bechtel

December 12, 1937

Christian Fellowship

I John 1:1-7; Revelation 21:1-7

TOPIC: *Daily Fellowship with Christ and Christians*

Introduction

John, the disciple whose fellowship with Christ was the most intimate of all, has left on record for us the most exalted sayings concerning fellowship with Christ and God. He would have us experience the fulness of joy in such fellowship, even as he had it with Christ.

Fellowship Experienced vs. 1-4

Fellowship implies knowledge, intimacy, conscious association. John testifies (v1) to what he has consciously heard and seen and touched—to that which was revealed, manifested in Christ, the eternal Word of life (v2), who is the true manifestation of God's life. John's witness has the weight of authority back of it (v3), that of constant association for three years. We, as Christians, too may know this fellowship in its reality with the Father and with Christ. Such intimacy fills the heart with joy to its fulness (v4). The closer the fellowship, the fuller will be the joy.

Conditions of Fellowship vs. 5-7

All are invited to this fellowship with Christ, however comparatively few enjoy it in truth. Too many decline to meet the conditions necessary. Before real fellowship is possible, we must become like God (v5). God is light, holy, the spiritual light, the sum of all holiness, righteousness and purity. There can be no fellowship between His holy light and the darkness of our sin. Fellowship with Christ and God is impossible so long as we "walk in darkness" (v6), but if we conform our lives with the revelation of God, "walk in the light," our fellowship is real (v7). The closer we keep to Him, the more easily we see our weaknesses and failings.

The humblest believing Christian who "walks in the light," may know the daily cleansing power of the atoning sacrifice for the sins of the world—may experience the constant cleansing from the guilt and the power of all sin (7b). This insures fellowship "one with another" and the conscious fellowship of eternal life.

Endlessness of Fellowship, Rev. 21:1-17

John assures us that this fellowship which begins here is experienced in its fulness only in the world to come, after "the first heaven and the first earth have passed away" (v1). The sea, in John's thought, the symbol of unrest, fears, loneliness and separation, shall be no more. All that hinders the full joy of fellowship shall be gone forever. The passing of the old order (v1) prepares for the coming in of the new (vs. 2-4). John sees, in his vision, the holy city "coming down from God out of heaven," not evolving independently of itself. Then God will dwell with His people—will tabernacle with them and be their God (v3). This is the thing of chiefest importance. His own will recognize Him. All former sorrow, trouble, and death will be forever past (v4). The new Jerusalem shall be all peace and bliss. All things shall be made new (v5). There will not be any veil before the Holy Place (Lev. 16:2). We shall quench our thirst at the fountain of life (v6). His free gift to us. God is the "beginning and the end" of all things and all He says is "true and faithful." He that overcometh the power of sin shall inherit all things (v7) and shall be God's son. To have the dignity of a son, and the fellowship of sonship with Him, will be an eternal reward which will be the source of endless joy—as great a reward as one can wish for.

Fellowship with God and Christ is our privilege here and hereafter.

Sermon Sketch

I. J. Dick

Death and Eternal Life

Romans 6:23

Life is full of contrasts—heat and cold, bitter and sweet, joy and sorrow, life and death.

Nothing as sure as death. Nothing as glorious as eternal life. I Cor. 2:9: "Eye hath not seen, nor ear heard," etc.

The Cause of Death:

Immediate causes—sickness, disease, accidents, old age.—Remote cause—*Sin.*

a. Physical death. Separation of soul and body.
Germ of death became active, when man sinned. Gen. 2:17.
Man was henceforth not permitted to eat of the tree of life and live.
Death of Adam and Eve not as sudden as that of Annanias and Sapphira
God had a plan of Salvation. Gen. 3:15.
With the exception of Enoch and Elijah, all have died so far.

b. Spiritual death. Separation of man from God.
Adam and Eve "hid themselves from the presence of the Lord." Gen. 3:8.
They had lost their innocence. They knew good and evil.
They lost their moral likeness of God.
They had been created in the image of God.
This image was now distorted.
They had been disobedient, had fallen away from God, had become sinners, died the spiritual death. Gen. 2:17.
This is the death that Scriptures often speak of.
Paul: "When we were dead in sin," etc.

Jesus: "Let the dead (spiritual) bury their dead." "This my son was dead and, behold, he lives."

Eternal death is the termination of spiritual death.

Matt. 25:41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

II Thess. 1:9: "Who shall be punished with everlasting destruction from the presence of the Lord."

Punishment not limited. Wrong is always wrong. Time doesn't make wrong right.

Rev. 22:11: "He that is unjust let him be unjust still, he that is righteous let him be righteous still."

"The Gift of God is eternal life through Jesus Christ Our Lord." Rom. 5:21; II Cor. 9:15.

With this gift we have life. "In him was life."

He that hath the Son hath life, he that hath not the Son hath not life."

He is greater than sin. He forgives sins.

"Thy sins are forgiven thee."

Where sins are forgiven there is life.

John 11:25-26: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

As there is spiritual and eternal death, so there is spiritual and eternal life. He is the living one. He revealed Himself as such 40 days after the resurrection.

To John on Patmos He said: "I am Alpha and Omega, the first and the last. I am He that liveth and was dead and behold I am alive for evermore.

He lives! Can he give life?

II Tim. 1:10: "He hath abolished death and hath brought life and immortality to light through the gospel," and Rom. 5:18.

If we are His and He is ours, we have this eternal life in spite of physical death.

Life continues with the Lord.

Paul says: "I desire to depart and be with Christ."

Jesus says to the thief: "Today, thou shalt be with me in paradise."

Life and death are something very real.

The spirit of God convicts of sin and death, or assures us of eternal life through Jesus Christ our Lord.

The Supreme Aim in Life

P. R. Aeschliman

A very sad fact indeed, that the majority of the human family has no definite aim for this life here below, and much less for the lifte to come. A few thoughts taken from Philippians 3:7-12. *1. To win Christ. 2. To be found in Him. 3. To know Him and the Power of His Resurrection. 4. To obtain the Righteousness aproved of God. 5. To share in the sufferings and die like Jesus. 6. To share in the Resurrection of the Righteous.*

Of all created beings the Human Being is the most favored of them all, that is, as far as we know and has been revealed to us! Created in the image of God, to walk with God, to labor for God, to call Him our heavenly Father and finally be led into our promised eternal Home by our blessed Savior, Jesus Christ. If we really believe that, will we still find time and reasons to murmur, to complain and be dissatisfied? More than that we are favored with and instructed in the Gospel of Jesus Christ, the real Bread of Life, to feed and nourish our soul and save it from a dying world into our eternal heavenly Home.

To no other created being, as far as we know and as has been revealed to us, has God our Heavenly Father manifested such great love, namely the Gift of His only begotten Son called *the Supreme Gift*. The Lord Jesus is not only so called but, in fact, He is the *Supreme Gift* of unspeakable worth. This greatest of all Gifts was made to an undeserving sinful, but still loved human Family. John 3:16.

The Apostle Paul, who was the writer of this beautiful letter, can be compared with the merchant man of the parable, who was seeking goodly pearls, and when he found the *Real Pearl*, the *Pearl of Greatest Price,* he did not hesitate and put it off for a more convenient day as so many do. Today is the day to act; tomorrow may be too late.

The Dear One, who so kindly invites, is also ready and willing to receive us into His divine heavenly Kingdom. No better time than on dear Christmas.

Doctrinal --- Devotional

THE FULFILLMENT OF PROPHECY IN PALESTINE TODAY

Two years is a long time in the world in which we are now living. World-shaking events follow one another with incredible swiftness and with unpredictable surprises. And nowhere is this more true than in the political and religious center of the world, Palestine, which the Bible calls "the glory of all lands" (Ezek. 20:6, 15).

Two years ago George T. B. Davis wrote a remarkable series of articles for THE SUNDAY SCHOOL TIMES (later published as a book) on the fulfillment of prophecy in Palestine. Mr. Davis, known the world around for his evangelistic campaigns in distributing Testaments, and in his earlier work with Torrey and Chapman and Alexander in their evangelistic world tours, had been in Palestine four years earlier, in 1931, but when he revisited the land in 1935 he was astounded at the almost unbelievable developments that had taken place there in four short years.

But when, in the spring of 1937, he returned to Palestine for another visit of observation and study, he found so much that far transcends what he saw in 1935 that he has written for THE SUNDAY SCHOOL TIMES a new series of articles, reporting the latest facts and showing both the startling repitition of history and the glorious fulfillment of prophecy in the land of Abraham, David, Nehemiah and Immanuel.

This new series by Mr. Davis will begin in an October issue and continue until toward the end of the year. The articles will be illustrated by fresh and unique photographs brought from Palestine by Mr. Davis.

One of the early articles in this new and startling series on Palestine has as its title the question "Who Owns Palestine?" Mr. Davis discusses the question from every angle, showing the just claims of the British, the insistent claims of the Arabs, and then goes back to the indisputable authority of God's Word. This article is of the greatest value to Bible students, ministers, Sunday school teachers, as well as statesmen and international politicians. It gives an absorbingly interesting bird's eye view of Israel's career from the time of Abraham to that of Chaim Weizmann,—that is, from 1920 B. C. to 1937 A. D. In it we have God's own answer to the question, "Who owns Palestine?" There are, in Palestine today, about ten times as many Jews as returned from the Babylonian captivity under Ezra and Nehemiah. Today's figure is some 430,000 Jews. They did not have an easy time of it when they returned in the fifth century B. C.; they are not having an easy time of it in the twentieth century A. D. Artaxerxes had his problems with the Arabs and their friends long ago; Britain is having a critical time for the same reason today. All this is brought out by Mr. Davis, among many other striking parallels between the historic return of the Jews from Babylon and their return now.

Mr. Davis secured a full account, by an eyewitness, of the strikes and riots between the Arabs and the Jews during the entire time of the trouble. This first-hand story of a witness gives facts that it is impossible to secure in any other way.

Did you know that Palestine has now become one of the most important airway centers of the Near East? The airport is near Lydda, where Peter healed Aeneas. The runway for the plans to land and take off has been completed at a cost of nearly a million dollars. Mr. Davis talked with the engineer who built the runway, and with airplane officers, one of whom told him that they had had their breakfast that day at Athens, had cool drinks at Alexandria, their lunch at Lydda, and were expecting to have tea in Bagdad and supper at Bosrah. There will be more airplanes in and over that Land some day—perhaps in the near future; for God has promised: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isa. 31:5).

These are just a few of the extraordinary facts that will be discussed in this new series on Palestine and Prophecy.—The Sunday School Times.

Samaritan Work in Spain

by American Friends Service Committee, Philadelphia

Increasing food shortage in Catalonia reported by Alfred Jacob indicates the pressure for relief in Spain that will increase through the winter months.

"Here in Barcelona we are becoming very anxious about the prospects for the winter. There has been a tremendous influx of refugees from the North of Spain, and at the same time the sinking of so many foodships has made the supplies very short. I hardly know what the poorer people are living on. We feel it is of the utmost importance to maintain our canteen work and extend it if humanly possible, even though help is so desperately needed in other parts. We are still working on behalf of the children's colonies, which seem now to offer the only way of getting children out of Madrid; there are already a number supported in Catalonia by various foreign groups. Our big problem is to send in food to keep them all going."

On the other side of the war, in Asturias, Earl Smith and Dan West report, "unlimited need for child feeding and relief." After visiting war ruined villages to distribute clothing, Earl Smith writes:

"Perhaps a word would now be in order about our general feeling regarding the whole enterprise. I wish the people of North and South America would make an overwhelming offering of goodwill to the people of Spain. The first reason is the very need. Of course there is need; any war-torn country inevitably has among its victims thousands of innocent children. The fact that there is not more need is a tribute both to the Spanish authorities and to the fact that the Spanish people themselves care. But more is needed, for children, especially: blankets, warm clothing protective food, children's medical supplies. And we of North and South America also need. We need this attitude and experience of generous brotherliness, which partakes neither of partisanship nor of selfish aloofness. A great wave of loving-kindness on America's part will not win or lose the war for one side nor the other, but it may save some child from pneumonia and will surely mitigate the winter sufferings of a war-afflicted, good people." . . . .

"Within six weeks what will be needed? Everything we can get, especially warm clothes. With our own eyes we saw barefoot children and others poorly shod scratching sores on legs, arms, faces. In some villages at an elevation of about a mile, homes have been blown up, destroying bedding, clothing and furniture, and sometimes even domestic animals, as well as buildings. In one village every family needs help, even the mayor's name being on the list of families in dire need."

We are definitely planning now to help with clothing and blankets in two towns in the province of Asturias and two in that of Burgos. Also we hope especially to serve in badly afflicted towns and villages possibly out of reach of other social agencies.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"*A UNITED MENNONITE YOUTH IN CHRIST*"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

MEDITATION

By Elizabeth Barr Haas

Father, I would be still; as still as the stillness of calm waters; as still as the hushed whisper of wind in tall grasses. I would be as still as the stars at midnight as still as the first hush of dawn on the mountain.

As one who listens with his physical ear for a sound that is sweeter than all others, I listen now with the ears of my heart, and softly a quiet peace comes stealing. It clothes me safely around; it bathes me in its tender, soothing waves. I am still at last, alone and very still. There is no world, no thought, no sound, nothing but infinite, boundless silence. My very heart stands still. It aches with a great ache. It cries aloud: "Where, oh, where is God.?"

Swiftly then the silence quivers with brilliant, piercing shafts of light. A voice within me trembles. Without words, without sound it speaks, and answers all my need. "My child," it says, and the silence rings with a thousand bells that echo to the very roots of my soul.

Slowly the stillness fades away. The sounds of the world return. I go back to my tasks strengthened and renewed, for in the secret place of the silence I have rested for one charmed moment against the shoulder of the Almighty.

"COOKIES, PLEASE"

As a sort of a Thanksgiving present, your editor for the Youth Section, received the following letter. The "cookies" referred to are the little epigramatic sayings which we used to run at the bottom of the pages, but which we have omitted for some weeks. Read this:

To the Keeper of the "Cookie Jar":

Doesn't he know that when children have received cookies—good cookies,—they have become spoiled and cry for more? When it isn't only that there are not cookies, but that the jar is missing, then they search: search low, search high, always hoping that somewhere must be the jar and when the jar is found —there may be some cookies left!

I'm hungry, hungry for "cookies." They tasted so good and now I can't even find the "jar." If it is broken, perhaps Santa will replace it with a fancier one. If the keeper of the jar is out of recipes, we, who tasted his "cookies," could supply him with new ones. — A just-a-wondering-one.

No, the jar is not missing. We know where it is,—but you know there is such a thing as over-eating, and we were afraid our readers might tire of what we knew were good recipes and good cookies, too. Over a long period of years we have been collecting these little sayings, and they have brought us many a moment of exhilarating thought, fine idealism, new resolves, and firmer determinations.

In fact, every morning we place them on the board in our school room, that "those who run may read." We have been amazed, at times, how far those little mottoes placed on the blackboard each morning carry their influence. The other day we ran across one of our former students, now a teacher who said that she too had begun to put those mottoes on the board every day. She too found that it did something to the atmosphere of the classroom, and did something both to her and to her children. She finds that the daily search for a little morsel for thought changes the entire character of her thinking for the day; gives purpose to early effort, and a tendency to meet the experiences of the day with cheerfulness, with optimism, with fineness of spirit.

But somehow, we felt perhaps running these little mottoes at the bottom of the page in this Youth Section did not mean so much to you readers as it always does to our students. Such letters as the above are encouraging, and we assure you if you like it we shall continue these little mottoes. In fact, we wish you would send us some that you find have been especially blessed to you. "The world is so full of a number of things," not so?

The whole incident reminds one of the importance of these crystals of human wisdom, often, we believe, absolutely God-inspired. After all, why should we go through the day thinking our own little thoughts, cramped by narrow environs and poor vocabulary (for thinking, you know is just silently talking to oneself), when we might just as well be turning over in our minds some of the finest thoughts which ever flowed through human mind. As we say these little

The punishment of a liar is that he eventually believes his own lies.

things over and over in our minds, especially during the hours of the morning, we begin to take them for granted, and soon we would vouch they were true. (They *are*, of course, and always were; but we did not always affirm them as true for ourselves).

In this way we appropriate for ourselves the excrescence of goodness from the lives of others, and we tend, through thinking them, to become like them.

What do we mean by the Spirit of Christmas

Matt. 2:11; Luke 2:10-14

Young People's Topic for Dec. 19

Suggested hymns:

Christmas anthems.

Meditation:

M. Dec. 13. The Christmas spirit is the spirit of Christ. Phil 2:1-5
T. Dec. 14. The spirit of service. Matt. 20:25-29
W. Dec. 15. The spirit of adoration. Rev. 5:9-14
T. Dec. 16. The spirit of generosity. 2 Cor. 9:6-15
F. Dec. 17. The spirit of sympathy. Luke 10:30-37
S. Dec. 18. The spirit of peace. Rom. 14:19.

Problems

I. What is the Christmas Spirit? In which ways may we express our feeling of the Christmas Spirit?

" . . . . let us keep in mind that however our Christmas joy may be expressed and whatever sentiments the season may recall to our hearts, the single, golden purpose of Christmas is to remind us that when a babe was born in Bethlehem and laid in a manger there, God came to earth to live among men. The incarnation of God in Jesus Christ—here is the shining, holy fact from which Christmas derives all of its meaning and value. 'And the Word became flesh. and dwelt among us'—that is the spirit of Christmas. This brings the spirit of joy. "Christ came as light, joy, and peace, precisely what the world so greatly needed."

II. What great hopes center in the birth of Christ?

Among others we include, "peace on earth, salva- the atonement, human brotherhood, human progress, tion from sin, God's reconciliation with men through the new earth in which righteousness shall dwell."

III. Christmas brings the atmosphere of peace. Sometimes preaching peace seems futile and we may ask with Dr. Elliott, "Why preach peace when there is no peace." He, however, says that a continued and unified protest will bring results. It was a contniued protest against the Church that the Protestant form of worship became established.

The spirit of Christmas includes unselfishness. How would the promotion of this feeling carry on the work of peace? "The supreme cause of war is selfishness. "Whence come wars and fightings among you? Come they not hence, even of your lusts?" The fundamental national error is the error of believing that it is the right and duty of a nation to be selfish."

IV. The spirit of sympathy is the spirit which reminds us of our neighbors. In answer to the question "Who is my neighbor?" Jesus replied, "The man who needs you is your neighbor." "The service of the Good Samaritan is thorough. He aims at the entire restoration of the poor stranger. Thus charity is not content till it has thought out the real need of each case, and the best means of meeting it is so to prevent its recurrence."—Bishop C. G. Lang.

V. What is included in the spirit of generosity?

"Forced giving is not true giving at all. Consider the story of the Scotchman who intended to put a penny into the contribution box, but instead put in a gold guinea. In a flash he sought to retrieve the coin, but the collector would not allow it.

"Aweel, then,' said the Scotchman, "I'll get credit for a guinea up above."

"Na, na, mon," the collector answered, "Ye'd only get credit for the penny ye meant to gie."

"Purposed in his heart" implies "not only that the gift must be uncompelled, but made after deliberation, and intelligently."

* * *

Nativity Pictures

Intermediate C. E. Topic, Dec. 19, 1937

For Daily Study

Dec. 13. The birth of a King. Micah 5:1, 2
Dec. 14. Wisest of rulers. Isa. 11:1-9
Dec. 15. The word made flesh. John 1:1-14
Dec. 16. Son of David, Son of God. Rom. 1:1-7
Dec. 17. Divine condescension. Phil. 2:5-11
Dec. 18. His mission fulfilled. John 17:1-5
Dec. 19. TOPIC—Great pictures of the Nativity. Luke 2:8-18

Preparation

Since pictures of the Nativity are the topic of this meeting it will be quite essential that you secure at least some copies of the great paintings of the incidents in connection with the birth of Christ. There are many picture companies that can provide you with copies at a small expense. Perry Pictures Co., Malden, Mass., is one. However, it will arouse more interest among your members if each of them will try to collect as many copies as possible. Covers of magazines and Scripture calendars will furnish some. These should be brought at least a week in advance, so that the program can be built around what you have.

Mount them so that they are uniform in size. Prepare a frame to show them, which is open in the back so that the pictures can be changed as the meeting progresses. Place it on a stand or on the wall where it can be seen by all, with a spotlight focused on it.

Preprayer Circle

Read the picture of Christ presented in Isa. 11:1-5. Make your prayer circle a time of thanksgiving for

God's gift to us in Christ Jesus.

Worship Service

"Joy to the world," (instrumental)
Read Luke 2:1-7
Picture: Mary, Joseph and the Babe
Hymn: "O, Come All Ye Faithful"
Picture: Adoration of the Shepherds
Hymn: "The First Noel"
Read, Matt. 2:1, 2; 9b-11
Picture: The Wise Men
Hymn: "We Three Kings of Orient Are"
Offering: "All things are Thine; no gift have we,
Lord of all gifts, to offer Thee;
And hence with grateful hearts today,
Thine own before Thy feet we lay."

Picture Interpretation

Pictures gain in value and interest for us as we are led to see all that the artist had in mind as he produced the masterpiece. So the contributions that your pictures will make to this meeting will depend much on their presentation. Give those who are to make the interpretations a set of questions well in advance for their guidance.

Getting the most out of a Picture

1. What seems to be the most important part of the picture?
2. List everything else you see in the picture.
3. Notice the arrangement. What has the artist done to make you see the most important part first?
4. Try to explain why the artist has put each element into the picture and what it adds.
5. Do you discover any new ideas different from the usual ideas of the Christmas story? What Christian beliefs are expressed?
6. What emotion do you experience as you look at the picture?

Closing Moments

Sing "O Little Town of Bethlehem," reading the last stanza silently as a closing prayer as it is being played very softly.

Benediction verse: Psa. 19:14

JUNIOR CORNER

TO THE LEADER

This year it is as though Thanksgiving were reaching across the short span of two days to clasp hands with Advent saying in a grateful voice, "Because of thee, I am." What a source of gratefulness was given to us in the coming of the Savior! There greatefulness comes when into our life has come the answer of a vital need: a need which we, ourselves, could never have supplied; for the answer of which we can never attain worthiness. There gratefulness, too, springs from a right perspective of ourselves and of our God. It is only he that comes to the manger in the spirit that the shepherds came, that will find in the Babe of Bethlehem the Christ of the cross. Only he who is ready to receive Him, *will* receive Him. The Advent season offers such an opportunity to lead the Junior to see his need of a Savior and to create a longing for Him. God will always answer the seeking heart.

The suggestion for the Christmas Program is this:

Perhaps there are some shut-ins in your church or in the neighborhood to whom an afternoon with the children would mean much joy and from whom the children could learn the blessed lesson of contentment, of quiet waiting upon God, of true happiness that comes when the Savior is truly King. If your group is a large one, it would be better to divide them into groups of about eight, supplying each group with a chaperon. Each group prepares the same program but goes to a different home or hopsital room or room where an aged one is.

Gather your juniors in the afternoon at the usual place of meeting for a brief period of preparation in song and prayer:

1. Call to quietness by leader's prayer
2. Sing verse three of "O Little Town of Bethlehem"
3. Check up on program which is to be presented
4. Sentence prayers by juniors asking blessings on their mission of carrying Christmas joy to lonely ones.

A skeleton outline for the program to be brought to the shut-ins could be:

1. Sing "Silent Night" outside of the home or the room of the shut-in before entering.
2. More Christmas songs after entering the room. In these the visited one should be asked to join
3. Prayer by leader
4. The Christmas story
5. Special music
6. Poem
7. Message from the shut-in
8. Presentation to the shut-in of a small token of love. (After you have selected your shut-ins, let the juniors, themselves suggest what little time they would like to give).
9. Special music
10. Closing prayer
11. A Christmas hymn in unison.

TO THE JUNIOR

Advent Eve

It was Saturday afternoon. David and his playmate, Robert who lived next door, were panting as they reached the top of the sloping street each pulling a sled. It was a wonderful street for coasting. Snow had covered it during the night. Not many cars came to interrupt the constant stream of coasters. It was what people called "a quiet street." But not this afternoon. Every girl and boy from blocks around seemed to be here. Their shouts and laughter resounded far in the cold, crispness of the day.

David and Robert had again reached the bottom. It never took long until one was there but the climb up, that was hard. David started almost on a run. Flinging his free arm in circuit, he turned and shouted back:

"Oh! I can hardly wait until tomorrow!"

"What's tomorrow?" Robert asked.

"Tomorrow? Why tomorrow is the First of Advent, of course," David answered surprised at such ignorance.

"What's that?"

David stood still as though struck with horror. He stared back at Robert and stammered:

"Why,-why, you don't mean to say that you don't know what Advent is? And the first Advent at that!"

By this time, Robert had caught up with David. The two started once more up the hill. David was just beginning to inform the playmate as to his definition of Advent when, from the top of the hill a voice called down:

"Hurry, David!"

David did hurry when he saw his mother beckoning him and his little brother, Jimmie clapping his hands. A sudden excitement due to the anticipation of that which would happen soon, pulsated through his being.

It was five o'clock when the three reached their home. Dusk had come early. Heavy clouds had gathered for some time and had completely veiled the bright sunshine of the afternoon. The little group entered by the kitchen way for the snow shoes must be carefully taken off. House cleaning had just been finished that afternoon. Even the kitchen floor shone with its new coat of wax.

"O mother!" exclaimed David, "I'm so excited!"

"Me, too," chimed in Jimmie, struggling with the stubborn boot which had not grown with the size of this years shoe.

Supper was already spread on the small kitchen table. It was a simple meal of rye bread, cheese and fruit. There would be hot milk for the boys to drink. David and Jimmie saw nothing of this. They stood quiet for a moment. All that they saw was the small lighted candle in the center of the table. It seemed a silent reminder of the wonderful things that were to come for this was Advent Eve.

Father was not yet at home. There was time for baths. On other days, baths seemed a nuisance but, tonight, no objection was offered. On this night, as very few other nights of the year, the boys were allowed to come to the table in bathrobes and bedroom slippers, for, immediately after supper, they would have to retire. Even to this early bedtime hour, the boys did not object.

Supper finished and prayers said, the boys scampered up the steps, running a race to see who could reach the bed first. Of course, David won, being so much the older.

"Who-oo!" they both said as in one breath. They were still shivering between the cold sheets when their mother reached the bed. She tucked the big, white featherbed, just covered freshly, close around the boys, kissed them on the forehead and with a last "Goodnight," she closed the door softly and hurried down the stairs.

There was much to do tonight. She loved this night. It seemed almost as wonderful as the night before Chirstmas. As she washed up the supper dishes, she thought with satisfaction of the jar of lovely Christmas cookies. Other jars were still waiting to be filled. There would be plenty of Pfeffernuesse this year, she knew, and the large fruit cake had turned out beyond her hopes. Her heart became so full of gratefulness, so full of love, so full of expectation.

"Oh God," she breathed softly as she put away the last clean cup, "come to me in a special way tonight, tomorrow, and all through the Advent season. Come to our little home. We love Thee."

She knew in her heart that God had heard her prayer. She knew that He would come in a special way.

Upstairs, in the north closet, was a large box.—(I will tell you about it next week).

CORRESPONDENCE

MENNONITE CHURCH, INMAN, KAN.

Greetings! We of the Inman Mennonite Church and Sunday School are gratefully happy to report that God is blessing the Church in its work and growth.

Rev. and Mrs. John E. Kaufman have indeed meant a great deal to us and to the community, as a whole, since their arrival. We have come to realize more and more that God can grow trees, lift mountains, and fill space with singing stars, but He needs our help in the salvation of a lost world, and in comforting the broken heart. We praise God for the spirit of humility and gracious kindliness that is manifested in the lives of Rev. and Mrs. Kaufman as they labor in our midst. During this time, 39 members have been added to the Church.

There is a splendid attendance at the Church Services and the Spirit is present. The Young Peoples' C. E. and special meetings are also well attended. At all the meetings of the church our pastor is always ready to take part. We all need to work and pray that our Church will not be touched by the spirit of indifference so manifest in the world today.

We have recently closed a wonderful and inspiring week with Dr. J. E. Hartzler of Hartford, Conn.

The Ladies' Aid and the Friendship Circle are planning a Mission sale the third of December. The Friendship Circle will serve a banquet to the County Young People's Christian Endeavor, which is planning to meet with us the 27th of Nov.—Correspondent.

MT. LAKE, MINN. NOV. 16, 1937.

Greetings from the Bethel Church:

The summer of 1937 has passed and we are in the midst of an Indian Summer. We had a few days of severe cold, accompanied with a few inches of snow.

Our blessings this year are many even materially. Our fields with a few exceptions have yielded manifold. To show our appreciation to the giver of all good and perfect gifts, we observed our Harvest Festival on October 17, with services both in the German and English language.

Rev. John Bartel spoke in the German language and urged us to remember the giver of our blessings. In summing up some of our blessings, he also mentioned that the parsonage built in the summer of 1936 was nearly paid for, and we had expected to do so only at the end of 3 years. Rev. Lindscheid from Butterfield was our guest speaker, and spoke on the prayer of the Pharisee and sinner. We felt at the end of his sermon like praying, "Lord teach us to pray," for we saw ourselves very much like the Pharisee. He pointed out how materialistic and selfish our prayers are. We think too much of material gifts and forget the giver of them.

We were favored in having the Young Peoples' Retreat here this summer, with Rev. Arnold Schultz and Rev. H. A. Fast as leaders. Such occasions were great privileges to our youth and, no doubt, the good seed sown has already started to bear fruit. Rev. Underwood a converted Atheist spoke to us on several occasions and brought fine messages to an audience that increased in number each following night.

Our Sunday school enrollment is about 525. Since our church is centrally located in our village, we have an opportunity to open our doors to very many children and grown up people whose parents have no local church here. It is a great opportunity to do our home mission work.

From Missionary Aganetha Fast we hear that, in spite of warnings of the American Consul in China, she is pressing toward her own Mission in Taming. Missionaries fled on account of the danger of the war and flood, but she is trying to get back to where she feels God wants her to be. The bridges have all been washed away and it is most dangerous to travel as she does, but she has complete faith in the Lord and so she can go on.

Mrs. J. J. Vogt, a sister of Dr. P. R. Schroeder was relieved from her bed of long suffering. She was a charter member of the Bethel Mission Society, and her passing has been felt by those of us who have been privileged to work with her.

Best wishes to all readers for a truly thanks-full Thanksgiving.—Correspondent.

MENNONITE CHURCH, HALSTEAD, KAN.

Dear Readers of the Mennonite: The Halstead church was fortunate in getting Dr. J. E. Hartzler for a series of meetings, Nov. 8 to 11 inclusive. He lectured to a well filled house and the last evening the church was taxed to its capacity. Visitors from surrounding communities and cities were present. His messages were very interesting and he gave his listeners much food for thought. May they prove a blessing to all and may they be an incentive to better living. The themes of Dr. Hartzler's discourses were: *Building Men for God,* Psalm 8; *The Jericho Way of Life,* Luke 10:27; *The Trinity of Christian Experience,* Mt. 5:39-41; *The Supremacy of Christianity,* I John 5:4.

An unusual occasion was a dinner recently given by our congregation in honor of our organists, Miss Alma P. Ruth and William P. Schowalter. Having long felt fortunate in having two such dependable and accomplished musicians in our church service, it was felt fitting to give public expression to this sentiment in this manner. As a mark of their appreciation the church presented Mr. Schowalter with a portable radio and Miss Ruth with a brocaded chair.

The After-dinner prgram, presided over by chairman C. F. Haury, consisted of music and readings. Miss Irma Haury delivered the presentation speech and Miss Alma Ruth responded with an acknowledgment. Rev. Wedel in a short talk paid tribute to the history of musical instruments in sacred service and to appreciation of the work rendered by the honored guests. A sextette of girls sang a closing number.

Mr. Schowalter has served the Halstead church since 1908, previously having served as church organist at Friedelsheim, Germany, at the age of eleven. Full duties as organist at the Halstead church were assumed by Miss Ruth in 1915, having previously served the Garden church for ten years in a similar capacity prior to 1915.

The depressing note of the evening was that Mr. Schowalter could not be present in person, being at the bedside of his mother who is very ill. Miss Ruth considered the event somewhat in the nature of a farewell, having expressed her desire to retire from the onerous duties of full-time service.

FAMILY CHRONICLE

MARRIAGES

STUCKY-SIEMENS.—On Nov. 7, by Rev. T. A. van der Smissen at the Hebron Church near Buhler, Kansas, Marion J. Stucky and Welma Vadena Siemens were married. The wedding sermon was preached by Rev. J. C. Kaufman.—Text, Ps. 127:1.

DEATHS

CAROLYN MARY BOORSE, daughter of Horace G. and Ada, nee Landis, Boorse, was born July 28th, 1917. As a child she attended Bethany Mennonite Sunday School and Church, and on April 21st, 1933, she was baptized on confession of faith in Jesus Christ as her personal Savior and admitted into Bethany Church, where she has been a faithful member ever since.

In church, Sunday school, public school and at the Hospital where she started a nurses' training course, she was always a ready and willing worker.

Her thorough work in school and the esteem in which she was held by her teachers and classmates is reflected in the fact that in 1931 she was awarded the American Legion Award in recognition of high quality of courage, character, service and champion scholarship, upon the recommendation of her teachers and classmates.

Her earthly activities came to an end on Thursday afternoon, October 28th, bringing her age to 20 years and 3 months. Text used by her pastor, Rev. A. J. Neuenschwander, Phil. 4:8, 13. Interment, Quakertown Union Cemetery.

BROTHER RUDOLPH PENNER was born Sept. 7, 1857, at Wickerau, West Prussia. His parents were Henry Penner and Marie Penner, nee Suckau. He attended school in the city of Elbing. In 1872, in April, he was baptized there, on the confession of his faith, by Elder Carl Harder, and became a member of the Mennonite church. In the year 1900 he was married to Anna Sommer, and three years later they came to America, arriving here at Beatrice in October. They became members of our church in 1906. They lived on a farm until his health failed several years ago. During the last months he was steadily losing strength, but was really sick only a few days. He passed away Friday night, October 22, trusting in Christ Jesus, our Redeemer.

His age was 80 years, 1 month, 15 days. The family, his wife, four sons, four daughters-in-law, six grandchildren, and one brother are grieved over their loss of a dear husband, father, grandfather, and brother. But they say, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth.

He leadeth me, O blessed thought,
O words with heavenly comfort fraught!
Whate'r I do, where'r I be,
Still 'tis God's hand that leadeth me,
By His own hand He leadeth me.

—W. R. Penner.

— *Rev. J. B. Epp of Beatrice, Nebr.*, held a series of evangelistic meetings at the Pretty Prairie, Kans., Mennonite Church, the week of Nov. 14-19.

REPORT OF THE EX. COMM. OF MISSION SOCIETIES FOR OCT. 1937

Foreign Mission, General Treasury: Sew. Soc., Longham, Sask., $20.00; Sew. Soc., Dundurn, Sask., $30.00; Sew. Soc., Boissevain, Man., $65.00; Salem Sew. Circle, Dalton, Ohio, $20.00. **Ttoal, $135.00.**

For India: Miss. Soc. Menn. Ch., near Avon, S. D. Native Worker, $22.00; Jr. Miss. Band, Berne, Ind., Girl, $30.00; Mary Martha Circle, Immanuel Ch., Los Angeles, Calif., Girl, $3.32; Sew. Soc. Perkasie, Pa., Champa Hospital, $5.00; Brudertal Sew. Soc., Hillsboro, Kans., Janjgir St., for clothes, $10.00; Bergtal Sew. Circle, Winkler Man., P. W. Penner, $5.00; P. A. Penner, $5.00; J. R. Duerksen, $5.00; Mrs. M. Burkhalter, Berne, Ind., P. W. Penner, $15.00; Sew. Soc., Herbert, Sask., Birra Station, $30.00.

Flood Relief: Jr. Miss. Band, Berne, Ind., Birra St., $10.00; Mennonite Sewing Society, Buhler, Kansas, $50.00; Bethel Miss. Soc., Mountain Lake, Minn., $25.00; Onecho Miss. Soc., Colfax, Wash., $10.00; Tabea Sew. Soc., Tampa, Kans., $25.00; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., $10.00; S. School Birthday Offering, Napier Ch., Napier, Pa., $5.00; Miss. Soc. Napier Ch., Napier, Pa., $5.00; Bethel Ladies' Aid., Langdon, N. D., $25.00. **Total, $295.32.**

For China: Jr. Miss. Band, Berne, Ind., Evangelist, $30.00; Bergtal Sew. Circle, Winkler, Man., for widows, $5.00; Brudertal Sew. Soc., Hillsboro, Kans., Hospital, $10.00. **Total, $45.00.**

Christmas Fund: Jr. Miss. Band, Berne, Ind., $10.00; Menn. Sew. Soc., Buhler, Kans., $10.00; Brudertal Sew. Soc., Hillsboro, Kans., $25.00; Miss. Soc., Menn. Ch., Avon, S. D., $5.80; Eden Ladies' Aid and Miss. Soc., Moundridge, Kans., $50.00; Dorcas Soc., Pulaski, Iowa, $20.00; Miss. Soc., Donnellson, Iowa, $5.00; Miss. Circle, Meno, Okla., $5.00; Johannestal Sew. Soc., Hillsboro, Kans., $5.00; Zion Sew. Soc., Elbing, Kans., $30.40; Miss. Soc., Upland, Calif., $39.00; Bethel Miss. Soc., Mountain Lake, Minn., $75.00; Chr. Menn. Sew. Soc., Moundridge, Kans., $15.00; Onecho Miss. Soc., Colfax, Wash., $10.00; Ladies' Aid, North of Butterfield, Minn., $6.90; Miss. Sew. Soc., Pretty Prairie, Kans., $10.00; Sr. Miss. Soc. Bergfeld Ch., Mountain Lake, Minn., $5.00; Bethel Ladies' Aid, Fortuna, Mo., $10.00. **Total, $337.10.**

Expenses of Ex. Com. and "Miss. News and Notes": Miss. Sew. Soc., Pretty Prairie, Kans., $2.50; Ladies' Aid, North of Butterfield, Minn., $1.10; Sew. Soc., Lehigh, Kans., $2.00; S. O. Circle, Upland, Calif., $1.70; Hebron Sew. Soc., Buhler, Kans., 20 cents; Mrs. P. J. Graber, Marion, S. D., 25 cents. **Total, $7.75.**

Miscellaneous: Salem Sew. Circle, Dalton, Ohio, Home Miss., Gen'l Treas., $15.00; Bethel Ladies' Aid, Langdon, N. D., Gen. Treas., $15.00; Menn. Sew. Soc., Buhler, Kans., Traveling Expenses of Missionaries,, $10.00; Brudertal Sew. Soc., Hillsboro, Kans., Oraibi St., Ariz., for clothes, $10.00; Brudertal Sew. Soc., Hillsboro, Kans., Mrs. J. P. Suderman, Oraibi, Ariz. $5.00; Chr. Menn. Sew. Soc., Moundridge, Kans., Street Organ, Oraibi St., Ariz., $10.00; Miss. Soc. St., John Ch., Pandora, Ohio, Busby St., Mont., $35.00; Sew. Soc., Aberdeen, Idaho, Retired Miss. Fund., $24. **Total, $134.00. Grand Total, $944.17.**

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

« « JOTTINGS » »

—*The Mennonite Choral Society of Berne, Ind.,* 150 strong, with Prof. R. A. Lantz of Bluffton College as director, will sing Haendel's Messiah at the Berne Mennonite Church, Sunday, December 5. The Bluffton College orchestra, under direction of Prof. Sidney Hauenstein will accompany the chorus and soloists. The soloists are: Miss Mildred Habegger of Berne, soprano; Mrs. Virgil Moser, Dayton, O., alto, Freeman Burkhalter, Berne, tenor; Wm. D. Venard, Chicago, bass.—Berne Witness.

—*Freeman College.*—A parent-teacher meeting was held at the College Sunday afternoon, Nov. 7. It dealt with some of the College problems that the parents can help solve.

—"*Bluffton College* announces that the course on marriage, started four years ago, will be offered again this year. It is one of the most popular with men and women students. This Ohio school pioneered with the idea. College students normally are intent on high achievements. What success is more important than matrimonial success? To make good in that career implies social and psychological qualities which will aid in all undertakings."—From a Toledo, Ohio, paper.

—*War in the Holy Land,* of the ambush and guerilla kind, is reported to be general, and may lead to serious conflicts. Native Arabs are resisting the encroachment of Jews and the partition of the land as proposed by England, holder of the Mandate. The work of Arab terrorists is so cleverly planned that the British appear to be helpless in stopping it.

—*The Annual Corporation Meeting of Bethel College* was held, as usual, the Friday after Thanksgivnig Day, Nov. 26. After a real spell of winter for about a week, beautiful, sunshiny weather had set in again and favored a very large attendance at this meeting. An 88 page, mimeographed book, containing reports of the various officers of the College and volumes of other interesting information, was passed out among the delegates and visitors. It showed that the school year 1936-37 had been the most successful in many respects, up until then. One of the resolutions passed gives the Administration and the Board authority to proceed with the erection of the first story of the contemplated *Memorial Hall,* to bring relief to crowded conditions. Messrs. Gerhard Zerger, R. A. Goerz, Lucas Horsch were reelected as directors; Mr. Nelson Krehbiel, formerly an alternate for Rev. P. A. Wedel, Aberdeen, Idaho, was elected a regular director. Rev. Arnold Funk is a new member.

—*Hillsboro, Kansas,* November 26: Dr. J. E. Hartzler of Hartford, Conn., is holding evangelistic meetings this week, at the First Mennonite Church. In spite of the unpleasant weather the early part of the week, the attendance has been good.

—Japan's war in China bids fair to be long-drawn-out. With the steady advance of the Japanese deep into North China, the Chinese have now begun guerilla warfare which threatens to cut off the Japanese supply lines. Guerilla war is also reported in Manchuckuo. Germany and Italy are supporting Japan, while England France and Russia are said to be supplying munitions to the Chinese. — World Events.

—*From the Mountain Lake Observer.*—"A large crowd attended the lecture on astronomy, *The Heavens are Telling,*" by Prof. P. H. Richert of the Bethel College faculty. President E. G. Kaufman also spoke at the meeting."—Th same paper reports an item with an idea that should be passed along. It is this: "Open House at the Mountain Lake public schools on Armistice Day. 150 parents and friends visited the class rooms that day. No special preparations were made, it was just as representative a day as possible." Ordinarily, on such visiting days, the schools and the children have a good deal of the artificial about them. Here they appeared in their every day condition.

—*Rev. A. S. Bechtel, Hauston, Kans.,* reports that he was called back to Deer Creek, his former charge on November 20, to assist in the funeral services of Mrs. Jake Dester, the mother of Mrs. E. G. Kaufman of Bethel College. *The Mennonite* extends heartfelt sympathy to the bereaved Dester family and near relatives.—He also commends strongly on our recent editorial *Representation.* He says, "You touch on a matter that I feel should be stressed hard. Entirely too very few of our younger people are given representation as delegates in our conferences, excepting the Eastern. Have you at any time seen a lay delegate under thirty in the General Conference? Why even the younger ministers seem to be afraid to make themselves heard to any extent.

—*Rev. H. J. Dyck, pastor of the Zion Mennonite Church, Elbing, Kans.,* recently spent a week at the Mission Church, Enid, Oklahoma, and gave a series of Bible lectures there.

—*Dr. A. Warkentin of Bethel College* conducted evangelistic and Bible study meetings at the Bergfelder Mennonite Churches near Delft and Mt. Lake, Minn., last week.

—*The Swedish government* which makes annual grants to eight peace organizations has decided to subsidize the work of peace study organizations. These groups organize reading circles in all classes of society, with the aim of fostering the general knowledge of world affairs and giving a backbone to the peace movement.

—There are born annually to drunken parents 3,000,000 children, carrying with them the tragic results of an alcoholic heredity. 500,000 of these are born idiots, 300,000 more are born deaf, dumb, and blind. Only God knows what the second, third and fourth generation will be.—Herald of Holiness.

SPECIAL NOTICE!

Since publishing our Christmas Catalog we have acquired a Gold Stamping machine and are now equipped to stamp all books, Bibles, greeting cards, stationery, etc. with our customer's name in gold. We will stamp any name in gold at the prices listed below.

Bibles selling at $2.50 and over		Free
Bibles selling at less than $2.50		.15
Books (all kinds)		.15
Greeting cards	12 for	.25
Greeting cards	21 for	.30
Stationery	per box or pkg.	.25
Pencils	4 for	.25
Pencils	10 for	.50

These prices are in addition to the regular price of the article, except in the case of pencils, The pencils are furnished free of charge; you pay only for the stamping.

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BERNE INDIANA

HURRY! HURRY!

We still have quite a few of the close-out Greeting card specials which we advertised two weeks ago. We are still selling these at 3 boxes (60 greetings) for $1.00. Send your order at once to assure delivery early enough for mailing before Christmas.

"WHILE THEY LAST, 3 BOXES FOR ONLY $1.00"

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, DEC. 7, 1937 NO. 48

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Advent Meditations

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just and has salvation. . . Zech. 9:9.—Comfort ye, comfort ye my people, saith your God. . . Prepare ye the way of the Lord, make straight in the desert the highway for your God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken it. O thou that bringest good tidings to Zion, get thee up on a high mountain . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord will come with strong hand . . . He shall feed his flock like a shepherd: he shall gather the lambs in his arms, and carry them in his bosom. . ." Is. 40:1 ff.

Christmas Once More Coming

Joseph Taylor Britan

Once more the season rolls around
When joy, for Christian men, is found
In thinking of the Saviour's birth
Which angel choirs announced to earth.

It is the joy of sins forgiven,
Of man's condition felt in Heaven,
Of God's free gift of life and peace,
Of promised days when war shall cease.

When all the world shall brothers be,
And victory our Lord shall see
O'er Satan, sin, and anguished pain,
And death no more shall ruthless reign.

So shout aloud, ye angel choir!
And mortal man to Heaven aspire!
For Life eternal Thou dost bring
O Christ our Prophet, Priest, and King.

Once more a Christmas Day draws near,
And Christian hearts are filled with cheer.
We wish that all your coming days
May crowded be with joy and praise.

EDITORIALS

MORE ABOUT CORRESPONDENCE.—Correspondents and "reporters" are the editor's first aids. Man is by nature curious. He wants news, and we Mennonites are no exception. We want news, but as Christians we want news of a worthwhile, uplifting type. We want them for information, for comparison, for encouragement, for inspiration, not for sensation. In our churches and conferences we are endeavoring to build up our spiritual life. And in so doing we have our successes and our failures, our victories and our defeats, our mountain-top experiences and our drops into the slough of desponse. And as good brothers and sisters of our dear Savior Jesus Christ, what could be more helpful, more comforting, more inspiring than to relate to one another our experiences, at least as far as there is meaning to them. "Geteiltes Leid ist halbes Leid und geteilte Freude ist doppelte Freude." (Shared sorrow (or grief) is half sorrow; shared joy is double joy). *This sharing of our experiences we of the General Conference can do through our church papers, and this is really the underlying purpose of our correspondence.*

Now for a few suggestions: *What should correspondence consist of?* In answer to this question we quote suggestions from our readers: *Happenings in the congregation, personal glimpses, reports of a helpful nature, NOT of trivial things.* We do not say that we fully agree with all these hints, but they are food for thought. Briefly we would say that any worthwhile occurence that has not merely local interest, anything that is spiritually uplifting, intellectually generative, economically sound can be made fit material, yes, even the common place when shot thru with a moral thread. *How long should correspondences be?* Again we quote some readers: *They should have short "newsy" items, not long discourses, should be in condensed form, readers are apt to skip long ones.* Correspondents should not wait 6-7-8-9 months or almost a year, and then tell all that happened during that period, unless it is molded into a narrative of real interest. Better write every two or three months and make it short and telling. We are happy to note that quite a number of our correspondents are taking the "shorter route." Again we thank all who have taken the time and trouble to help enrich this section of THE MENNONITE.—To be continued.

FOLLOWING FASHIONS?—God has made all things good and beautiful. But unfortunately, sinful man has marred and disfigured many of them, most of all himself. Man, the crown of creation, with the stamp of the Divine upon him, is constantly being tempted by Dame Fashion to do things that make for show, for conspicuity, for effect. In order that poor mortals may the more strongly attract and the more readily entice, she invents for them outlandishly looking designs of apparel, styles of hair-dressing and headgear, rather than to help make us more handsome, more becoming in our natural state. There can be no wrong in a man dressing and grooming himself so as to bring out his manly qualities to full advantage. There can be no sin in a woman embellishing her form and features so as to make herself becomingly attractive. Becomingness (German: Schicklichkeit) is the word that expresses the idea that should guide us Christians in matters of this kind, not blind imitation of fashion which is decreed by people in Paris or New York that probably have few if any scruples of conscience as to the harm that may result from some of their inventions.—Even among the college students who as a rule are rather easy going in this respect, the boys tell the girls they hate the heavy use of the lipstick, and colored fingernails; while the girls put their stamp of disapproval on the boys' use of hair oil and the wearing of the stub mustache. *Our Sunday Visitor,* a national Catholic paper recently brought the following item from a *young Catholic maiden,* "No doubt all of us are now aware of the fact that skirts are 'coming shorter' this season. But *however shamelessly the stylists are proposing that we expose our limbs, we women do not have to accept their fashions.* For the past few years we have been sensible in dress, and still now, with frocks being shown so beautifully high at the neck and with decent sleeves, we can dress becomingly and yet modestly, if only we refuse to wear our skirts shorter than ten or at least eleven inches from the floor, which length is necessary to cover the knees properly when sitting. May I suggest that you start among your feminine readers a campaign for skirts of decent length? After all its up to us women to reject any fashion trend which proves so absurd as this one of short skirts.—Yours for Sensible Skirt Length."

Would that this fine young woman had included in her criticism the outlandishly shaped and awkwardly worn headgear now the fashion among women! If Catholic maidens can take such a decisive stand against short skirts, and so vigorously urge a campaign against them, our Mennonite sisters and their daughters, whose forebears have been the apostles of "the simple life," cannot afford to do less. Real Christians cannot be slaves to Dame Fashion and servants of God at the same time.

Fashionability is a kind of elevted vulgarity.— G. D.

FOREIGN MISSIONS

P. H. Richert, Sec.

Champa, C. P., India, October 12, 1937

Rev. P. H. Unruh, Goessel, Kansas

My dear good Brother,—Greetings from the land we love and whose people we try to serve and bring to the feet of th Lord Jesus Christ.

I have lying before me four of your letters dated as follows: Aug. 25th, Sept. 6th, Sept. 8th, Sept. 14th, 1937. The remittances in these letters are as follows: $300.00; $64.00; $292.00; $127.47. Total $783.47. These drafts have been cashed and the proceeds have been sent to the Missionary of the Mauhadih Mission station. Enclosed, please find two signed receipts for these remittances. In the name of the Mission and especially in the name of the flood sufferers in Mauhadih, I wish to thank you and all the dear willing donors for this most needed and hence much appreciated help in this time of need. You are right in what you say about our churches, viz. "Ich freue mich, dass unsere Gemeinden eingreifen, wenn sie auf die Beduerfnisse aufmerksam gemacht werden." I have found this to be true in my experiences during the last 37 years, with perhaps one exception, and this is the scarcity of workers request. But, I can realize that this is not altogether the fault of the churches. When there are none to say: "Here am I, send me," then how can the churches meet our request for workers? Just now this request is most pressing. Some of us may drop out within a short time and if new workers are to be sent out, just at the time when we DO drop out, then it means that the Mission must, because of the inexperience of the new workers suffer greatly. Not only should new workers have 2 full years of uninterrupted language study, but also be hitched in the harness with an older more experienced missionary for a year or so. Hence, the pressing need, though at the moment we are, perhaps, able to hold down the work. Please make this a matter of prayer and if possible send us a qualified couple from your church. Doors for evangelism are wide open. My sister, her husband and Dr. Ella Bauman are in camp and they write that they have hardly enough time to eat and sleep; people eager to listen crowding around the house in which they are temporarily living. This is indeed good, though no new news.

Martha's and my health, though good is not what it was some years ago. More frequently now than before, we have to complain about this, that or something else. Then too, we get tired much sooner now than say, 20 years ago. I suppose that this is natural.

Martha has her flock of kiddies to take care of and my big family of lepers. The Quins that she recently took in from the Leper Home are doing well. But small children always cause trouble and much worry. Fortunately we have a good matron, one of our own girls. Lepers we have as always 600 with about thirty waiting for admission. Because of room and because the Mission to Lepers does not want me to have more than this number, we cannot take in the waiting ones. One leper is near death. I called on him this morning, as I always do. He is ready to become a Christian, but I fear that his desire is not of the right kind. He was sent here by a proud Brahman, but told that he should not become a Christian. This he has consistently refused to do for the last three or four years. Now, at the point of death, he listens. I will need wisdom to deal with this case.

Our other workers are well and busy. The Moyers will leave for home in December, Miss Lehman will leave somewhat earlier, and will be married in Alexandria. In her we have lost a fine nurse. I wonder who will take her place. For our 600 lepers, I have not yet found a nurse. I have done my best to secure one and have not succeeded, so I can leave the work with a good conscience, even if we do not get a nurse.

The weather is just now turning into the best time of the year. The nights cool and the days not too hot. Gardens doing well. Fields of rice wonderful to behold and everything just wonderfully beautiful and fruitful. For all this we thank the Lord. If now all the nations were at peace and quiet, we would be perfectly happy. But, we believe that before many months are over, the world will be aflame and the U.S. will again be included. May God have pity on this prodigal world of his.

With most cordial Greetings to you, your good wife and children, the church and all those that love the Lord and His appearing, we are,

Yours for India and its people,
P. A. and Martha Penner.

HOME MISSIONS

We have just received the intelligence that Brother Jacob H. Janzen and family have again arrived in Waterloo, Ont. The congregation there issued an earnest call for them to come back, and it was regarded as a call from the Lord. Both have almost recovered from their recent illness. He writes that in Vancouver much was started and much remains undone. His son-in-law, Brother Jacob B. Wiens, is his successor and now has charge of the services and of the Girls' Home. The group in the city is active. It has lately organized a good Young People's Society, and the rooms where the services were held were crowded. It was reported to the Board that there was a good church building and a parsonage aside of it, large enough for a Girls' Home, that could be bought for $3000 from the United Church of Canada. The Board asked our member S. S. Baumgartner, who lives in Portland, Oregon, and is a man who can judge buildings, to go to Vancouver and investigate the property. He pronounced the price reasonable and recommended to buy, which was done, and we have already possession of the property. This saves rent, and the people have already sent the Board and the contributors a letter of thanks. Home Missions can be greatly extended, if the people send us the means. We are truly grateful to the contributors. In the rural districts in British Columbia there is great need of meeting houses and also preachers.

Quite a number are acquainted with the fact that Brother and Sister Edmund Miller of South Dakota are now in charge of the Portland Mission. Sister Niswander who worked there for a number of years was released and called to the First Mennonite Church in Philadelphia, where she is now. For more than two years the Board was endeavoring to secure a suitable person for this place. Some may inquire, why a congregation with over three hundred members needs a person to do mission work in the community? The congregation is a twin sister to the Secretary of the Board who was born at the time when his father organized the First Mennonite Church of Philadelphia. At that time and for some years later, the members lived in the vicinity of the church. The church was located in a new part of the city which was not yet built up, and where the people could fetch their milk at a nearby farm. It was an "Uptown church." Now it is a "Downtown church," and for miles everything is built up. As the city moved out, there came a class of people that were unchurched and our people moved out into the suburbs, so not many members lived in the vicinity. Parents and children are not spiritually cared for and need just such a person to visit them and endeavor to get them to Sunday school and church service, which cannot be done by the pastor. Here is a mission field as needy as can be found in any large city. The pastor said we must do this to preserve the congregation. Hence the appointment of Sister Niswander.

Brother David Toews, our Canadian Board member, is in the Saskatoon hospital and had to submit to a serious operation. We are praying earnestly that he may soon be restored to health and strength again, for we need him very badly in the Home Mission work in Canada. On account of his indisposition the Board could not have a meeting.

A WORD FROM MISSIONARIES MOYER

Having finished more than eight years of service during this term in India, and physically feeling somewhat as a radio or an auto battery must feel when they are run down and their power is gone, we feel the need of recharging in the love of Christian America, and in the northern temperate zone. Thanks to the Mission Board, we are permitted to make plans for sailing this year end. We hope to arrive in New York the latter part of January. So no more mail from the U. S. will reach us here. Our temporary address in the U. S. will be c-o David Habegger, Berne, Ind.

Rev. and Mrs. S. T. Moyer and Teddy

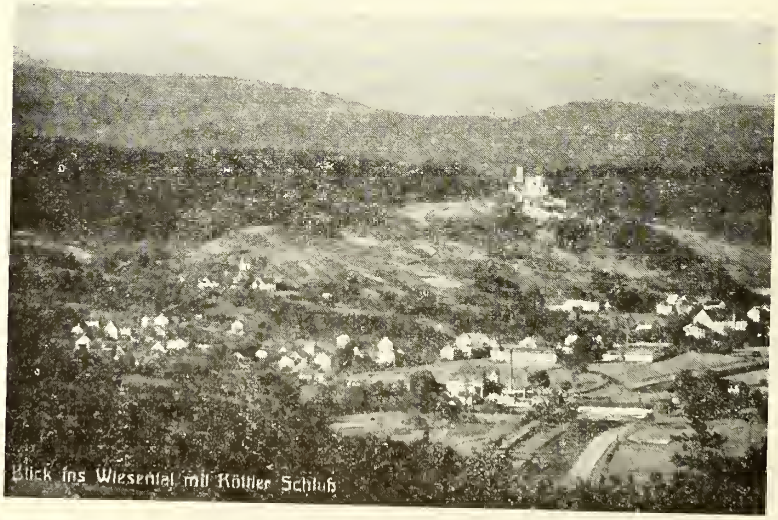
Christmas Reverie

Sister Frieda Kaufman

Part I.

Christmas was drawing near. Twilight with its purple shadows had fallen early from the December sky and had enveloped the small village which nestled at the foot of a wooded hill. The forester returning from his daily round of duties had paused long before he descended to the valley: the sky was so clear, the view of the Alps especially enchanting with the glow of sunset on eternal snows. Each peak reflected the beauty of passing day. With one last lingering look across the ruins of the great medieval castle which crowned the vantage point whereon he stood, he began his descent. Snow spread like a soft white blanket over the lower hills with their vineyards and over the valley dotted with picturesque villages. The snowfall had not been heavy enough to cover completely the dark branches of the spruce, pines and firs which outnumbered the beeches and oaks. Soon the entire horizon about him appeared like a gigantic dark wreath of Christmas green, completely encircling the valley: darkness deepened and lighted windows welcomed him as he neared the village.

For God so loved the world, that he gave his only begotten son that whosoever believeth on him shall not perish, but have eternal life. John 3:16.



For unto us a child is born, unto us a son is given: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Isa. 9:6.

The houses of Haagen were set close on both sides of its one street, for there was not much room between the foot of the hill and the swift flowing mountain stream which divided the valley. There were no shades to hide the view into the various homes which the forester passed, as he hastened to his own fireside. In one of these a large hanging lamp shed its soft light over a family seated about a long table. A huge tiled stove reaching from floor to ceiling spread its cozy warmth around them. The father was seated at one end of the table puffing away at a beautifully carved pipe, reading a paper. Between him and the mother who was knitting sat a little girl with a slate before her. She was laboriously shaping the letters for tomorrow's lesson. Every little while she would cast an inquiring look across the table to her two older sisters who were reading or to the two maids at the lower end of the table who were busy with the family mending. There seemed to be an air of expectancy in the room, the older ones, smiling occasionally at one another as they admonished the little one to do her best with her pencil. Everyone could see that she was trying to be not only obedient but also unusually industrious. Was not this the eve of December 6, St. Nicholas day? Surely the good saint would not forget to make his annual visit to all good girls and boys.

Suddenly from the distance there came the sound of tinkling bells and muffled shouts. Every one looked up. "That must be St. Nicholas." Mother opened her arms and held the little frightened girl close. The older "wiser" sisters peered through the windows announcing the advent of the saint. There was no doubt about his coming—now he was at the postman's house; now he was leaving the tinner's home. They called to the younger sister to come and see the nearing procession. She shrank back instead. Nothing on earth would have induced her to do so. When the sounds of approaching footsteps could be plainly heard ascending the steps and entering the vestibule of the home, even the shelter of mother's arms seemed insufficient. She fled to her father. There, encircled by his strong arms she faced St. Nicholas. Everyone in the room had arisen to greet him. He came accompanied by a most beautiful angel who was clad in white robes. A golden crown encircled the head around which a veil was closely drawn in oriental fashion. St. Nicholas carried a large pack on his back and a lantern in his hand. The angel had a rod with a golden star, a bell and also a writing tablet. Back of the two crowded a group of wide-eyed youngsters and various neighbors.

St. Nicholas greeted the family with a deep voice and then centered his interest entirely on the youngest member. Had she been obedient during th past year?

What about Sunday school attendance? The memorizing of scripture verses? How about prayers? To make sure that all was well St. Nicholas wanted to hear the memorized prayers repeated in a clear loud voice. Though the "Clear loud voice" was toned down markedly with fear and trembling, he and the angel seemed to be satisfied. Finally the assembled family was asked whether is considered the small girl worthy of a gift on Christmas eve. The affirmative answer (all past transgressions forgiven) was duly recorded by the angel to be transmitted to the Christchild in heaven. St. Nicholas became friendly, shook hands all around and bid goodbye. The angel who had not spoken a word led the way to the door. As St. Nicholas passed through the door he turned, opened his pack and sent several handfuls of nuts into the room as a parting greeting. Woe to the child which would reach out greedy hands before he was safely gone! St. Nicholas Eve etiquette demanded that one should stand with folded hands till the good saint was safely on his way. If sufficiently courageous one could join the procession at the next home and pick up nuts and sweets which had a way of dropping from the pack occasionally.

St. Nicholas eve ushered in the pre-Christmas season for the children of the Wiesen valley. Hearts and minds were now filled with joyous expectation. St. Nicholas was out of the way, a good report had reached heaven, surely the Christchild would not fail them. Parents and teachers centered the children's thoughts around Bethlehem, the holy nativity, shepherds, wise men, the gift of God. If one was very good, mother would let eager little hands stir the eggs and sugar with the huge wooden spoon for the Christmas cookies and press the dough into the carved wooden forms. What breathtaking excitement to see the dough loosen safely and reveal baskets of flowers, birds, animals and Christmas designs! The cookies had to lie on a board all night to "set" and were baked the following morning. The most perfect ones would find an honored place on the Christmas tree. Father and the older sisters covered nuts with goldleaf and gently put a tack into the end onto which a string could be attached to fasten it to the tree. Mother looked over the colored glass balls and various fancy candy forms and decorations which appeared on the Christmas tree year after year. The teachers gave the children verses to memorize as a greeting to parents on Christmas eve and the best specimens of writing and of other accomplishments were prepared as a tribute for the same occasion. The Christmas program of the school was held well in advance of Christmas and was a most joyous event with the gift of a sweet roll from the baker for every child in the village. What a treasured treat that was!

And at last December 24th, the long awaited day, arrived. Early in the afternoon all preparations were finished, and everyone dressed in his Sunday best. The long row of newly polished shoes disappeared from the hall as each pair was claimed by its owner. Mother emerged from the "best" room where she had spent most of the day and carefully locked the door behind her. Was ever an afternoon so long?

Dusk began to fall, and every bell in every church joined in the evening chorus of joy which resounded across the land. Those Christmas bells! Softly, gently the Silent Night, Holy Night" came from heaven to bless the earth through the Christchild. "Christkindli" —so say the Swiss. The children sat with the servants in the large kitchen, the little one was afraid to speak loud for fear of disturbing the Christchild which was about the house somewhere in the quiet hush of the evening. At last! At last there came the tinkle of a bell, the door of the "best" room opened and revealed the Christmas tree ablaze with candle light. All entered the room quietly and reverently for father stood beside the tree with the Bible in his hand. He read the Christmas story as recorded by St. Luke and then a prayer. Mother led the singing with her clear, sweet voice, always the same songs "Every year the Christchild comes to earth again," "Silent Night, Holy Night," "O thou joyous, Oh thou blessed Christmas time." During the singing, the Christmas tree and the Bethlehem story, portrayed beneath it, were viewed with joy and admiration. There was a wooden fence which father had made surrounding a green pasture. At one side sheep with curly wool backs stood on very stiff wooden legs. The shepherds were there and of course Joseph and Mary and the wise men all dressed in gilt edged crimson and blue robes. There was a small manger with the Holy Babe, but best of all an angel with wide spread wings, an exquisitely molded figure of wax. He was fastened to a branch of the tree by means of a rubber band and so much larger than all the rest of the group beneath him he always threatened annihilation to them. But nothing serious ever happened, except that a candle was placed too near him at one time and he began to melt.

Next came the presents and, of course, the parents' first. The children recited their verses. These had been carefully copied on fancy stationary with lace edges, the front page decorated with picture "cut outs" and inscribed with the parents name and words of love and gratitude. There were also gifts for the parents, simple tributes of love, often fearfully and wonderfully made. A bookmark, a pen wiper, suspenders or slippers in needlepoint for father; a knitted washcloth, a piece of crochet work or a fine piece of needle work for mother. Then the parents led their family to the table where each member of the household found a plate filled with cookies, sweets, a chocolate bar, an apple, an orange and a gift. The Christchild had passed through the house!

What a happy joyous evening! The older girls brought their Swiss zithers. New music had been practised secretly for this occasion at the home of friends. This was now presented to the assembled household. Then came folk songs. Everyone sang. Father was prevailed upon to yodle and yodle he did. He had a trick of aiding his natural talents along this line by inserting his little finger between his teeth, producing wonderful effects. One of the hired men played the mouth harp and he had a very fine one; the other one had an accordion. It was a wheezy old accordion, very asthmatic, but seeing it was Christmas eve it did its best. There was hot punch and raisin bread. There were baked apples and cookies baked with almonds instead of flour. There was candle light. There was the pungent odor of spruce. Christmas was grand! And when mother who had led the singing all evening put aside the usual reserve, took the mouth harp and showed her skill in "double playing" the whole family cheered. It was "gemuetlich," very "gemuetlich" to celebrate Christmas in this way.

And when one looked outside, the neighbors' windows revealed lighted Christmas trees and similar scenes of family celebrations. The night was dark. The stars were radiant, twinkling like lights on a giant Christmas tree. Soon serenading groups would pass along the village streets, the snow crunching beneath their feet. Joy everywhere! The Christchild had come to earth in the Holy, Silent Night.

CALLS FOR NATIONAL PENITENCE ON LYNCHINGS

Federal Council Issues Call to Prayer

New York, November 26—In view of the fact that anti-lynching legislation is now before the Nation, the Department of Race Relations of the Federal Council of the Churches of Christ in America has today issued a call to prayer for all church people suggesting the use of the following prayer of penitence for this national sin:

"O God, how dare we lift our eyes to Thee, for we are guilty as a nation of tolerating the practice of vile mob murder of men.

If our prayers go unanswered before Thy throne, call to our remembrance Thine ancient rebuke to Thy people, that Thou wouldst not hear their prayers while their hands were filled with blood.

Cleanse our hearts, we beseech Thee, of the dark sin of race prejudice; forgive us for our unbelief in the sacredness of human personality which Thou has made in Thine own image; take away from us the uncontrolled passion of our hearts, and that violence of spirit which would make beasts of us all.

Make us to know the awful judgment of God which rests upon those having any personal part in lynching, and upon every community and state, and upon our people as a whole until we shall repent and turn away from this taking of human life. O God, forgive us! Create in us a clean heart and renew a right spirit within us. Help us, we beseech Thee, to bring forth fruits worthy of repentance that we may be redeemed from the foul clutches of this national evil, and may order all our ways in the fear and love of God. Amen."

PUBLICATION

SUBSCRIBERS AND SUBSCRIPTIONS

This is the time of the year when the managers of our church papers are obliged to remind our subscribers to pay up for another year. While there are some that do this voluntarily, the majority expect this reminder, which is all right. Handling subscribers is interesting and also saddening. The majority pay willingly and quite promptly, especially where the minister does his part. Some let the matter go until a second or third reminder is sent them or until they have the money to pay. A third class keep on taking the paper, one, two, three, etc., years, until the bill looks too large to pay, and then they order the paper dropped, without settling for the arrears. This is very disheartening to our managers and our Board, and one wonders how such Christians, Mennonites at that, square such practices up with their God. There is a fourth class, just like this last one, only they neither order the paper stopped, nor can anything move them to make some sort of a reply. That is still worse. Another but very small class are those who want the paper, and need it, but have not the means to pay. In genuine cases of this kind, charity is exercised, and ways are found to send the paper as a gift. Would it be asking too much of our ministers, to remind their members, at least once a year, of their obligations to the church papers, so that cases like the above might decrease?

As our annual congregational meetings are now in order, may we again remind our members, especially the leaders, of the Conference resolution, that efforts be made to place one of our church papers into every Mennonite home? The church can greatly help in this by appointing some missionary minded member to solicit subscriptions. Samples may be had for the asking, also some instructions. The churches have generally asked brethern to do this. We wonder if it would not be well to try some good sisters once?

NEW SUBSCRIBERS

New subscribers may have either the BUNDESBOTE or THE MENNONITE for $1.00 for the first year. Those that subscribe NOW will be credited until January, 1939. If they desire a calendar to go with the paper, they should add fifteen cents for the BUNDESBOTE CALENDAR or 20 cents for the YEAR BOOK. Orders for the German publications should be sent to C. E. KREHBIEL, NEWTON, KANSAS, for the English to MENNONITE BOOK CONCERN, BERNE, INDIANA.—J. R. Thierstein, Chairman Board of Publication.

—*Two important Resolutions before Congress.*—Soon a resolution proposed by Mr. Ludlow may be taken up by the Congress. It proposes an amendment which would require a national referendum before this country went to war abroad. It is said that already more than half of our people are backing the amendment. Recently Senator Capper of Kansas has introduced a similar, though more definite resolution.

Sunday School Lesson

A. S. Bechtel

December 19, 1937

THE BIRTH OF JESUS

Luke 2:8-20

Topic: *God's Gift of a Savior*

Introduction

This lesson tells of the proclamation to men of the greatest event in all history, the most wonderful news of all time. Long before this time, the Messiah's coming had been prophecied, even the place of his birth (Micah 5:2). Now He has come. The world did not know it. Heaven knew it and there was great joy among the angels.

The Shepherds and the Angels vs. 8-14

The coming of the Lord and Savior, the King, was first made known to humble shepherds, men of faith with a deep appreciation of spiritual truth, who were faithfully attending to their humble duties in the field (v8). To these God sent His messenger with the glorious news (v9), and the glorious light, the ancient Shekinah, the token of the Lord's presence, shone round about them. Naturally they were startled, especially so with the angel speaking to them, and were afraid. Probably they, with all pious Jews, had been expecting the coming of "the consolation of Israel," but not in this manner.

The first words of the angel were words of comfort and assurance to allay all fears (vs. 10, 11). Great joy, not fear, shall fill their hearts. The message dispelled all fear—a message of salvation, not of judgment. The long-awaited Messiah, the Savior, Christ, the Lord, is born this very day in Bethlehem. This is the heart of the gospel, the best news this world ever heard. As Savior, He would save men from sin—as Lord, He would exercise authority over the lives of men. To the shepherds was given the honor of being the first ones to go and see this babe—the Savior amid such strange surroundings (v12). The host of angels proclaimed the great news in a wonderful song of praise (vs. 13, 14). Suddenly they were heard in the first great "Hallelujah Chorus." The angels' song looked Godward in grateful praise and manward in proclaiming the peace of God in Christ among men when good-will shall sway hearts.

The Shepherds and the Babe vs. 15, 16

The shepherds were wise men. They believed the message brought to them and were eager to see this Savior for themselves. We should be as ready to believe any fact or truth that God makes known to us. The shepherds came quickly (v16) and easily found the babe and its parents. They became the first apostles of his "Infant Fame." They sought the blessing and found it. Today many will not come, even under much urging and persuasion.

The Shepherds Witness for the King vs. 17-20

The shepherds, after seeing the Christ Child, could not refrain from telling others (v17). They did not fully understand the import of the message revealed to them by the angels, yet they could not be silent. They felt sure a great event had taken place. Wonder filled the mind and heart of all who heard (v18). Mary, the mother, pondered over all these things—the revelations given to her (Luke 1:26-55; 2:46, 55), and now the angel message at the child's birth. She did not know all they meant.

The shepherds returned to their flocks, but not in silence. They took up the old work but in a new spirit, "glorifying and praising God." They told the things they had heard and seen. The experiences of that night could never be forgotten. At Christ's manger-cradle, the great missionary work of Christianity began. The shepherds were the first ones to tell the good news.

Gems for Thought

We know that we have a Savior, Jesus Christ, the Lord.

Each Christmas should help us to understand a little better the greatness of the gift of the Christ Child.

Christ, the Lord, began in a stable the life He was to end upon the Cross.

Characteristic of Heathen Worship

as revealed in
Belshazar's Feast (Dan. 5)
And Their Christian Counterparts

G. A. Linscheid

1. Carnal: The king made a great feast.
   Feasting and lasciviousness connected with worship is characteristic of heathendom.
   They that worship him must worship him in spirit and in truth. John 4:24.
2. Blatant: To a thousand of his lords.
   The grandiose in worship is characteristic of heathendom.
   Where two or three are gathered together in my name, there am I in the midst of them. Matt. 18:20.
3. Compulsive: The king's invitation is equal to a command.
   Compulsory participation in worship is characteristic of heathendom.
   Whosoever will let him take, etc., Rev. 22:17.
4. Nocturnal: That night—Dan. 5:30.
   Use of the night for worship is characteristic of heathendom.
   Ye are all children of the light . . . of the day. I Thess. 5:5.
5. Ornate: He called for the vessels of gold.
   Ornamentation and form in worship is characteristic of heathendom.

O, worship the Lord in the beauty of holiness. Psa. 96.9.

6. Appropriative: Drank from vessels from the temple at Jerusalem.
   Appropriating from other religions anything that will serve their own purpose (The Lord's day—house—Word—name, etc.,) is characteristic of heathendom.
   None other name under heaven given among men, whereby we must be saved. Acts 4:12.
7. Intoxication: They drank wine.
   Intoxication physical as well as mental by dancing, drumming, singing so as to have a mesmeric effect (or any other means to bring about that effect) is characteristic of heathen worship.
   The spirits of the prophets are subject to the prophets. I Cor. 14, 32.
8. Irrational: They praised the gods of gold and of silver.
   Worshipping, or using in the worship, objects of a lower order as a means of approach to the higher is characteristic of heathendom.
   And I fell at his feet to worship him. And he said unto me, See thou do it not: . . . worship God. Rev. 19:10.
9. Fear: His thoughts troubled him.
   Worship to placate a wrathful being enjoins constant fear, which is characteristic of heathendom.
   Perfect love casteth out fear. I John 4:18.
10. Occultism: He called for the soothsayers.
   Seeking contact with the spiritworld and aid from it is characteristic of heathen worship.
   Should not a people seek unto their God? Isa. 8:19.
11. Confusion: They could not read the writing.
   Unreasonable worship leading to perplexity and confusion is characteristic of heathendom.
   Ye worship ye know not what: we know what we worship: for salvation is of the Jews. John 4:22.
12. Insincerity: Thou hast not humbled thine heart, though thou knewest all this.
   Clinging to the false in spite of better light is characteristic of heathen worship.
   I was not disobedient unto the heavenly vision. Acts 26:19.
13. Doom: Mene, mene, tekel.
   Hopelessness is characteristic of heathen worship.
   It doth not yet appear what we shall be: but we know . . . . we shall be like him. I John 3:2.

—The *Fortune Magazine* recently conducted a survey among 4,500 in the major geographical areas of America, on the question, *Is religion in America gaining or losing ground?* The answers were significant. Religion gaining, 24.8%; religion losing, 49.9%, religion standing still, 17.2%; religion has no influence, 1.3%; do not know, 6.8%.

Bethel College, Kansas

The fiftieth Corporation meeting of Bethel College was held on Friday, November 26, in which preparatory steps were taken for a proper celebration of the fiftieth anniversary of the corner stone laying of the school. In his opening address, the President of the Board, Rev. P. K. Regier, spoke on laying up abiding treasures according to Matt. 6:20. He said that people are willing to sacrifice and carry on for Bethel College in order to give young people an opportunity to gather such treasures.

Four years ago some goals were set which should be reached by the time of the Golden Jubilee of the Corner-stone laying. Among these was the one to have Bethel free from indebtedness by October 12, 1938. Strenuous efforts have been made during the depression years, and our friends have succeeded in paying $55,000 on the debt, but $86,000 still remain to be paid.

There has also been a very decided increase in students attending the college. Third stories have been added to three rooming houses for students, and a fourth building, the Goessel Home, has been added. Again we are in dire need for more room. We would not like to add any more buildings until the debt is paid, but we cannot grow unless we build. What are we to do?

Could we build the basement of the Memorial Hall, providing it with a temporary roof which would not be very expensive, the boarding hall would be moved into that and the old dining hall could be rebuilt into another dormitory for men. The first story of the new structure could be erected for 25 to 30 thousand dollars and would relieve the pressure for a few years.

Many have helped in a self-sacrificing fashion, but many others take the attitude, "Let George do it." At any rate, what are we to do if "George" is not willing to contribute in proportion to his income? Does that relieve me of my own responsibility even though my financial strength is very much smaller?

In order really to celebrate a happy jubilee, this must be preceded by sacrifices. And, possibly the joy in the celebration will be in direct proportion to the sacrifices people have made.

Could we only agree to share the sacrifices equally, we could still reach our goal. Some one has made this proposal: Let us all from January 1 to October 12 contribute two per cent of our gross income to Bethel College, and we will be surprised at the large amount that will come in. Are you willing to do your part?

In the interest of Bethel College,

J. M. Regier.

—*Bethel College Printshop.*—At this writing the Christian Sunday School Quarterly and the Mennonite Year Book are being printed here.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Introducing Harold Ratzlaff

During the last half year the senior C. E. program material which appears weekly in these columns has been prepared by various assistant editors. During the summer months Miss Minna Regier, Whitewater, Kansas, edited this material; during the fall months Miss Dorothea Franzen, Hillsboro, Kansas, now teaching at Fontana, Kansas, carried on the work.

Beginning with the issue containing the material for December 26, Harold Ratzlaff, post-graduate student at Bethel College, will edit this section for a few months. Harold is now taking the special Bible course. Harold has been and is tremendously interested in this type of work, and we have fine prospects for some very valuable suggestions coming from his pen during these months. He has used the material himself as a member of program committees in the past in his own home church, and thus he knows from experience what the needs of young people are.

One of the encouraging things about the work of the Young People's section in THE MENNONITE is the fact that everyone who has been asked to help in the various phases of the work has done so gladly and willingly. It is encouraging that the students actively engaged in school work, as have been all those who have contributed to these columns of C. E. program material, have been glad to do this work.

We cannot help but believe that the Mennonite Church has a perfect right to look for its major contributions from those who have gone on with their education. We are convinced from our contacts with young people that they do not any more leave the Mennonite Church intentionally than they would leave their family intentionally. They are glad to work, given a work to do. They have enthusiasm and vision, and, generally, they bring resources to bear upon problems which they attack which others do not have who have been separated for a time from libraries and the school atmosphere.

As you use the materials which appear weekly in the Youth Section of the MENNONITE, therefore, will you not kindly remember Harold, blessing him and his work from week to week, and letting him know how you like his efforts. B.B.

Peace Broadcasts

Beginning Tuesday night, November 16 (9:45-10 p.m., EST) the National Council for Prevention of War initiated a new series of Peace Broadcasts, with Mrs. Florence Brewer Boeckel, author of BETWEEN WAR AND PEACE, bringing to the microphone each time, a Senator or Congressman, to question him on peace and war issues facing this country.

These programs, under the tile, "Between War and Peace," will be carried over the Inter-City Network, with outlets in New York City, Philadelphia, Baltimore, Washington, Boston, New Haven, Providence, Wilmington, York and Lancaster, Pennsylvania. Those who can should tune in on these broadcasts, as one of the better things now available on the radio, and should make a special effort to write to the station of their reception indicating their reactions to these programs.

* * *

Is There Room in my Heart for Jesus?

Luke 2:7; Eph. 3:17

Young People's topic for Dec. 26, 1937

Meditation:

M., Dec. 20 The Fast Closed Door. Rev. 3:20-22
T., Dec. 21 Demons in the Mind. Mark 5:1-15
W., Dec. 22 No Use for Jesus. Luke 4:16-21, 28-30
T., Dec. 23 Christ in the Individual. John 14:23
F., Dec. 24 Christ in the Home. Luke 10:38-42
S., Dec. 25 Christ in the Church. Romans 12:1-9

Suggested Hymns:

"I've Found a Friend, O such a Friend"
"O Jesus Thou Art Standing"

Problems:

1. How can we keep the many conflicting and distracting influences and forces, that claim a place in our hearts, from crowding Jesus out? In John 14:23, Jesus says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This verse puts it very simple and we must accept it just as it is. When indolence seeks to exert its authority, when self-seeking wants first place, when envy, ignorance, bigotry, and other forces all claim possession of our lives, then is when Jesus is forced out. Our hearts are

not so big as to be able to hold all these influences and forces and Christ too. So we must keep our hearts pure. "Blessed are the pure in heart: for they shall see God". Pure means undivided. And we must give Jesus our undivided attention and listen to His voice. The reason we don't listen is because we are listening to something else—something closer by. So, then, we must shut out the voices of indolence, self-seeking, envy, ignorance, bigotry and any other forces pulling at our hearts and listen to the voice of Jesus if we would have room in our hearts for him.

2. In how far are we guilty of keeping our hearts closed to Jesus? "Behold, I stand at the door and knock. . ." Knocking on the door indicates a closed door. To whom then is it closed? Necessarily someone's soul was closed to God and there still are many souls closed to God. This is an obvious truth. And there are numerous things that keep the soul closed against God. We shall list just a few of them. First there is ignorance. That is, not knowing God. And not knowing God a soul is not aware of his need of God. "Souls perish for lack of knowledge." Second, reigning sin oftentimes fully possesses a soul. Hence God can not abide there as long as this state of things persists. Just as light can have no fellowship with darkness, so can sin have no fellowship with holiness. Third, love of the world—of temporal things absorb all the desires of the mind. Those things which are visible and apparently good, are preferred to that which is invisible and eternal. Worldly honor, worldly riches, worldly pleasures are all preferred to the honors, the riches, and pleasures which come from God. Fourth, we fail to take into consideration these things, that is, we do not look at what the consequences will be. Fifth, unbelief. The statements of revelation are not believed. Therefore, promises do not attract and the gospel produces no saving effect on the heart. Unbelief effectually closes the soul against God.

3. How can we bring about a greater respect for Jesus? In Luke 4:16-21, 28-30 we find that the people of Jesus' home town had nothing left for him, except to throw him down from the brow of a hill. Today, we find that the name of Jesus is despised or at least kept out of many places of business as well as many places of entertainment. What can we do about that situation? It is a duty to love Christ, and to believe in him. It is equally so, to profess both. His words require us to confess him before men—to be his witnesses—to be known as his friends—to walk in his steps—and to observe his ordinances. To neglect these is to be ashamed of him and to despise his words.

4. How can we avoid crowding Jesus out of our hearts, he must necessarily be given first place in the home. It is in the home where the child receives its first lessons of life. And if these lessons fail to include the lessons of a Christ-like life and of the love of Jesus toward men, then that individual whose home training is thus incomplete will be in darkness and thus in great danger of going through life in darkness, for he will not have the light of Jesus to light up the path of his life.

So it behooves us as parents or even as older brothers and sisters in the family to teach the little children about Jesus and his love for them and his way of life. The first of these lessons can be brought to the child even in early pre-school years, for Jesus' love can be comprehended and experienced just as vividly, if not more so, during the child's early years as it can be during later years. So let us make our homes, not only a place where children grow to man- or womanhood but also a place where the love and spirit of Jesus is at all times present.

INTERMEDIATE DEPARTMENT

A Star Meeting

Intermediate C. E. Topic, Dec. 26, 1937

For Daily Study

Dec. 20 The star of faith. Mark 11:22-24
Dec. 21 The star of hope. I Pet. 1:3-9
Dec. 22 The star of love. I Cor. 13:1-8
Dec. 23 The star of mercy. Matt. 5:7
Dec. 24 The star of service. Matt. 20:20-23
Dec. 25 Follow the star. Col. 3:1-3
Dec. 26 Topic—*Star-guided men.* Matt. 2:1-12

Preparation

Make an electrically lighted star by cutting a five point star out of the side of a large cardboard box. Cover the opening with yellow tissue paper and put an electric bulb inside. Fix your star on the piano or in some other elevated position in the front of the room. It will be most effective of you can have your worship service with all other lights dimmed. Use stars for invitations to the meeting and topic assignments.

1. Pre-Prayer Circle

Read Matt. 2:1,2. Speak of the signs we have seen of His coming that make us thankful. Make this prayer service a time of worship

2. Praise Songs

"Joy To The World"
"O Little Town"
Announcements

3. Quiet Worship (With star light)

Instrumental (softly) "We Three Kings"
Reader: Matt. 2:1-8
Interlude: "We Three Kings" same as above, or a slow march in imitation of the tread of the camels.

Leader: "It was now the beginning of the third watch, and at Bethlehem the morning was breaking over the mountains in the east, but so feebly that it was yet night in the valley. The watchman on the roof of the old khan, shivering in the chilly air, was listening for the first distinguishable sounds with which life, awakening, greets the dawn, when a light came moving up the hill toward the house. He thought it a torch in some one's hand; next moment he thought it a meteor; the brilliance grew, however, until it became a star. Sore afraid, he cried out, and brought everybody within the walls to the roof. The phenomenon, in eccentric motion, continued to approach; the rocks, trees, and roadway under it shone as in a glare of lightning; directly its brightness became blinding. The more timid of the beholders fell upon their knees, and prayed, with their faces hidden; the boldest, covering their eyes, crouched, and now and then snatched glances fearfully. Such as dared look beheld the star standing still directly over the house in front of the cave where the Child had been born."

Interlude of music as before.

Reader. "In the height of this scene, the wise men came up, and at the gate dismounted from their camels, and shouted for admission. When the steward so far mastered his terror as to give them heed, he drew the bars and opened to them. The camels looked spectral in the unnatural light, and, besides their outlandishness, there were in the faces and manner of the three visitors an eagerness and exaltation which still further excited the keeper's fear and fancy, so that he fell back, and for a time could not answer the question put to him. "Is not this Bethlehem of Judea?"

But others came, and by their presence gave him assurance. "No, this is but the khan; the town lies farther on." "Is there not here a child newly born?"

The bystanders turned to each other marvelling though some of them answered, "Yes, yes."

"Show us to him!" said the Greek impatiently.

"Show us to him!" cried Balthasar, breaking through his gravity; "for we have seen his star, even that which ye behold over the house, and are come to worship him."

The Hindoo clasped his hands, exclaiming, "God indeed lives! Make haste, make haste! The Saviour is found. Blessed, blessed are we above men!" (From "Ben Hur" by Wallace)

Music interlude: "Silent Night"

Reader: Matt. 2:11

Hymn: "O Come All Ye Faithful" (all singing)

4. *Topic Discussion*

Five talks to match the five points of the star

1. God guides us through His Word
2. God guides us through prayer
3. God guides us through Christian friends
4. God guides us through circumstances
5. God guides us through our conscience

5. *Closing Moments*

Close with a poem or song of trust in God's guidance

Benediction verse: Ps. 19:14

JUNIOR CORNER

Advent Eve

(Continued from last week)

It had not been touched since it was put there in the days after Christmas. Mrs. Hauser remembered when she had put it there. Another Christmas had seemed so far away then but now it was so near again. She stooped over the box and opened it carefully. Yes, there they were, the boxes marked "One", "Two", "Three", "Four". She took them out, closed the lid of the big box and tiptoed downstairs lest she awaken the sleeping boys.

Putting the boxes on the big chair, she knelt down beside them. She didn't know how long she had stayed there but she knew when she arose, that the door of her heart was open to the coming King. She knew that He was coming now. Oh, she must get the home ready! She must make it beautiful! Already she had opened one of the boxes. It was the one which held the large transparency. She set it tenderly on the table near the window and lighted a small lamp behind it. Stepping back, she viewed it long. It was the manger scene. Always it seemed to say to her: "No matter how lowly the place, when Jesus enters, it becomes full of glory." She returned to the unopened boxes singing softly:

"How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven."

Mrs. Hauser picked up the smallest box. She loved it because of what was in it. Removing its lid, she smiled at the little group, nestled peacefully in green tissue straw. She knew just where she would place it. Here, on the little bookcase was just enough room. Carefully she arranged the group: the little manger in which the Christchild was bedded she placed in the center; to the right the kneeling angel, to the left the one standing. Both looked toward the manger in adoration and prayer. Mrs. Hauser walked to the buffet and returned with a miniature candle and holder. This she placed near the group. How beautiful it was, all in white. She felt the Christ, grown-up, would like it.

It was growing late. She must hurry. Mr. Hauser would be home soon. She wanted to be ready then. Quickly she cleared the top of the piano and set two scripture transparencies there. Putting a lighted candle behind each, the letters became illumined: "*Daughter of Zion Rejoice*", "*Behold Thy King Cometh Unto Thee.*"

From the last box, Mrs. Hauser took the large Christmas candle in its holly wreath. It made a beautiful center piece for the dining table. Two tall tapers would look lovely on the buffet. She set them there. In the still unlighted corners of the room she placed white candles. Sometime later, nearer to Christmas, she would add the cones and spruce.

"And now the kitchen," she said to herself as she walked toward her desk. A smile of inner joy lighted her face as she thought of the surprise that awaited the boys in the morning. It was a little Advent house. They had never seen one. She knew that they would love it. They would enjoy opening its windows one by one as each new morning came. There would be an Advent verse in each window which they would memorize. She thought she would not allow them to open the new windows unless they could recite the previous verse. They would enjoy, most of all, to open the door, she thought. That would be on Christmas day. When they opened it, they would find the Babe in the manger and underneath it, in tiny letters, the words of John 3:16.

Mrs. Hauser placed the little house in the center of the kitchen table. It was so cozy to eat breakfast here. Into it she put a lighted candle. It was beautiful, even now, with all its windows shut.

She set the table hurriedly with her best dishes and silver. She could see the little group, sitting around the table. There would be ryebread, soft boiled eggs, fruit, raisin "Stritzel" and the first Christmas cookies. The boys were waiting for these cookies. She had not allowed them any before. She liked the thought of keeping the first cookies for Advent morning. With special tenderness she placed the family Bible near Mr. Hauser's plate. He would read the first prophecy, the promise of a Redeemer. Next to her plate, she put the little book from which she would read the Advent poem which spoke of Jesus knocking at the door of our hearts.

She could see it all now: how she would tiptoe down in the early hour of the morning and break the silence with the chords of a Christmas hymn. It would be the first Christmas song in their home this season. She could see Mr. Hauser coming down the stairs followed by the two excited boys. They would join their voices with hers. How the melodies would ring! Still singing, they would walk to the kitchen, each finding his place. She could see the boys faces light up when their eyes would rest upon the house with its many windows tightly shut. She could feel now the impressive silence that would prevail during the reading of scripture and the poem. She knew that when the prayer would be spoken, the heart of each one around the little kitchen table would say: "Yes, come Lord Jesus."

Mrs. Hauser was just setting the tiny candles behind the small transparencies when Mr. Hauser entered. Together they viewed the table and especially the little transparencies at each plate. All were child-angel scenes. One, especially, was sweet. It showed a little angel serenading at the door of a lowly cottage accompaning itself on a violin, not seeming to mind the cold that its bare feet must feel. Its whole little heart seemed intent on spreading Christmas joy.

Mr. Hauser, who had been studying the scene, set it back in its place. "So let us also be ready to go out to spread Christmas joy in this cold, cold world," he said softly.

Together they walked through the rooms. It was so beautiful whichever way they looked. Each lighted candle seemed to be a place of warmth and love. Before the large transparency they stood still. Mrs. Hauser began softly to sing the last verse of "Away in the Manger." Mr. Hauser joined her:

"I love Thee Lord Jesus,
I ask Thee to stay
Close by me forever
And love me, I pray.
Bless all the dear children
In Thy tender care
And take me to heaven
To live with Thee there."

It was their evening prayer. One by one they put out the candles and turned off the lights. Each one thought of the morning when all would be lighted again and when the boys would be there.

"Bless us all," Mrs. Hauser said softly. She had had such a wonderful day. It was Advent Eve. She was ready for the King. The King was coming. She knew He was.

EVANGELISTIC MEETINGS AT NEWTON CHURCH

During the current week, Sunday, Dec. 5, to Sunday, Dec. 12, the First Mennonite Church, Newton, Kansas, is having a series of evangelistic meetings and Bible study hours. Dr. Lewis Sperry Chafter, Pres. of the Dallas (Texas) Theological Seminary, gives the sermons and Dr. A. Warkentin conducts the Bible studies based on Hebrews, chapters 6-13. These are being held in the forenoon. Dr. Chafer speaks in the afternoon and evening, and on Sundays also in the forenoon. The following are the themes of Dr. Chafter's discourses: Sunday, Dec. 5: *Winning Souls by Prayer; Who is Jesus Christ?; Why did Christ Die?* Monday: *God is Propitious; The First Sin in Heaven.* Tuesday: *The Penalty for the Christian's Sin; The First Sin on Earth.* Wednesday: *The Cure for the Christian's Sin; The Finished Work of Christ.* Thursday: *A Three-Fold Parable; The Saving Work of God.* Friday: *Experiencing the Power of God; By Grace are Ye Saved.* Saturday: *Conditions Governing a Spiritual Life; The Jailer's Question.* Sunday: *The Christian's Position in the World; Justified without a Cause; Born from Above.*

What No Man Can Say

Edna Reeck Brown, Spokane, Washington

Yesterday I went with my mother to look at same furniture in which she was interested. When we were ready to leave, the clerk who had graciously waited on her, said with utmost courtesy, "Thank you, Mother, and call again!"

As soon as we were in the elevator, I said facetiously: "What did he call you, Mom? I don't know that I like to hear *just anybody* calling you 'Mother.' "

And it *did* sound out of place to me—but he thought nothing of it. He was just being polite and obviously was in the habit of calling every middle-aged or elderly woman "Mother."

This clerk, in applying superfluous misnomers to his customers, well represents the far more erroneous group who assume a patronizing attitude toward God. Although God is a perfect stranger to them, they address Him as "Father." Many do this knowingly, arguing that we are *all* God's children, that He is the Heavenly Father of all mankind. Others claim relationship when there is none, although they may be sincere—but sadly deceived.

Those of the first class (who reason that because God is the Creator all creatures can claim Him as Father) surely know nothing of what the Bible teaches on this subject.

Either they have not chosen to understand or accept the rudimentary doctrine of the second birth, or they are totally ignorant of it. They do not grasp the system of adoption that sinners must embrace before becoming sons of the most High. Possibly they have never read: "For as many as are led by the Spirit of God, they are the sons of God . . . Ye (the Christians) have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

Does not the Bible plainly teach that we are all born in sin and that in order to receive the Spirit of God and become one of His children we "must be born again"—by accepting Christ as our Savior? Does it not likewise teach that "that which is born of the Spirit is spirit" and "that which is born of the flesh is flesh" (John 3:6)?

How then, can the fleshly claim relationship with the spiritual? How can a sinner call God his Father, when he has denied God the privilege of adopting him as His child? How can anyone who has not received this Holy Spirit (which comes at conversion; See Acts 2:38) call Jesus "Lord," "Master," "Savior"?

God wanted to make it plain—so plain that no one could misunderstand. This He does in 1 Cor. 12:3: "No man can say that Jesus is the Lord, but by the Holy Ghost."

There is a "great gulf" between the sinner (the natural man) and God the Father, and this gulf is bridged only by the acceptance of Jesus as one's Savior. The penitent's prayer, "Have mercy on us, O Lord, thou son of David" is the initial step in establishing a son-Father relationship.

The Bible cites many instances in which the about-to-be-born again soul first calls Christ "Lord." "Lord, if thou wilt," cried the leper, "Thou canst make me clean" (Luke 5:12). "Lord, remember me . . . " (Luke 23:42) said the malefactor to Jesus on the cross. And so throughout the ages this cry has been carried, and those who earnestly seek the Lord find Him, and are taken into the family of God where all are united by the Holy Spirit. *Then* Jesus is the Lord, and God is the Father.

Thus it is that "no man can say that Jesus is the Lord, but by the Holy Ghost." It is meaningless and useless for the unrepentant sinner to call Jesus Lord. He *cannot,* for he has not been born of the Spirit. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Spiritual things are for the spiritual; earthly things are for the earthly. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God; that we might know the things that are freely given to us of God. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." So it is that "he that is joined unto the Lord is one spirit" (I Cor. 6:17).

No man, we find, can receive the Holy Spirit unless He accepts the gospel of salvation. (In whom [Christ] ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. Eph. 1:13). And no man can call Christ "Lord," or God "Father" unless he can do so by the Holy Ghost. Certainly the membership of God's family should be settled by His Word!

Then there is that second great class of duped people—those who cry "Lord, Lord," but are on the wrong track. Did not Christ say, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father"? He went on to say, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt: 7:21-23). Think of it! Even among the great Christian workers there will be *many* who will not be able to substantiate their claim of relationship to the Lord.

Only through obedience to Him can we gain the right to call Him Lord. He Himself said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Can we in truth call Jesus "Lord," and God "Father"?

An Appeal to the Christian Conscience

Twenty eminent Christians from China have signed an appeal to Christians all over the world to take their share of the responsibility for the maintenance of peace and justice in the world. "We are convinced," they write, "that in a world which is so interwoven in its political, social and economic relationships, peace is indivisible and war cannot be localized. This ghastly thing going on before our eyes in China may ultimately develop into a world-wide conflagration. No individual or group could maintain a detached position. We Christians have often been reticent and passive in international affairs. The Christian Church has in the past made general pronouncements against war, but it has been silent on specific international issues which lead to war. Vital religion cannot be separated from humanity. The Christian Church must keep alive its conscience in a big international crisis such as the one now obtaining in the Far East, or its vitality is sapped and future doomed. Our Christian conscience must needs be kept alive by expressing itself in action. The present Sino-Japanese crisis may prove a test of the moral strength of the Christian Church throughout the world. Let us take stock of our faith in this hour of crisis and repent for our common failures in the endeavor of the past. Then let us turn to God once more and pray that His guiding hand will lead us out of the present chaos.

"We have a deep sense of the seriousness of the situation and seek a humble realization of the contagiousness of sin. Against the will of God, barbarous warfare is threatening humanity. Our earnest hope is that the Sino-Japanese conflict may not be viewed as a local and remote quarrel between Japan and China alone, nor be regarded as some transient political problem outside the realm of religion. We appeal to Christian people all over the word, including those in Japan, to share with us the sense of responsibility in this perilous hour, and to adopt whatever measures are within their power to set in motion the corporate conscience of the Christian Church. So far as Christians in China are concerned, there is a readiness to undergo sacrifice to support any move to uphold true peace and justice in international relations and to witness to the strength of the Universal Christian Church."

Among those signing the appeal are leaders of the following Christian organizations in China: National Christian Council, Christian Literature Society, Chinese Christian Centre, National Committee Y.M.C.A., National Committee for Christian Religious Education, National Committee Y.W.C.A.

CORRESPONDENCE

WEST ZION CHURCH, MOUNDRIDGE, KAN.

As we near the close of another year, the words of the Psalmist are suggested: "Bless the Lord, oh my soul, and forget not all his benefits." There have been many material as well as spiritual blessings for which to be thankful.

A number of visiting ministers from nearby churches have brought us helpful messages, when our minister exchanged pulpits with them.

Sunday, June 20, was a memorable day for the Mrs. Wm. Galle family. The morning service was dedicated to this family, in honor of the deceased, Rev. Wm. Galle, the first minister of our church. Rev. Galle passed away seventeen years ago and it was the first time the family was together since the day of their father's funeral. Rev. Menno Galle of Lind, Washington filled the pulpit on this occasion. He had preached his first sermon in West Zion just twenty years before.

September 26, at a C. E. program, sponsored by the mission committee, Rev. and Mrs. P. J. Wiens gave interesting accounts of the mission work in India.

Our minister, Rev. P. K. Regier, is again teaching Bible in the local high school.

During the summer months a basement was added to our church building, and other improvements are being made. The new arrangement will provide for much needed class rooms for the church school.

On Nov. 2, Rev. P. H. Richert of the Tabor church, led the midweek Bible discussion and prayer service, at the opening meeting. He gave us a deeper insight of missions and the Christian's duty toward the same. Rev. Regier has selected some of the great chapters of the Bible as the basis of these mid-week meetings.

We are looking forward to the series of meetings to be held in our church in the near future, when Dr. A. Warkentin, of the Bethel College faculty and Rev. Walter Goering of the Eden church are to be with us.—Correspondent.

DEATHS

MRS. EMMA BERGDOLT, daughter of John and Katherine Kraemer, was born near Trenton, Clinton Co., Ill., on January 2, 1872. Several months ago she received a paralytic stroke and gradually became weaker and more helpless until her end came shortly after midnight on Thursday, Nov. 4, 1937. She attained the age of 65 years, 10 months, and 2 days.

On June 7, 1885, she was baptized and received into the fellowship of the First Mennonite Church at Summerfield and remained a faithful member until death. On March 31, 1903, she was united in marriage with Jacob Bergdolt. This union was blessed with 7 daughters, six of whom are still living, one daughter having died in infancy.

She leaves to mourn her departure, her deeply bereft husband, six daughters, three grandchildren, one brother and many other relatives and friends. Funeral services were held from her home near Trenton and the Mennonite church at Summerfield on Saturday afternoon, Nov. 6. The services were in charge of her pastor, Rev. Elmer Basinger. Interment was made in the Summerfield cemetery.

* * *

MRS. JACOB S. DESTER, daughter of John C. and Agnes Krehbiel Eberle, was born July 16, 1871, near Donnelson, Iowa. She was baptized, September 27, 1885, by Reverend Christian Showalter and joined the Mennonite church. In 1890, the family moved to Moundridge, Kansas.

On April 16, 1893, she was married to Jacob S. Dester, son of John and Katherine Rupp Dester. In 1895, Mr. and Mrs. Dester moved to Grant County, Oklahoma, where they bought a homestead right near the present site of Deer Creek. Here they lived for seven years, then moved to Deer Creek to make their home, where her husband became one of the pioneer business men.

Mrs. Dester was an active and faithful member and Christian all her life. She and her husband became charter members of the Mennonite Church at Deer Creek. Religion for her, was a matter of inner experience and outward expression in activity rather than words. She dearly loved the Lord Christ and His Kingdom. She was deeply interested in Missions, Christian Education, and especially in those in need in her community. She always took a helpful interest in the personal welfare of others.

On July 5, 1936, after a prolonged illness her husband preceded her in death. For the last two years she has been in poor health, and on November 8 she became ill with pneumonia, was taken to the Blackwell Hospital, where she passed away very quietly and peacefully, on November 18, having attained the age of 66 years, 4 months and 2 days.

Her departure is mourned by five children, one daughter-in-law, two sons-in-law, and five grandchildren: Mr. and Mrs. J. C. Dester and son of Long Beach, California; Mr. and Mrs. Ed. G. Kaufman and their two children of Newton, Kansas; Laura Ellen Dester of Oklahoma City; Mr. and Mrs. Lloyd Malm and children of Logan, Utah, and Dorothy Mae Dester of Deer Creek. She also leaves two sisters and one brother, Mrs. Charles Krehbiel and Mrs. Dan Krehbiel of California, and C. F. Eberle of McPherson, Kansas. All of her daughters were with her at her bedside. Her son, John, was unable to come because of an accident.

The entire family will remember her as a sympathetic and understanding mother ready to share their joys as well as their sorrows.

Funeral services were held on Sunday afternoon, November 21. The Reverends J. F. Moyer, Herbert Miller, A. S. Bechtel, and W. R. Stuempky took part in the services, and spoke in high appreciation of the departed and words of comfort for those left behind.

Her toil is past, her work is done
  and they are fully blest
She fought the fight, the victory won
  and entered into rest
Then let our sorrows cease to flow
  God has recalled His own
But let our hearts in every woe
  Still say "Thy will be done."

* * *

SELMA BULLER BERG, daughter of Henry and Elizabeth Buller, was born February 13, 1910, near Hillsboro, Kansas, and died from a kidney complication in the Hospital in Hillsboro, October 28, 1937, aged 27 years, 8 months and 15 days.

On June 19, 1927, she was baptized on her confession of faith in Jesus Christ as her Savior, by Rev. John Plenert, and admitted into the fellowship of the Johannestal church. This faith in Christ gave her much joy as she neared the close of her day.

On July 15, 1933, she was united in marriage with Edward Berg by Rev. John H. Epp. They lived very happily together for the brief space of four years, sharing joys and sorrows.

She leaves to mourn her departure, her deeply bereaved husband Edward Berg, her mother, Mrs. Elizabeth Buller, three brothers and two sisters as follows: William, Laura, wife of Henry Ratzlaff, Theodore of Chugwater, Wyoming, Menno and Agatha at home with their mother; her parents-in-law, Mr. and Mrs. Andreas Berg, 7 sisters-in-law, 8 brothers-in-law, 7 nieces and 6 nephews.

Funeral services were held at the Johannestal church. Rev. S. M. Musselman and Rev. John H. Epp, officiated.

« « JOTTINGS » »

— *Rev. C. H. Dirks, pastor of the Mennonite Church at Hutchinson, Kans.,* kindly sent us several of their Sunday service bulletins, very neat little folders, apparently printed on a small press by himself. From these we cull the following: Now, since you have had time enough to consider the matter of getting *the Mennonite* into your home, we are ready to receive your subscription. There is good reading material in this paper. Something should be done, let's do it now.—A ten weeks Bible School course will begin here Sept. 29. Anyone may enroll. This will fill a long felt need.—A week later: The Bible School had a fine start. So far, 30 have enrolled.—Union Thanksgiving services were held in this church, the Mennonite Brethern, and one Presbyterian church participating.

—*Mrs. Noah Zuercher of the First Church, Bluffton, Ohio,* with the help of a girls' society, recently secured 23 new subscribers for *the Mennonite.* That's a splendid piece of service for the church. Would that every one of our churches had a group of sisters to follow suit! Sincere thanks to these kind helpers! The churches have usually appointed brethern to sell our church papers. Why not try sisters for a change, like Bluffton did!

—*Rev. G. S. Stoneback* of the Eighth Street Church, Goshen, Indiana, in a Sunday worship program: The first day of Advent is set aside by the Tuberculosis Society as Christmas Seal Sunday. The Society is doing excellent work in preventing and curing this dread enemy of mankind. An outstanding preacher has said, "In common with all thoughtful citizens I am eager in my support of the National Tuberculosis Association."

—*Rev. Wilmer S. Shelly, pastor Wadsworth, Ohio, Church,* in their Sunday bulletin, among other things, says: A Training School for Sunday School teachers and officers will again be conducted in Wadsworth, to run for six weeks. (Would that all Mennonite communities might follow this example).—A religious drama was recently given entitled, "He Came Seeing," based on the miracle of restoring the blind man's sight.—This church joined in the Nation-wide week of Prayer for Revival.—The Young People of this church have undertaken to solicit $1100.00 for the purpose of retiring the parsonage debt. (A good plan to use the young folks.)—A benevolent offering was taken to assist in the building of the New Mennonite church at Lima, Ohio.

—*Burrton, Kans. Menn. Church.*—The Burrton Mennonite Church is happy to report that our Sunday School and church attendance has been very good. Prof. Bennie Bargen of Bethel College spoke and the Buhler Grade Teachers sang at a recent C. E. meeting. The Ladies' Missionary Society under the direction of the pastor's wife have been packing boxes for Christmas. A program to be given Christmas evening is being prepared by pupils and teachers of the Sunday School.—Minnie Richert.

—*Geary, Okla. Menn. Church.*—The annual union Thanksgiving services at Geary were held this year in the Geary Menn. Church, Rev. Keasling, a visiting evangelist, brought the message. At noon the members of our church had their Thanksgiving dinner together in the church basement. Careful planning made possible a full, well prepared meal, served efficiently, on festively decorated tables. Over ninety were present to enjoy the fellowship of the occasion.—Mrs. Frantz.

—*Peter Neufeld, Medford, Okla.,* has become a new subscriber to *the Mennonite.* He has also sent in a travelogue of a trip made to the Pacific coast which we shall try to bring when space can be found.—*Rev. P. P. Tschetter,* Pretty Prairie, Kansas, is another new subscriber.

Our Forum

Dear Editor:

A few thoughts in regard to "The Young People Are Different Today" in the last issue of THE MENNONITE.—A number of things are listed in which they are different from what they were twenty-five or fifty years ago. "But we do not believe that they are going to the dogs. They are different, but not necessarily worse than we were." This and what follows provokes consideration. Because the writer of the editorial is in no ways the only one who entertains such ideas about the youth of today.

1. The young people of today are in many ways different in their thinking and actions, because to them opportunities for acquiring knowledge and training are available that were unknown to their fathers. Besides, at their disposal are magazines, radios, movies, all kinds of games, plays, autos, and what not. Of most of these things we had no idea, but they occupy the minds of today's youth to overflowing. Yet, a number of traits are left in which they are alike, which they have in common, viz.: the old nature, *depravity of heart,* or as King David of old expresses it in Ps. 51:5, "Behold I was shapen in iniquity; and in sin my mother did conceive me."

2. A minister and other Christians should not be so much concerned whether the youth nowadays is not worse than their predecessors were fifty years ago. Maybe they are not. But if one takes note of the reports of our dailies, and of the revelations of our juvenile courts and statistics, one has real cause for alarm and should seriously hesitate to make assertions which are at variance with existing facts. An ever increasing criminal wave is sweeping the country. Of this our juveniles constitute a large part. And do not statistics show that there are 27,000,000 boys and girls in the United States who have never darkened the doors of a church or Sunday school? This condition constitutes a very serious problem for our educators, magistrates, and even ministers.

3. Apart from this sad picture, of what avail is it to pat the back of our youngsters, assuring them: You are not worse than your fathers and forefathers used to be? Are they not lulled into security? Is their conversion not rendered more difficult, even made impossible? It is of no avail, whether our youth is not worse, even if many have high ideals and noble purposes—things ever so commendable for success in life. Unless they are born again, they can not even see the kingdom of God.

Our young people are intrusted to us. We ought to be concerned about their spiritual welfare more so than about their physical. "I have set thee a watchman unto young and old (unto the house of Israel) . . . if thou dost not speak to warn the wicked from his way, that wicked man shall surely die in his iniquity; *but* his blood will I require of thine hand." Ezek. 33:8-9.—*C. H. Friesen.*

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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NOTICE! No Mennonite the week of Christmas, Dec. 19-25—a standing custom.

Christ for the World, the World for Christ

By Edwin C. Graber

CHRIST FOR THE WORLD, our Savior died
To save us from a Hope-less doom;
Our Light, our Way, our Staff, our Guide.
This world is but an anteroom.

Forgetting this, we toy with sin
As with a bauble, till enticed,
We lose that which would let us in:
One muses, is THE WORLD FOR CHRIST?

The Small Manger

By Joanna Sudermann Andres

God, almighty though Thou art,
Thou wouldst dwell within my heart,
Thou dost seek a lowly place
For the manger of Thy grace.

Lowlier this could not be;
What have I to offer Thee?
What have I that I could bring?
Naught there is to greet a King.

Naught but need of grace divine;
Naught but want to have Thee mine.
Here in love's soft candle light,
Come to me on this still night.

Like on Bethlehem's silent plain.
Let the joy notes ring again
Of the Savior's lowly birth
In a manger on the earth.

Here the manger, seek not far,
Here a door that stands ajar;
Here is darkness for the Light,—
Come to me on this still night.

Come, See the Christ

by Edna R. Brown

Come, O people, come this Christmas morn
And kneel before the Christ-babe that was born
Long years ago in Bethlehem's stable-inn.
Come, O people, apart from this world's din.

Come with reverent hearts and quiet tread
To worship the infant Saviour in His manger-bed.
Come and offer contrite hearts—and love—
And find the peace that comes from God above.

Come and gladly crown the Christ-child King;
Your humble homage and allegiance bring.
O, make Him Master of your heart and mind;
Come, O people, the true joy of Christmas find.

Gift for Christmas

By Helen Frazee-Bower

What can I give to men whose empty eyes
Trouble my thinking at this Christmastide?
Lord, make me humble, loving, strong, and wise,
That I may give them Christ, the crucified.

Let me not choose the lesser gifts of earth,
That pass in dust and are futility:
Lord, at this sacred season of Thy birth,
Lead me from giving *things*, to giving Thee.

What can I give to Thee, oh, God above?
(There is so little that our God could need)
And yet, in all my dreams, Thy heart of love
Is wounded still: I see it break and bleed
With naught to staunch the flow—except I bring
Some ransomed soul, called home from wandering.—*Sunday School Times.*

Christmas Reverie

Sister Frieda Kaufman

Part II

Our family bid farewell to the lovely Wiesen valley before I was nine years old and we came to the Kansas plains and settled in the little town of Halstead. The decorations for the Christmas tree came with us. We arrived in July. In those early days spruce trees were not shipped across the land for the holiday season. We tried to purchase a small pine or cedar for our first Christmas in America, but no one in Halstead had one to spare. Nothing daunted, father cut a suitable stick from some tree, drilled holes into it, inserted branches from a neighbor's cedar and built a lovely Christmas tree which served its purpose very well. When mother wanted to add the last touch and, as usual, hang our little angel Gabriel on the tree, all that was left of him was a flat pink mass of wax in his little box. His dear spun glass wings, which had always been my special delight protruded from the wreckage in a most pitiful manner. He had not been able to survive his first Kansas summer, and we felt his loss keenly.

It was natural that the life and customs of our adopted country should become our own ere long. Our new church home used the evening of December 24th for the Christmas celebration of the Sunday School, so our family observance began to take place on Christmas morning. We all attended church on Christmas day. It was usually crowded, for it was customary to observe the Lord's Supper in Holy Communion on this day, which commemorates His coming "in the flesh to dwell among us". (John 1:14)

Two years later mother went to be with the Christ child in heaven, but she left us not only the heartache and longing for her devoted care and tender love, but also a heritage of faith and assurance of things eternal. Then God in his mercy granted me a vision of the Saviour, which has made Him the fairest of ten thousand to my soul, and so it was natural that Christmas has not only retained its wondrous charm for me, but that the joys of this season have deepened and have become ever more precious as the years passed by.

A true Christmas is a state of the heart and its observance does not depend on any favorable surroundings. If I were to tell you the story of the most precious experience of Christmas which I have had, I would tell you about a Christmas Eve spent all alone with a patient so desperately ill with typhoid fever, that she knew nothing of time or place. The people lived on a farm and had no house. They lived in that section of a barn which should later on become a granary. The husband of the sick woman had become ill, also, and since there was no one to help me in caring for the patients, he had gone to a hospital some thirty miles away. It took every bit of my strength to take care of one delirious and very restless patient night and day. Relatives of the patient took care of the live stock and brought us necessary supplies and there was no lack of comfort. But they had their own families and no one thought of spending Christmas eve with us. How well I remember that "Silent, Holy Night". It is impressed upon my memory with its every detail sharply outlined: the heavy snow, the bitter cold of the evening! The patient was restless but soon after 8 p.m. she fell asleep. I dressed warmly and stepped outside for some fresh air, and walked up and down before a window through which I could observe my charge. Across the snow I could see the dark shadows of trees which surrounded other farm homes, but it so happened that not a single lighted window greeted me with a ray of cheer. I turned my eyes upward. Though earth had no lighted window, heaven seemed all ajar. What a beautiful sky it was! The stars were brilliant and massed in their most beautiful array, just like the darkest, longest nights of the year reveal them at Christmas time. To the nurse keeping quiet vigil with the sick wife and mother "under the quiet stars that night, darkness was changed to wondrous light" like to the shepherds of long ago. Being chilled I came in and since the patient was still asleep I lighted the lantern and passed from the kitchen directly to the barn. The drowsy cattle and horses looked with dazed eyes at the lantern and the intruder, little dreaming what their presence meant to the lonely nurse. However, she did not remain lonely, for the message of the Holy Nativity of the lowly humble birth came to her heart as never before. There was nothing to distract or hinder. Here was a perfect setting for Christmas Eve! The Mighty Creator of heaven and earth, born a little Babe, lying in a manger! Our little brother! . . . I shall never forget that night.

Time passed on and I became partly responsible for the observance of Christmas in an institution which is our home. What joy it was to make this festive season a time of spiritual refreshing, of joy and happiness to the household.

Since the early Christians soon began to commemorate the events of the earthly life of our Lord in sacred cycles or periods of each year, the four Sundays preceding Christmas, mark the time of the Advent, or the coming of the Lord. "Prepare ye the way of the Lord" is therefore the sacred motto for the pre-Christmas season.

In the holy quiet of Saturday eve preceding the first Sunday in the Advent we observe the Lord's Supper. We know of no better way to center our hearts around Him, "until He come." In the living room a lighted transparency with the illumined verse "Behold Thy King cometh unto thee", lighted candles in shining brass holders and a few twigs of cedar, pine or spruce, do not only give the room a festive touch, but are a constant reminder of the coming of the King.

(To be continued)

Doctrinal --- Devotional

HOW CONSECRATION IS RELATED TO REGENERATION

By Albert C. Wieand

When "the rich young ruler" came to Jesus he asked two questions, and got two answers, according to Mt. 19:16-22. His first question was, "What good thing shall I do *that I may have eternal life*," and his second was, *"What lack I yet?"*

To the first question about how to *enter into* life Jesus replied that the secret of *entering into* life was to *assume the right inner attitudes* towards God and man, as set forth in the law, the heart, or inner care of which is the ten commandments.

At another time, as Luke 10:25-28 tells us, when a lawyer asked the same question, Jesus gave the same reply in slightly different words. This time the law of life was summed up as being right inner attitudes towards God and man, i.e., loving God supremely, absolutely, and loving one's fellow men equally with oneself.

"This do," Jesus said, "and thou shalt live."

On still another occasion Jesus said, "On these two commandments hang all the Law and the Prophets."

Here then we have Jesus' answer explicitly and repeatedly given that "entering into life," or being "born again," or regeneration, depends upon right attitudes towards God and man. In other words, being born again from above and of God, so as to obtain eternal life, and so to become the children of God, can take place only when the inner central self (or soul, or spirit) is by faith, repentance and obedience surrendered to God as revealed in Christ. Whenever or wherever this is done by any man, then the Spirit of God takes possession and control of the inner self and he is "born of the Spirit," "born of God."

The other question "the rich young ruler" asked was, "What lack I yet?" To this Jesus replied (Mt. 19:21), "If thou wouldst be perfect, go, sell all that thou hast," etc.

But what does, "If thou wouldst be perfect" mean over and above "If thou wouldst enter into life?" Just what distinction does Jesus intend here to make between *"entering into* life" and "being perfect?" And exactly wherein do the conditions differ? Just what does all this mean in terms of human experience? And is the distinction between the two experiences fundamental and vital?

Peter claims a bit later that he and the other apostles had fulfilled these second conditions. Now just wherein essentially was the difference in attitude between the rich young ruler and the apostles? In what sense could it be meaningfully said that Peter and the other apostles were "perfect"?—to use the word Jesus did. In what sense was Peter's inner essential attitude different from the Rich Young Ruler's?

Peter's words, I think, reveal the secret. "Lo (a) We have left all, and (b) have followed Thee." Jesus amplifies Peter's words, defining what the phrase "left all" means,—"houses, or brethren, or sisters, or father, or mother, or children, or lands, for my sake."

Just this is what the rich young ruler was not willing to do. And the refusal of *this* buried him in oblivion, while the obedience to this condition of "being perfect," transformed the humble fishermen into the greatest among the worlds benefactors.

On another occasion Jesus taught the same truth in other words, as recorded in John 15:9-11. These words sum up the teaching of the allegory of the vine and the branches. They are words spoken to men who, Jesus says, "are already clean," that is, born again.

And what is the import of this teaching? It is that absolute devotion to Jesus, entire consecration to Him, full unlimited obedience, utter devotion and commitment to Christ is the secret of "abiding," of "bearing much fruit," and of "fullness of joy." Brother, "*your* joy may be *made full*." Are not these Our Lord's very own words to *you?*

Summary

On the basis of these discussions then, are we not justified in concluding?—that, while

(1) Regeneration, or the *New Birth* is essentially the commitment, by faith in Christ, of one's inner central self to God, and the taking possession thereof by the Holy Spirit.

(2) Sanctification, or *Entire Consecration,* consists in the commitment, by faith in Christ, of all one's possessions, all one has or hopes for, to God, to be disposed of absolutely and used altogether as God shall direct or desire.

In practice this might mean as it did to one of God's children, for a man who is already a Christian (one who has already given his inner central self to God), to "take an inventory" of all one's possessions: of all his "houses and land," his "silver and gold," his "father and mother," and "wife and children," and friends, health, talents, education, occupation and field of service, etc., etc.

Then when the inventory is absolutely complete of all one has or hopes for, the next step is to go thru the list, item by item, and give it over to God irrevocably, without mental reservation or misgiving.

And when all has been thus laid on the altar as a "whole burnt-offering," it remains to dare to believe that God will accept your offering and "answer by fire,"—and purify,—and consume it, when and as He shall choose.

This is what happened to two of the finest young ministers I know, about a year ago. And they confess to a new experience of joy, of reality, of answered prayer, and of greatly enlarged service and enriched fruitfulness,—just as the Lord promised (Jn. 15:7, 8 and 11). Others, too, I know who are still living in the shallows, whose lives are greatly unsatisfactory both to themselves and others,—and all because, like the rich young ruler, they have failed to yield wholly to Christ. They, too, went away sorrowful. Will you?

What Christmas Means to Me

(Sent in by a Christian brother)

More than interchange of gifts, a week's delights, or child's ecstacy. "Better Deserve and not Receive, than Receive and not Deserve." But the mind travels back in memory to childhood's anticipations, child prayers for innumerable things, memories unmarred by sophistications, memories I would not now ignore, recalling those all-golden yesterdays of dear delights, when life was new, when we could not possibly vision a happier world than this, when Christmas obscured for the moment earth's tearful scenes that do not pause. So today "memories come a-trooping through, with whispering hopes, and loves, and you." Christmas means now more than things, therefore costs more. A dear mother near promotion to Glory, murmured, "Take care of my Baby". Not easy to say, even when committing to good hands. And the Bethlehem Babe was not on a pleasure jaunt. He fell into evil hands, of men who, like the hound on the tiger's track, would destroy God's only Son on His mission of mercy. But God in utter abhorrence of sin, did not abandon, but with unutterable love, drew nearer to His erring children. For, though in the race the mind is made to outstrip the heart, Christmas brings the more precious things of the heart to the fore,—special relationships, indissoluble ties of kindred, and salvaged from the wreck of time, are these and more—those friends of mine. Christmas means a close-up acquaintance with God through His Son, who to an unhappy world became its Light, without which men could not find their way; lifted earth's burdens, that we bear our lot with hope, made life more tolerable. Christmas is generous to share to every earth-bound soul something of Heaven's Gift which, once bestowed, is forever our own, if appropriated in sanctified living and consecrated service. For, "if we cease to give, we cease to have, it is the Law of Love." For this Unspeakable Gift to earth, becomes at once a personal one to those who receive Him as such to their hearts, and a Personal Saviour to all who in turn yield their best to Him who gave Himself in exchange "For the Life of the World." Well, may the earth rejoice!—T. Richardson Gray, Edgewood, Iowa.

He who would know Christ must endeavor to conform his life wholly to the life of Christ.—a Kempis.

EDITORIALS

THE GIFT OF GOD.—Many, many of the readers of this paper are blessed with almost innumerable gifts: health, home, family, wife, husband, father, mother, children, brother, sister, relatives, friends, kind neighbors, comforts of life, crops, a good, free country and a Christian community to live in, the Church, the Bible, the Sunday School, good schools, a work to do or opportunity for work, and what not! Who can count the blessings, one by one, that a kind heavenly Father has showered upon so many of us! But, alas, the world is full of people not thus blessed, unfortunates in one way or another, who are without most of these blessings. Yet, there is one gift that all such may have, a gift that also outweighs any and all gifts that have been showered upon us, and that is the gift of our Savior, whose nativity we are now about to celebrate again. This gift all may own, and use, and enjoy, and be helped by and made happy, even in tribulation, and above all—*saved by it.* O, what a gift, this inmeasurable expression of God's love! O, how rich we Christian folks really are! How we should warm up at this thought! How we should reciprocate God's favor for this inestimable Gift of his Son, in giving of our substance and ourselves, if necessary, in caring for the hungry, the thirsty, the naked, the sick, the imprisoned, of whom there are so many in this sin-ridden, troublesome world. Can we fully, truly enjoy this Christmas season without acting the good Samaritan to as many needy as possible? We are stewards of God, and he has a right to ask for an accounting from us, in behalf of "the least of these his brethren." Are we going to heed his claim upon us?

* * *

CORRESPONDENCE ONCE MORE.—This time it is JOTTINGS we wish to discuss. At one of the latest conferences the question was raised, whether we had not better discontinue that section of THE MENNONITE. The question was met with a general protest, and a strong vote to retain it. The jottings seem to be popular, and readers have been heard to remark that they always read them first. That is because we are by nature news-hungry. And these short bits of happenings, fresh from sources somewhere within the confines of our Mennonite brotherhood, seem to satisfy this hunger at least to a degree. Only in selecting the material, care must be exercised that jottings in a church paper should have a spiritual or at least morally practical flavor. They must not appeal to morbid curiosity, as secular news often do.

Now since the readers want such *news,* how is the editor to get them, and the right kind? Would he get them if he were to subscribe for all the newspapers that are published in our Mennonite communities? Yes, he might get some. But that would cost quite a purse, and it would take too much time to scan all the papers involved. No! that plan would hardly work. A much better way is, if the different churches will each appoint a suitable, competent person to furnish brief reports of worthwhile happenings in their midst. We should have, each week, reports of church happenings from a few churches in the east, the north, the middle west, and the pacific coast for the jottings column, *especially of things yet to come,* in addition to what has already occurred. O, how that would add interest and engender brotherly feeling among us!—Will not our churches, *please,* appoint some suitable person to furnish jotting items, and from time to time a longer message in the form of correspondence. The editor of this paper is ready to supply such reporter-correspondents with stamped cards for the jottings and stamped envelopes for correspondences, all at his own expense, just so it will help get these reporters to write. *What should such jottings bring? Anything that is worth reading among brethren in any part of our conference away from home.* That is a very general answer, but it means more than a dozen itemized suggestions.—*Again we wish to express our appreciation and gratitude to those good souls who have supplied us with information from their churches during this year.*

An Appeal to American Christians to Help the Distressed

Following here is a letter the contents of which should appeal to Christian sympathy of our churches, and should induce us to help in this greatly needed Samaritan work, as we celebrate the coming of Him who is the great Samaritan of us all.—Editor.

To the Editor of the Mennonite:

In response to the urgent request of representative ministers and laymen I have accepted the chairmanship of the Sponsoring Committee for a united Christmas appeal which the Federal Council of the Churches of Christ in America is making in behalf of those who are suffering most from the national and racial antagonisms in the world today. I shall be glad if you will print this letter in your columns as a means of letting your readers know about this great venture in Christian goodwill.

The pent-up feelings of the Christians of America and their desire to do something about the present tragedies in the world must have a practical outlet. The one plan on which they can all agree is to unite in caring for those who are in deepest distress throughout the world. The birthday of Christ affords the best of all opportunities both for a Christian witness to a war-torn world and for sacrificial giving in the spirit of Christ.

Three great groups of sufferers are to be included in the joint appeal: countless civilian victims of the war in China, the children on both sides of the civil war in Spain and the Christian German refugees who have been impoverished and forced to leave their homes as a result of the cruel laws against "non-Aryans."

The united appeal of the Federal Council will support and reinforce in every way the separate relief appeals made by several communions, and opportunity will be given to designate any gift for the special fund of any denomination. Gifts not otherwise designated will be turned over to established and well-recognized Christian agencies working in each of the three fields. The money for China will be expended through such agencies as are designated by the Foreign Missions Conference of North America; the contributions for Spain will be placed at the disposal of the American Friends Service Committee (Quaker); the contributions for the German refugees will be administered through the American Committee for Christian German Refugees.

The Christmas appeal will be made through local churches and it is hoped that all pastors will plan now for a share in this movement through an offering on the Sunday before Christmas or, if it be more convenient, on some other Sunday in December. The goal of the appeal is an offering, whether large or small, from every congregation in America as a part of a united testimony of Christian love and sympathy.

A distinguished group of the most trusted leaders in all major communions (of the Protestant Churches) have agreed to join in sponsoring the appeal. (Here follow the names of twenty prominent denominational leaders and several outstanding laymen.)

Very sincerely yours,
J. R. Mott, Chairman,
of Committee of United Christmas Appeal.

Sunday School Lesson

A. S. Bechtel

December 26, 1937

CHRISTIAN CONSECRATION

Philippians 1:12-26

Topic: What Christian Surrender Means

Introduction

Christian consecration consists in giving self to God to be used as He sees fit. Paul goes to the very heart of this in Romans 12:1. It is difficult to imagine a life more wholly devoted to God than Paul's was. Paul wrote this epistle from Rome while a prisoner, yet he was contented and joyful in being permitted to preach and teach the Gospel. His great purpose was to magnify Christ, whether by freedom or imprisonment, by life or by death. His chief concern was for the success of God's work.

Witness of Paul's Bonds vs. 12-18

The measure of our service to Christ depends on the degree of our consecration, not on our circumstances. Paul wished to assure the Philippian Christians that his imprisonment was promoting the cause of the Gospel (v12). His bonds in Christ, he considers a badge of honor (v13). Paul, chained to a soldier of the Praetorian guard, had opportunity to speak to many of these, as they were changed often. The soldiers and people saw that he was not an imprisoned criminal. The name of Christ lodged in the minds of these and was spread widely. Paul, at liberty preached to many; Paul, in captivity preached to more.

The Christians, aroused by his example, spake the word as never before (v14). His courage was contagious. Then, as now, there were those who would hinder the work of Paul, stirring up opposition (vs 15, 16). He was not disturbed by these, his only concern was that Christ be preached. He sank all personal considerations out of sight in his defence of the gospel (vs. 17,18). He will rejoice in the proclaiming of the truth of Christ, even by his adversaries. Joy is the supreme theme of the Epistle to the Philippians.

Confidence in Prayer vs. 19-21

Paul endeavors to ease the anxiety of his Philippian Christian friends, over his personal fate, by declaring his conviction that God is answering their prayers for him and his work (v19), by an outpouring of the Spirit of Christ. This is the only true relief in trouble. Paul had experienced this. Intercessory prayer was the secret and source of his power and strength. He feels sure his enemies will not be able to frustrate his work (v20). He earnestly expects that his boldness for God will bear fruit in his own life and in the lives of others. He states very pointedly, the great purpose of his life in verse 21. Life for him, is so full of Christ that He sums it all up. Life means Christ because he is one in spirit with Him and death can only make that oneness complete—death is gain.

Full Consecration to Christ vs. 22-26

Paul faces life or death with equanimity. He scarcely knows which to choose. If he remain here, Christ will continue to be magnified by his life (v22) and more fruit will reward his labor. He is unable to decide which is really best for Christ's cause (v23). His personal desire is to go and be with Christ. However he is thinking more of others than of himself (v24). In the spirit of full consecration, he leaves it entirely in the Lord's hands (v25). He feels he still has work to do on earth and is confident God will preserve his life as He sees is best. This is true Christian consecration, surrender—giving the whole of self to God—our will to do His will.

Paul fully consecrated all his talents to God's use. Ours are not to lie idle.

Paul's consecration included a readiness to suffer for Christ's sake. His sufferings were inevitably connected with his mission as the Apostle to the Gentiles. He was ready to lay down his life, if need be, for his Master. We need the heroism of Paul today. Phil. 3:13, 14.

Oklahoma Bible Academy

The O.B.A. at Meno, Okla., offers a special Bible Course this school year, to begin Jan. 3, 1938, continuing for 6 or 8 weeks and ending with a special Bible Conference of eight days, beginning on Sunday and ending on Sunday. Below is a proposed outline of the course. The subjects for the eight-day Bible Conference will be announced later.

The following is the tentative daily program:

Bible I: Gospel according to Luke

Bible III: Gospel according to St. John and Ephesians

Evangelism (See outline below)

Sunday School Teacher Training (See outline below)

Pastoral Work (See outline below)

Church and Mennonite History (See outline below)

Part or all of the work may be taken.

The plan is to give four class periods a week on each subject, with a review on Friday. This is for the purpose of giving in condensed form, what was taught during the week, to accommodate those who can possibly come in only one day in the week.

This special Bible course is intended for evangelists, S. S. teachers, pastors, and other church workers. Those from a distance that desire accommodations for board and lodging should write early to Rev. August Schmidt, so provision can be made, as our dormitory is filled with regular students.

We would ask all who have a real interest in the Lord's work to pray that the O. B. A. in its activities may be fully guided by the Holy Spirit.

Yours in His blessed service, J. B. Frey.

EVANGELISM

I. The Master Evangelist (Luke 19:10; John 3:17; Luke 4:18-19).
  The Master's Plan (John 12:32).
  The Master's Method (Follow Me and I will make you fishers of men).
  Lifting up; Looking up (Uplifted Christ and an uplooking sinner).
II. The Worker's Field (John 4:35; Isa. 55:12; Matt. 13:44).
  Lift up your eyes.—Souls need Jesus.—Where to begin (Jerusalem; the delivered maniac at home).
III. The Worker's Work (Prov. 11:30; Dan. 12:3; Jas. 5:20).
  What others think of it.—Every one can work (Matt. 15:32-37).
IV. The Worker's Method (Matt. 4:19; I Cor. 9:22; II Tim. 2:15).
  Christ in me.—By all means save some.—Cling to the Word.
V. The Worker Himself (Acts 1:8; Rom. 12:2; Titus 2:14).
  Consecration.—Separation.—Application.
VI. The Worker's Reward (Rev. 2:10; Phil. 3:8; I Cor. 15:58).

External, from man. — Internal, God's spirit.— Eternal, from God (Dan. 12:3).

VII. The Worker's Problems (Hbr. 12:2; John 14:6; Rom. 14:12).
  Let Jesus Lead (see also John 16:12-15)—Do not "Help."—How to meet various cases.

SUNDAY SCHOOL TEACHER'S TRAINING

The Sunday School
  What is it?—Its aim.—Possibilities.
The S. S. Teacher
  Who can be a S. S. Teacher?—His preparation.—His field.—His relation: a. to the pupil; b. to the church; c. to the community.
The S. S. Pupil
  Home from which he comes.—The environment in which he lives.—The school which he attends.—The social and religious life of his neighborhood. —His individuality.
The Meeting Place
  In church community.—Non-church community
  The Class Room.—The class.—The lesson.—The lesson helps.—The time.
  Modern Science and the Youth of Today

CHURCH HISTORY

Early Church History, 100 A.D.-550 A.D. (Five lessons or lectures)
Medieval Church History, 550 A.D.-1500 A.D. (Five lessons or lectures)
The Reformation, 1517 A.D.-1564 A.D. (Five lessons or lectures)
Mennonite History (Three weeks)
  The Waldenses (forerunners of Reformation).—The Anabaptists in Switzerland.—The Anabaptists in south Germany.—The Mennonites in Netherlands.—The Mennonites in Holland.—The Mennonites in Russia and Poland.—The Mennonites in Germany and other lands.—The Mennonites in America.

PASTORAL WORK

I. The Pastor and his Home
  (1) Devotion.—(2) Literature.—(3) Use of the Word of God.—(4) Time for Preparation.—(5) Home Duties.—(6) Reception of Callers.
II. The Pastor and His Parish
  (1) The Congregation.—(2) The S. S. School.—(3) The Christian Endeavor and Young People's Meetings.—(4) Visiting: a. The sick (List appropriate texts); b. The aged (List appropriate texts); c. The Church members (What conversations); d. The non-church people (What conversations).—(5) What position to take toward factions.—(6) What to preach.—(7) Recreation.—(8) Picnics and social gatherings.
III. The Pastor and the World.
  (1) Politics.—(2) The World Programs.—(3) The World's Amusements.—(4) The Movies.

Emergency Relief

REMEMBER

Dear Readers of THE MENNONITE:

For us Christians "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE." At Christmas time, especially, as we commemorate the coming of THE GREATEST OF ALL GIFTS, CHRIST, who gave His all for us, our hearts and hands ought to open wide to give all we possibly can, to help lighten the burden of the distressed and suffering millions the world over.

There are, first our needy brethren in Canada, in Mexico, South America, and our missions in India and China damaged by floods. Next there are the war stricken, starving, freezing children in Spain; the homeless, destitute war sufferers in China! Shouldn't our Christian hearts pour out in sympathy and love to those OUR NEIGHBORS, whom we are to love as ourselves?

The distress in Spain is growing, and how tragic must be the war-torn sights and the plight of the people in China. In Canada there is that great debt, increased by about $35,000 through deaths and otherwise. There is also a debt owed the German government contracted by the brethren in South America. —Let us give until it hurts. Let us pray God to give us willing hearts and hands, and multiply our gifts.

John Lichti, Chm., Relief Board.

CORRESPONDENCE

UPPER MILFORD CHURCH, ZIONSVILLE, PA.

Upper Milford Church is glad to report news items that may be of interest to the readers of THE MENNONITE. The Ladies Aid Society of the church celebrated their 56th Anniversary on Sunday afternoon, October 24. An interesting program was arranged for the occasion, consisting of recitations, special music, vocal and instrumental. The address was given by Mrs. J. B. Boehr.

Rev. Howard G. Nyce, our pastor, assisted by the church choir conducted the services at the State Hospital, Allentown, Pa., Sunday afternoon, November 21.

The choir of the First Mennonite Church, Allentown, Pa., the sister congregation of this charge, rendered a Thanksgiving Cantata ("A Golden Harvest") in our church Sunday afternoon, November 28.

A two Manual Estey reed organ which has been used in our church from 1876 (the year our present church was built) to 1932, and all in all 67 years, has been donated to our Indian Mission station, at Oraibi, Arizona. In 1932 our church was improved and a new pipe organ was installed, but the old organ was continued in use in the primary department. It is in good order, as an instrument and also in appearance. When Rev. and Mrs. Suderman of our Indian Mission station, at Oraibi, Arizona, were visiting our church this past summer, they were interested in the organ for use in their meetings. The Ladies Aid Society of our church is sponsoring a plan to send the organ to the mission station, freight prepaid, as a donation from the congregation.—Daniel R. Schantz, Corr.

FIRST MENNONITE CHURCH, BERNE, IND.

Once more we must let our voice be heard before the year 1937 comes to a close, which is soon to be.

What is uppermost in our mind at this writing, we cannot refrain from saying, is the rendition of "The Messiah" by the Choral Society of the church last Sunday, Dec. 6. This was under the leadership of Prof. Russell A. Lantz of Bluffton College, and accompanied by the Bluffton orchestra. The strains of this Oratorio of Oratorios are still ringing in our ears, as they sounded from the choir loft and filled the building, which was packed with people. How thankful we are that it was ever put into the mind of man to write this masterpiece, and that it is now our privilege and joy to sing it.

This presentation was a little earlier than was desired, due to the conflicts on the other Sunday nights in December, as somehow "The Messiah" seems to belong to Christmas. Of course we know that at the time when the Saviour's birth was announced to the shepherds there were no snowflakes swirling and dancing in the air around Bethlehem, but in our country we like to associate snow with Christmas season, and so we were delighted when Providence favored us with gently falling snow which covered the ground with a light blanket for the evening of this day. All in all, it was a wonderful time, and our hearts were thrilled in anticipation of the time when all the redeemed shall stand, not around a Babe in a manger, but around Messiah's throne, and join in the great Hallelujah Chorus to the King of Kings and Lord of Lords.

The election of Sunday School officers for the year 1938 was just held, and due to the necessary resignation of Mr. Edison Sprunger, who has so faithfully served for a number of years as Superintendent, it was necessary to choose a new Superintendent, which resulted in the election to this office of Mr. Freeman Burkhalter. We pray for him that he may be used of God in this office.

The children of the Sunday School are busy with preparation for the Christmas program, and are on tiptoe with expectancy waiting for that day, the one special day of gladness and joy for the children. God bless them!

Blessings continue to be ours on every hand, and our prayer is that in turn we may be a blessing to others, even to the ends of the earth.—Martha Gilliom, Correspondent.

* * *

EMMANUEL CHURCH, NOBLE, IOWA

Dear Readers: We are very thankful for the fruitful year we have had. Man proposes, God disposes. Rev. Delbert Welty has now been our pastor for two years and has preached the word of God richly and honestly. On September 26 we celebrated harvest festival. The week following we were richly blessed in a series of evangelistic meetings brought to us by Rev. Grover Soldner. Let us pray that our government may not again lose all reason, and repeat the error as it did in 1914. Jesus has taught, "Love thy neighbor as thyself." November 24 we were visited by the Bluffton College Gospel Team. The singing by the quartet and the sermon by Brother Shelly brought rich blessings to a full house. On November 28 Carl Landes brought us the morning sermon. The church choir is practicing the cantata "The Cross Triumphant." With a thankful heart for good health in our church, I wish you a Merry Christmas. May the Prince of Peace rule our hearts.—P. P. Graber, Crawfordsville, Iowa.

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FIRST MENNONITE CHURCH, BEATRICE

Dear Editor and Readers: When we pause and think a moment, we find that we are in the last month of the year. This undoubtedly brings to our minds many occasions and incidents of praise and thanksgiving to God for his wonderful protection and guidance. On the other hand we will admit that we have so many times come short of the Glory of God, during the past eleven months of this year. If God has still given us grace, we should improve ourselves in the future.

In the fall of the year it was the privilege and honor of our church to welcome six new members into the congregation. The new members were Rev. and Mrs. J. B. Epp and daughter Helen, Mr. and Mrs. Marvin Miller, and Mrs. Louie Wiebe. Rev. Epp serves our congregation the first and third Sunday of each month in the German and English language. Rev. Epp and Brother Miller have charge of the Bible class on Thursday evenings, where we are discussing the book of Acts.

Rev. J. M. Regier and Prof. David Richert visited our church in behalf of Bethel College. They gave an illustrated talk on astronomy and the college campus.

The choir rendered a Thanksgiving Program. Both the Junior and the Senior choirs are practicing Christmas cantatas.

We have already elected the superintendent and the teachers for the children's classes, and on the 12th of December we expect to hold election for the adult classes. It is our prayer that God may bless the newly elected workers and the Sunday school work as a whole the coming year.—Corr. W. R. Penner.

HOME MISSION OF THE WESTERN DISTRICT CONFERENCE

Receipts in November

Bergtal, Pawnee Rock, by H. C. Schultz, $11.85; Greenfield, by Isaac Base, $40.87; Ebenfeld, H. J. D. Friesen, $2.65; Einsiedel, E. D. Miller, $8.86; Sichar, H. S. Ratzlaff, $4.43; Interest on Note, J. J. Hiebert, $5.00; Kidron, F. W. Koehn, $3.50; Eden, Moundridge, H. A. Goering, $138.45; West Zion, Fred D. Meyer, $38.00; Buhler, J. B. Regier, $15.19; Hebron, D. B. Neufeld, $21.41; Hoffnungsau, A. B. Reimer, $32.32; Halstead, B. H. Bauman, $38.04; Bethel College, Helen Penner, $15.21; Kidron, F. D. Koehn, $2; Friedensfeld, H. B. Regier, $20.00; Note paid, J. J. Hiebert, $100.

Gratefully acknowledged,
H. J. Dyck, Treas., Elbing, Kan.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"*A UNITED MENNONITE YOUTH IN CHRIST*"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

Spiritual Banquets

From Philadelphia:

"First Church C. E., Philadelphia, celebrated with a Thanksgiving Dinner of Spiritual food. Seated about the table, lit with candles, the group went from course to course (See menu herewith) by absorbing well-prepared topics on the meaning and significance of the day. Music from the opening hymn to the Doxology was most appropriate."

The program shown herewith were neatly typed, and then folded in a little cover, on which was pasted a big turkey, and the name of the guest, after which they were neatly tied with a colored ribbon — just the sort of thing any church group could do anywhere.

We feel that those C. E. groups which share their successful programs with others through these columns have certainly caught the spirit and purpose of the Youth Section of our Church papers. We suggest that *every* society which uses or appreciates the contributions which appear in these columns resolve to send the best program of the year to the Youth Section of THE MENNONITE, once a year.

Menu

THANKSGIVING DINNER

under the auspices of

SENIOR C. E.

Theme: Ps. 103, 1-2; 147, 5-20

Grace:
Entre'
Hymn 195
Hymn 27 (vs. 1,3)
Selection — White Team
Soup:
Announcements
Salad:
Special Music
Soprano Solo
Platter:
Turkey:
Scripture
To be read by all
Vegetables: Talks:
"The First Thanksgiving"
"Thanksgiving Today"
"Jesus Gives Thanks"
"Thanksgiving Through Thanksliving"
Cranberry Sauce:
Thanksgiving in Poetic Form
Dessert:
Musical Selection
Violin Solo
Demi Tasse.
Doxology

Think for a moment of all the effort that goes into a really GOOD program! Why should it be necessary for committees everywhere to be cracking their skulls over what to do next, when splendid programs are being worked out all the time, and which would be perfectly good in another church. We have in mind, just now, some of the splendid Armistice Day programs which, to our knowledge, requires hours and hours of preparation, and which would be an inspiration in any church, losing practically none of their value through having been used twice.

That would make for SPIRITUAL BANQUETS ON A LARGE SCALE!—B. B.

Going to Gloryland

I'm on my way to the Gloryland. Undoubtedly you are too. There's a lot of fun on the way, isn't there? It's the deep, joyous kind that doesn't disappear when little annoyances bother a person. It makes one feel like singing a lot; sometimes it makes one say "Praise the Lord" for no reason whatever.

We pass on the way a great many people, however, who are not going in the same direction. I wonder if some of them even know about the Gloryland, much less how to get there. I'm sure the woman who sat next to me in the street-car yesterday didn't know about it. The look in her face told me that. Perhaps I should have said something to her, but my shyness held me back. Imagine being shy when I could give her the most comforting news in the world!

Yes, I must keep my heart fixed on the gloryland and the One who is the true and living Way to it; but I must not forget to motion passersby to join me as I go along. It is not fair to keep the way a secret. They have as much right to it as I.

There are the folk with whom I work. The girls in the office, and even the manager, ought to know about the Way to the Gloryland. When the subject is approached they may excuse themselves, — "can't really understand it," "seems fantastic," "all right for some one else," "can't be bothered." It's too bad how they cheat themselves out of a really good time in life. Some of them may think seriously on the subject, and who knows, may some day join our company. I'm not going to let their indifference discourage me, but just keep a look-out for some one else who might be interested.

Reports from the foreign fields tell us that the natives are coming in great numbers to pause and listen to the missionaries as they point out the Gloryland and Him who is the Way to it. The trouble there is that many are too far away from the missionaries to see and hear. The missionaries are too scarce.

Here I sit at home and wonder what I can do for my Lord when out in India, and China, and Africa the missionaries cry out for assistance in their vast task! Perhaps you feel the same way about it. What should we do about it? Can we say less than "Lord, here am I, send me"? —Helene Wiens, Chicago, Ill.

Problems in Daily Living

(Consecration Meeting)
Luke 9:57-62
Young People's Topic for Jan. 2, 1938

Suggested Hymns

"I Would be True," "Take My Life and Let it be."

Meditation:

M. Dec. 27. Problems of Honesty. Rom. 12:17
T. Dec. 28. How to Handle Gossip. II Thess. 3:11-18
W. Dec. 29. How to Control Anger. Prov. 15:1, 2
T. Dec. 30. How to Face Discouragement. Acts 16:19-25
F. Dec. 31. How to Keep on Good Terms with People. Rom. 14:19.
S. Jan. 1. How to Act Toward Foes. Rom. 12:17-21

Problems:

I. *Discipleship Desired* (vs. 57).—There are many who desire the benefits of being a Christian, if it involves no obligations. They are willing to believe, but not to obey. They want Christ as their Savior, but not as their Lord. They believe in His death, but not in His resurrection.

Such a separation between the Saviorhood and the Lordship of Christ is quite common, but not permissable. Salvation is to be had on the simple condition of faith, but there must be coupled with it a willingness to obey the Risen Lord. The Lord knows the hearts of men. He wants devoted disciples, disciples who mean it when they say, "I will follow Thee whithersoever Thou goest."

II. *Discipleship Described* (vs. 58).—The certain man talking in this verse evidently expected that following Christ would lead to greatness, glory, gain. Jesus saw the mistake and at once explained that the way of a true disciple is just the opposite. The disciple must be like his Master, who was so poor that He had "not where to lay His head."

But those words mean more than just Jesus' poverty. They refer to Christ's coming rejection. In this verse (v.58) Christ's rejection, suffering and death are set forth. Foxes have shelter, birds have protection, but for Him there was no place to lay His head, not even when He came to die, for He was crucified. To follow Him, then, means to go with Him into suffering and death, and also to share in His resurrection.

III. *Discipleship Deferred* (vs. 59).—"Suffer me first to go bury my father." Clearly this man was a procrastinator. In that day it was common practice to bury the dead on the very day of their death. So the truth of the matter is, this man wanted to defer discipleship until after his father died. And that may not have taken place for many years.

We find many such procrastinators today and even among young people. They want to defer salvation, service, and even consecration until some later day. Some say they want to wait until they are older others until they are through college, or even until they get married and find a life's work. Back of such procrastination is usually the same condition of heart, namely a desire to enjoy the things of this world a while longer. The Lord gives no guarantee for the future. He demands an immediate, clean-cut decision for Him. So, let us not be procrastinators in our resolve to follow Him.

IV. *Discipleship's Duty* (vs. 60).—This verse has two conditions. The first is negative. "Let the dead bury the dead." Under the law it was defiling to touch a dead body. The priests, especially, had to maintain a strict separation from defiling things. So separation from all that is defiling is the true duty of discipleship today. Through Christ our contact with the world is broken, and we are no longer under obligation to it.

The other condition is positive. "Go thou and preach the Kingdom of God." God has need of young people who will go out and proclaim His Word. It is the greatest work to which a human being could be called. He calls to us in youth. Let us not delay our decision to obey Him.

V. *Discipleship Deliberated* (vs. 61).—Missionaries tell us that natives sometimes come to the mission and are persuaded that they need to be converted. Before they actually take the step of becoming a Christian, however, they wish to go back to their village just once more. As a rule such natives never come back. One more indulgence in the things of the world constitutes such a lure that they never break away from it. It is always fatal to attempt to compromise when God has called for a definite decision.

VI. *Discipleship's Demands* (vs. 62).—"No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." Any one who has plowed a first furrow across a field knows how very important it is to keep his eye on the marker at the other end to the field. So it is with discipleship.

God wants our whole-hearted service. Shall we not then in this first consecration meeting of this new year, make sure that we have given ourselves wholly to the Lord? Let us remember that consecration is not only for service, but also for full and complete possession.

INTERMEDIATE DEPARTMENT

Steering or Drifting?

Intermediate C. E. Topic, Jan. 2, 1938

For Daily Study

Dec. 27. Drifting along. Matt. 7:13, 14
Dec. 28. Steering for heaven. Heb. 11:13-16
Dec. 29. Steering by the divine light. Ps. 119:105-112
Dec. 30. Pointing out the way. I Cor. 13:1-7
Dec. 31. How Jesus steered His course. John 7:1-7
Jan. 1. A purposeful life. 2 Tim. 4:6-8
Jan. 2. Topic — In 1938: Steering or Drifting? Heb. 2:1-4; Phil. 3:12-16

A Ship Meeting

A touch of interest and realism can be added to the topic by carrying out the idea of a ship in connection with "steering or drifting." A poster with a boat drifting toward an iceberg or a waterfall, with the topic lettering, will arrest the attention. Small ships cut from cardboard can be used for assignments or invitations. Other ideas, such as seating in a semicircle like an observation room, the program put into the hands of the members in the form of a "Log" S. S. *"Intermediate Christian Endeavor"* will sail from Pier 1938." Time and Place.

THE "LOG"—GOING

Time *Location* *Weather*
6:45—Pre-prayer circle—Thoughtful prayer
7:00—Song Service—Hearty participation
7:10—Announcements—Keen interest
7:15—Quiet Worship—Reverence
7:25—Ports of Call—Observation
Captain's signals (remarks by leader)
Society Goals for 1938
Personal Goals for 1938
7:45—Consecration of purpose—Personal response
7:55—Closing, "Have Thine Own Way"—Sincerity

Suggested Songs

"Fling Out the Banner," "Who Will Our Pilot Be," "Follow The Gleam," "Give of Your Best," "True-hearted, Whole-hearted."

Quiet Worship

Use the two Scripture passages, Heb. 2:1-4 and Phil. 3:12-16; several devotional songs, sentence prayers and fitting poem for this part of the meeting.

For the Leader:

Explain the difference between steering and drifting, by using the boat as an illustration. Describe a day begun without any definite purpose and one in which we set out to accomplish a number of things to show the difference between the two attitudes.

Paul had one aim in life, to live for Christ. Anything that hindered him in reaching this goal was cast aside. Anything that helped him, no matter how small or how painful or difficult, he welcomed. He was like the captain of a ship, who is given one responsibility, to bring the ship safely into port. He keeps this before him continuely and nothing is allowed to interfere with reaching his goal. We need a goal in our society, we need a goal in our personal lives. That will settle many questions for us. All we need to answer is, "Will it help?" or "Will it hinder?" to determine our action.

Society Goals for 1938.

1. If your society has a definite program, a number of things you hope to do during the next six months, let it be presented. There is nothing that will so arouse the interest of your members as giving them a number of definite things to look forward to, which your society expects to do.

2. Some worthy goals for your society.
   a. Making your meetings Christ-centered
   b. Every meeting carefull planned with the leader
   c. Holding a pre-prayer circle to pray definitely for the meeting
   d. Attending conventions and retreats
   e. Missionary meetings and projects

Personal Goals for 1938.

Your pledge can well be used for the basis of these goals. "Trusting in the Lord Jesus Christ for strength, I promise Him that (1) I will strive to do whatever He would have me do. (2) I will make it the rule of my life to pray and read the Bible, (3) to support the work and worship of my church, (4) and to take part in the meetings and other activities of this society. (5) I will seek to bring others to Christ, (6) to give as I can for the spread of the Kingdom, (7) to advance my country's welfare, (8) and promote the Christian brotherhood of man." Have some one speak briefly on these as a personal goal for 1938.

The Quiet Hour A Help

On one occasion Peary, the Artic explorer, supposed he was traveling toward the North Pole at the rate of ten miles a day. He found, however, that the ice floe on which he was moving was drifting toward the equator at the rate of twelve miles per day. So he was really moving away from his goal. But he never would have discovered it if he had not looked skyward to get his bearings. Just so we cannot be sure we are advancing toward our goal unless we look upward.

HAVE YOU TRIED THIS?

Hold a short installation service for your newly elected officers. They will take their responsibilities more seriously. It will help them to do their service "as unto the Lord." Your society members will be more loyal to them. Copies of an effective installation service, using colored candles, can be had for the asking from the editor of this department.

JUNIOR CORNER

TO THE LEADER

LOOKING AHEAD

Program Suggestions—January-June

January: "GOD"
Aim: A study in the nature of God that shall lead to a fuller trust in Him.

February: "SO LOVED"
Aim: A study in the love of God as revealed in Bible incidents that shall lead to a deeper devotion to Him.

March: "THE WORLD"
Aim: A study of the world and its need of a Savior; a study of Christ's command to the Church and of the mission work which the Church is doing in answer of this command.

April: "THAT HE GAVE"
Aim: A study of the truth that all the Kingdom building is done not *by* man but *through* him.

May: "HIS ONLY BEGOTTEN SON"
Aim: A study of Jesus as the Son, the Savior, the Friend which shall lead to fuller understanding and deeper love for Him.

June: "THAT WHOSOEVER BELIEVETH ON HIM SHOULD NOT PERISH BUT HAVE EVERLASTING LIFE."
Aim: A study of the truth that salvation is a gift bestowed upon simple belief.

Program Outline for January, 1938

Theme: "GOD"

January 2: God the Father
January 9: God the Present One
January 16: God the Powerful One
January 23: God the Knowing One
January 30: God the Faithful One

Verse of the month: "Oh Lord, thou hast searched me, and known me. Thou knowest my downsitting and my uprising, thou understandest my thought afar off." Psalm 139:1, 2.

Song of the month: "We praise Thee, O God, our Redeemer, Creator" (Mennonite Hymnal)

Suggestions for January 2, 1938

God the Father

New Year's Prayer Service in charge of leader. Let this be a fifteen minute service. Gather the children in the back of the church. Allow the first five to hold *unlighted* candles. Walk to seats to the soft playing of a hymn. Let those, bearing candles, set the same into the holders which have been placed on a table in front of the group. Begin the service with the singing of appropriate hymns. Close song service with "God will take care of you." The Lighting of the Candles: Let these candles represent the five themes for thanksgiving. These five themes could be the program outline for January:

1. Candle One: Thanking for God our Father
2. Candle Two: Thanking because God is always present
3. Candle Three: Thanking because God is powerful
4. Candle Four: Thanking because God knows all things
5. Candle Five: Thanking because God is faithful

Lead the children to enter into these prayers. At the close blow out four of the candles, leaving Candle One burning which represents the theme for the evenings study. Lead into study period by singing in unison the hymn for this month: We praise Thee, O God, our Redeemer, Creator.

Study Period:

1. "Like as a father": Talks by Juniors
   a. Like a father, God provides for his children: Ps. 103:13, Matt. 6:25-32
   b. Like a father, God punishes his disobedient child: Deut. 8:5; Prov. 10:1a
   c. Like a father, God gives good gifts to His children: Matt. 7:11
   d. Like a father, God comforts His children: Is. 66:13
   e. Like a father, God wants His children to have that which will cause them to live, not die: Luke 12:32; John 3:36; Ps. 133:3
2. Special music: "His Eye Is on the Sparrow"
3. Heart-talk: "Trusting Him in 1938" by leader
4. Song in unison: "Guide me, O Thou great Jehovah"
5. Closing prayer

* * *

TO THE JUNIOR

"Once there was a tiny baby,
Lying in the strangest bed;
'Twas a manger in a stable
Where the cows and oxen fed.

And it was the sweetest baby
Ever brought by angel wings
Down to earth, for it was Jesus,
And He is the King of Kings.

Yes, and He was something better
He was more than just a King!
For He came to be our Saviour
And the gift of life to bring.

O I wish that for His birthday,
Some nice present we could bring;
But we are so young
And we have not anything.

Yes, we have, for we can give Him
In our hearts a home;
We can give ourselves to Jesus—
He will take us if we come."

CORRESPONDENCE

SARON MENN. CHURCH, ORIENTA, OKLA.

Many times during this Thanksgiving season were we reminded of the great goodness of God as the Giver of every good and perfect gift and were led to keenly feel the need of more consecrated and truly grateful living. Our annual mission sale and Thanksgiving supper were held in the church basement on Nov. 23. We again had the pleasure of having Missionary and Mrs. Linscheid and some of their friends from Canton with us. Rev. Linscheid led the devotionals preceding the sale. Rev. and Mrs. J. B. Frey of Meno, alsa were with us.

For the beginning of the year the two Brethren P. Kroeker and August Schmidt were ordained to the ministry. Rev. J. B. Epp officiating.

In February Rev. E. Neuenschwander of McPherson, Kansas, held a series of meetings. Souls were stirred and a number of young people surrendered their lives to God. After catechism instruction had been given them by Rev. August Schmidt, eight young people were baptized and became affiliated with our congregation on August 15. Rev. J. R. Duerksen from Kingman, Kansas, officiated. At that time the Lord's Supper was observed. In September Rev. Bergen from Goltry, Okla. was called to baptize another young sister.

The Ladies' Chorus from Hesston College, Hesston, Kansas, rendered a very nice program, when on their tour in spring. Among other blessings shared with us we number the frequent musical renditions by pupils from the O.B.A. and Mens Chorus' from Meno, Okla. and services by Rev. J. B. Frey, Meno, Okla., by Rev. Sol. Mouttet, Inola, Okla., Rev. H. A. Fast, Newton, Kansas, and D. Gaede, California.

On Nov. 19 the Young People's Meeting had as their guest speaker Rev. J. B. Frey who spoke of his experiences at the Arizona Mission.

At present our Sunday School folks are busily preparing the Christmas program. We do pray that our efforts may be directed to only glorifying God in the Highest.—Correspondent.

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EBENEZER MENN. CHURCH, BLUFFTON. O.

Nov. 7: The evening service was omitted here, to visit the Lima Mission Church. The "Living Link Class" presented the church with an altar lamp, thus favoring the pastor.—Nov. 14: The Swiss Men's Community Chorus, under direction of Alvan Burkholder, favored us with an inspiring song service.—First and second week of November Brother Kliewer, our pastor, visited many homes, speaking words of cheer and comfort.—German services in afternoon of Nov. 21, with a thirty minutes German song service.—A collection of materials was taken to Rev. Kliewers to be sent to the needy in Canada and Kentucky.—A pleasant event took place at the home of Mr. and Mrs. Aaron Geiger, Nov. 14, when they celebrated their fifty-third wedding anniversary. All their children were present from far and near.—Nov. 24: A contribution for the Community Hospital at Bluffton was made.

Fourth week of November was preparatory service week. Monday evening: Sermon on "Exortation" by our pastor; Tuesday: "A Memorial" by Rev. Fisher; Wednesday: "A Soul Tonic" by Rev. D. J. Unruh; Thursday: Thanksgiving sermon by pastor; Friday: "Restoration" by pastor.—Sunday, Nov. 28: A. M., Communion service, text, "Life in the Blood" by Rev. Kliewer, assisted by Rev. Templin. Offering for Ezra Steiners, our charge in Thibet . . . P. M., Annual Missionary program: Speaker, Miss Elizabeth Hilty, returned missionary from China.—Nov. 29: The snowflakes gently falling remind us of Isa. 1:18, "Your sins shall be as white as snow."—Correspondent.

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HOFFNUNGSAU MENN. CHURCH, INMAN, KS.

The Hoffnungsau Mennonite Church Mission Society, consisting of "The Ladies Aid" and "The Happy Hour Club" held their annual Mission Sale at the church on Nov. 13. A free lunch was served to all present and the sale netted a total of $500.00.

On Thanksgiving Day we observed our Harvest and Home services and collected for our Foreign and Home Missions the sum of $716.00. Our minister A. J. Dyck preached the Thanksgiving Sermon based on the parable of The Good Samaritan, stressing the thoughts: 1. Whatever is yours is mine if I can get it; 2. Whatever is mine, is mine to keep; and (3) Whatever is mine, is mine to share with others, the murderer, the Levite and the Samaritan.

Rev. A. J. Dyck spent a week in service at the Ebenezer Church at Gotebo, Oklahoma. Rev. Henry Hege, pastor. The meetings closed with Communion Services on Sunday, Nov. 21.

The Church Board of the church at Carnegi also held a meeting with Rev. A. J. Dyck, chairman of the Home Mission Committee, while he was in Oklahoma, and made arrangements for the year 1938.

FAMILY CHRONICLE

MARRIAGES

BARTELL-MARTENS.—On Nov. 28, by Rev. T. A. van der Smissen, at the Hebron Church, near Buhler, Kansas, Allen Bartell and Selma Martens were united in marriage. Wedding sermon preached by Rev. J. M. Suderman.

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DEATHS

MISS HELENA JANSEN, daughter of Cornelius and Helena von Riesen Jansen, passed away November

9, 1937, at her home in Pasadena, California. She was born in Berdjansk, Russia, November 14, 1859, from which place she came to Canada with her family in 1873, and two years later to Beatrice, Nebraska. This was her home until nineteen years ago when she moved to Pasadena. Here she transferred her membership from the Beatrice Mennonite Church to the Mennonite Church of Los Angeles where she was a faithful member until the time of her death. Originally there were in the family two sisters, Margaret, and Anna (Mrs. Aaron E. Claassen), and three brothers, Peter, John, and Cornelius. Of these the only one to survive her is the last named, now residing in Los Angeles. Also surviving is Miss Anna Dirks, ninety-two years of age, who has been her constant companion for over thirty years.

Because the Mennonite Church was a number of miles distant, and because of infirmities brought on by illness and age, Sister Jansen, during the past several years, worshipped frequently at the German Methodist Church located but a half block from her home. For that reason, too, the funeral services were conducted by the pastor of that church, the Reverend F. W. Elger, a man who knew her life well. The pall bearers and the quartet which sang both German and English songs were, however, all from the Mennonite Church. Interment was made in the Mountain View Cemetery of Los Angeles.

Throughout her life the deceased was deeply interested in every type of Christian service. This is well indicated in the following tribute by a friend who knew her intimately:

Helena Jansen, we shall not forget Thee
  Thy influence will live on,
Through Thy paintings and Thy music
  Through Thy poetry and song.
Oh, the long, long years of suffering,
  Yet a smile upon Thy face
Until the SILENT ONE came quickly,
  Took Thee to Thy God in space!
The FAITH Thy Parents gave Thee,
  Thou didst keep until the end.
And the MANY, who were near Thee
  Knew Thee as their LOVING FRIEND.

—Mabel Fossler.

* * *

KATHERINE WILHELMINA SCHOWALTER, nee Risser, was born August 19, 1858 in Friedelsheim Rheinbayern. In her youth she received religious instruction from her minister, Rev. Jacob Ellenberger, who also baptized her. Since her mother passed away, she took over the responsibility of housekeeping for her father until her marriage in 1886 to Abr. E. Schowalter. This marriage was blessed with four children.

Soon after their marriage they immigrated to America and moved onto a farm southwest of Halstead. Because of failing health of her husband they returned to Germany in 1890, and later again to America to their farm. In 1915 they moved to Halstead where they resided until her death.

On November 15 she became seriously ill and peacefully passed away, at the local hospital on Nov. 26, to her everlasting home. She learned to know her Savior in her youth and we have the assurance that she now abides with Him forever. She reached the ago of 79 years, 3 months and 7 days.

Funeral services were held from the Mennonite church at 2:30 p. m., Monday, the Rev. David C. Wedel and the Rev. J. J. Hammel, preaching the funeral tribute. Interment was in the Halstead cemetery.

* * *

DORA A. KREHBIEL passed away at Liberty, Mo., Sunday morning, Nov. 21, 1937, at 9 a. m. Miss Krehbiel was born December 23, 1872 in Washington county, Iowa. At the age of eleven years she was brought to Harvey county, Kansas, by her father, Herman Krehbiel, where she resided until 1900 when she moved to Reno county. She was a member of the Mennonite church.

For the past nine years Miss Krehbiel has been residing with her sister, Mrs. Mollie Foster of Kansas City, Kansas, until she passed away Sunday morning. She reached the age of 64 years, 10 months and 29 days.

Services were held Nov. 24 at 2:30 p. m. from the McCarthy and Dreese funeral chapel, the Rev. David C. Wedel officiating. Burial was in the Halstead cemetery. Mrs. Foster accompanied the body here for services.

* * *

SUSIE JANZEN-BULLER, of Medford, Okla., daughter of Heinrich P. and Lena Janzen, nee Bergen, was born Nov. 16, 1897, near Wankomis, Okla. She grew to womanhood near Medford. On May 11, 1913 she was baptized, and joined the Mennonite church, later transferring to the Church of God, of Numa, Okla. Aug. 15, 1924, she was married to Jake B. Buller, and the couple made their home north of Numa, Okla. To this union was born one daughter. Mrs. Buller's death followed a critical illness and a period of several months of failing health. She passed away in an Enid hospital on Dec. 2, at the age of forty years and 16 days.

She is survived by her husband, Jake B. Buller, daughter Maxine, 10 years old, her mother, Mrs. Lena Janzen, Enid, two brothers, John H. Janzen, Enid, and Jake B. Janzen, Hutchinson, Kansas, and two sisters, Dr. Helen Prioitt, Enid, and Mrs. Clarence Neufeld, Hutchinson.

Funeral services were held Dec. 5, 1937, in the Christian Church, Medford, Rev. John Lichti and Rev. Tront, officiating. Interment in the Rosemand Cemetery, near Medford. May she rest in peace!

REPORT OF THE EMERGENCY RELIEF TREASURER for September, 1937

Receipts

For General Fund: Lehigh Menn. Ch., D. J. Auernheimer, $4.94; Alfred Wiebe, Upland, California, $25; John J. Neufeld, Madrid, Nebr., $10.00; A Friend, Goessel, Kan., $9.00; Emmaus Menn. Ch., Whitewater, Kan., J. S. Busenitz, $69.75; Bethel College Ch., Helen Penner, $14.73; Bergthal Menn. Ch., Pawnee Rock, Kan., H. C. Schultz, $23.57; Bruderthal Menn. Ch., Hillsboro, Kan., by F. N. Funk, $17.26; Pratum Menn. Ch., Pratum, Ore., W. A. Roth, $24.25; Christian Menn. Ch., Moundridge, Kan., J. B. Stucky, $25; Herold Menn. Ch., Bessie, Okla., J. A. Harms, $10.77.

For China: Mrs. Joe J. Wedel, Moundridge, Kan., $200.00.

For Spain: Jacob Enns, Canton, Kans., $2.50; Martin Sperling, Moundridge, Kan., $5.00; Henry Froese, Inola, Okla., $10.00; John and Henrietta Roth, Salem, Oregon, $5.00.

For Russia: John J. Schmidt, Canton, Kan., $5.00.

For Canada: Henry Froese, Inola, Okla., $10.00; P. W. Schroeder, Goessel, Kan., $1.00.

For Birra, India: Jacob Enns, Canton, Kan., $2:50; Mrs. Henry Frey, Elbing, Kan., $10; Jacob B. Schmidt, Newton, Kan., R. 2., $5; Mr. and Mrs. Peter Schmidt, Newton, Kan., R. 2, $5; C. H. van der Smissen, by H. J. Andres, Newton, Kan., Newton, Kan., $5; Hillegonda van der Smissen by H. J. Andres, Newton, Kan., $5; H. D. Schmidt, Cordell, Okla., $3.00; Mrs. Fannie Schrag, Cheney, Kan., $2; Franz Quiring, Goessel, Kan., $5; H. J. and Mrs. Kliewer, Newton, Kan., $5; Herman Rogalsky, Newton, Kan., R2, $2; Mrs. John K. Regier, Buhler, Kan., $1; Rudolph H. Enns, American Falls, Idaho, $2; John H. Schroeder, Moundridge, Kan., $2; P. H. Schroeder, Newton, Kan. R2, $8; P. P. Janzen, Newton, Kan., $5; Bergthal Menn. Ch., Pawnee Rock, Kan., H. C. Schultz, $50; Johannesthal Menn. Ch., Hillsboro, Kan., J. A. Ewert, $25; Schmutz Family, Sedgwick, Kan., $10; Helen Janzen and A. Dirks, Pasadina, Calif., $2.50; Mrs. Joe J. Wedel, Moundridge, Kan., $200; H. J. Warkentin, Hillsboro, Kan., $2; Hilda Warkentin, Hillsboro, Kan., $1; Ebenezer Menn. Ch., Mt. View, Okla., by P. G. Kliewer, $3; Adeline B. Ortman, Mae Hospital Sioux Falls, S. Dak., $5; P. C. Goering, Moundridge, Kan., $5; 1250 E. 77th St., Los Angeles, Calif., $3; A Friend, Hutchinson, Kan., $5; Anna Krause, Hillsboro, Kan., $5; L. M. Chino, Calif., $5; Rufus Unrau, Lehigh, Kan., $10; Bethel Menn. Ch., Mountain Lake, Minn., by J. B. Fast, $25; Salem Zion Menn. Ch., Freeman, S. D., Albert Schwartz, $52.47; John and Henrietta Roth, Salem, Ore., $5; Mrs. G. Friesen, Eyebrow, Sask., Canada, $1; Sister Marie Lohrenz, Hospital, Mountain Lake, Minn., $10; Daniel Bergdolt, Trenton, Ill., $1; Helena D. Janzen, Superb, Sask., Canada, $1; Martha Woelke, Arlington, Calif., $1; A Friend, Dallas, Oregon, R1, Box 247, $235; Tabor Menn. Church, H. B. Schmidt, Newton, Kan., R2, $20.45; Enid Menn. Mission, Enid, Okla., A. F. Mueller, $6.74; J. H. Friesen, American Falls, Ida., $25; Friedensberg Menn. Ch., Springfield, S. D., H. A. Boese, $8.30; Immanuel Menn. Ch., Los Angeles, Calif., D. P. Kliewer, $32; Eden Menn. Ch., H. A. Goering, Moundridge, Kan., $260; Ebenezer Menn. Ch., Mt. View, Okla., P. G. Kliewer, $4; August Schroeder, Hillsboro, Kan., $5; Mrs. David Lehrman, Hillsboro, Kan., $5; H. H. Adrian, R1, B219, Escondido, Calif., $5; D. J. Buller, Hillsboro, Kan., $10.00.

Totals: General Fund, $234.37; India, $1111.96; China, $200; Spain, $22.50; Russia, $5; Canada, $11. **Total receipts, $1,584.83.**

Expenses

Total Disbursements: MCC, $200; Spain, $17.50; America, $91.69; Canada, $108; India-Birra, $1,097.89; Germany, $35.10; Other Treasuries, $5; Expenses, $10.63. **Total, $1,565.81.**

Gratefully submitted,
Peter H. Unruh, Treas.

PACIFIC DISTRICT CONFERENCE FINANCIAL REPORT

For Pacific District Conference: Mennonite Church Newport, Wash., $13.32; First Menn. Ch., Upland, Calif., $26.25; San Marcos Menn. Ch., Paso Robles, Calif., $18.50; Menn. Church, Odessa, Wash., $5.56, $31.32; Menn. Church, Newport, Wash. $23.30; Adult C. E. Society, Los Angeles, Calif., $8.52; Immanuel Menn. Ch., Pratum, Ore., $37.35; First Menn. Ch., Colfax, Wash., $30.00; San Marcos Menn. Ch., Paso Robles, Calif., $8.91; Jno. C. Jantz, Odessa, Wash. $1.00; Immanuel Menn. Ch., Los Angeles, Calif. $25; First Menn. Ch., Paso Robles, Calif., $15.00; First Menn. Ch., Monroe, Wash., $11.76; H. D. Vorth (Voth?), Escondido, Calif., $10.00; First Menn. Ch., Aberdeen, Idaho, $40.69.

For Portland, Ore., Mission: First Menn. Ch., Deer Park, Wash., $4.30; Menn. Church, Odessa, Wash., $25.00; Jno. C. Jantz, Odessa, Wash., $1.00.

For Shafter Church Building, Calif.: First Menn. Church, Reedley, Calif., $95.00.

For Peace Committee: Gen. Conference, Brother Ratzlaff, Reedley, Calif., $1.00.

Gratefully acknowledged,
Jno. C. Jantz, Treas. Pacific District Conference,

« « JOTTINGS » »

—*Rev. H. T. Unruh, Pastor First Menn. Church, Bluffton, Ohio,* writes: Our church council at its last meeting decided to send a copy of our bulletin to you every week. You may glean through the same and take whatever you please for the Mennonite. We put on a special campaign and have secured 26 new subscribers. We like our Bluffton field very much. We think our morning services are so inspirational, due to the church edifice and the attitude of the worshippers. The Mennonite now is a paper I love to read, and I hope the new subscribers will fall in love with it, too.—Editor: We thank Bro. Unruh for these kind words, and would that all church councils might follow the action of the Bluffton board, and send their bulletin to the editors of our church papers.

—*Mennonite Church, Buhler, Kansas.* During the week of November 28th-December 3rd, a series of religious meetings was conducted by Rev. J. N. Smucker of the Bethel College Church in the Buhler Mennonite Church, Buhler, Kansas. Rev. Smucker based his sermons on the Lord's Prayer, using one phase of the prayer for each of his six inspirational talks. The meetings were well attended and much spiritual blessing was derived from them. — Mrs. Harold M. Regier.

—*Zion Menn. Church, Souderton, Pa., Rev. E. Bohn, Pastor.*—The annual father-son banquet was held Nov. 17, with Rev. Probst, pastor of the Lutheran church as speaker. It was a good meeting.—The East Coast Bluffton College reunion was held at Grace Church, Lansdale, Nov. 27. A goodly number of ex-students and friends of the school were present.—A splendid peace program was rendered in our church on Armistice day. A resolution was passed to observe such a meeting every year on this day.—On Sunday, Nov. 21, and Monday and Tuesday evening, Dr. H. A. Fast, field secretary spoke to us on the work and needs of our Conference.

—*Rev. A. J. Dyck, Pastor of the Hoffnungsau church, Inman, Kansas.*—Enclosed find check to pay for my subscription to THE MENNONITE for the year 1938.—I was glad when at the last Conference in McPherson the resolution was passed to have our own Junior S. S. Quarterly. We need quarterlies which stress our Mennonite principles. If we succeed as well as we have with our senior quarterlies, we will be richly blessed through the same. We wish you God's richest blessings in the endeavor to get these quarterlies.—With many wishes for the "Holiday Season" and in your work in the New Year, Sincerely yours, A. J. Dyck.

—*"The Mennonite Messenger", Sugar Creek, Ohio.*—We are just in receipt of the Christmas number of this church paper, published by the pastor, Rev. W. H. Stauffer. It is another beauty, full of good things, and very suggestive of the Christmas spirit. Bro. Stauffer certainly spares no effort nor cost to make the paper pleasing to the eye as well as spiritually helpful and uplifting. He uses high class advertising to help defray expenses, and thinks it would be well if our church papers could be made a bit more attractive in like manner.—The young people of the church very ably and dramatically presented Eastman's great peace play, "The Great Choice." The play was directed by Mrs. Stauffer.—The Batasna girls and the Women's Miss. Society have sent baby quilts and dolls to the Montana Indian Mission.—Corn husking is history again for this season. The huskers handled 3465 shocks, earning $193.60 with which to do good.

—*Portland, Oregon, Dec. 6th, 1937.*—Yesterday was a happy day here in our little Church in Portland. We had the pleasure to hear Brother J. M. Franz from Pratum on the subject "Bringing into the Temple the Lame Man." He also received six members into the Christian fellowship of the church by the right hand of fellowship. They were Rev. and Mrs. Miller, Mr. and Mrs. F. J. Wiens, and Rev. and Mrs. Baumgartner. The work is going on quite well under Rev. Miller's leadership. They are generally liked. If ever it be your lot to come this way make it a point to attend the little church on N. E. 23rd and Webster.—S. S. Baumgartner.

— DO YOU KNOW? (Concerning our church paper, *The Mennonite)*: 1. Who is the editor? 2. Where it is printed? 3. What it contains? 4. How often it comes and for what price? 5. Who should keep the paper?—ANSWERS: 1. J. R. Thierstein. 2. At Bethel College, Kansas, and by student printers. 3. It contains interesting information about Foreign and Home Missions, Church Schools and Conference activities. Also inspirational articles on Doctrine, Devotion, Practical Christian Living, Peace, etc. Also a Sermon Sketch, Sunday School lesson, Christian Endeavor material, Correspondence, Notices, Reports and News Jottings. 4. Comes weekly for the small sum of $1.50. 5. No Mennonite home can afford to be without it. It is more important than a newspaper or magazine.—Rev. Olin Krehbiel, in "The Grace Mennonite Church Messenger."

—*Dr. J. E. Hartzler* started a series of meetings in the Bethesda Mennonite Church, Henderson, Nebr., on Sunday, December 5. Monday forenoon, when he had conducted the Bible study for about half an hour, he began to feel considerably uneasy. The meeting was closed. And, upon examination, the local doctor advised that the patient be taken to a hospital for an appendix operation. As Brother Hartzler had gone through a siege of illness at the Bethel Hospital, Newton, Kansas, and had been taken care of so well he desired to be taken there at once in his own Buick. This was done by Rev. A. W. Friesen, elder of the Bethesda church. The party arrived at the Newton hospital at about 8 p. m. Monday night, and the patient was operated on during the night. He rallied well and at present is improving quite satisfactorily.

—*Immanuel Mennonite Church, Pratum, Ore.*—On Nov. 28 our Junior Choir favored us with a concert during the evening worship hour. The group is doing very creditable work under the leadership of Roy Rutschman.—Thanksgiving Day was observed as usual by having a joint service with our neighboring M. E. Church. Guy Drill, pastor of the First Christian Church in Salem brought a very timely and instructive message.—Corr.

—*The Swiss Choral Society of the Freeman, S. D.,* neighborhood presented *The Messiah* on Sunday evening, Dec. 5, at the Salem Zion or North Church, with Prof. Gerhard Toews, music instructor in Freeman College, as director.

—Whether you are hungry or not, you will feed your body twenty-one times a week. Why not throw a bone to your soul, at least once a week, even though it may not seem very hungry. The poor thing may be too weak from starvation and neglect to make its wants known anyway.—J. A. Holmes.

—Lawrence Burkhalter, son of Rev. Paul A. and Mrs. Ada Wenger-Burkhalter, missionaries in India, has just graduated from school and will soon teach the children of the missionaries there.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. LII BETHEL COLLEGE, KANSAS, DEC. 28, 1937 NO. 50

Entered at the post-office at Bethel College, Kansas, as second-class mail matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 22, 1919

New Year Prayer

Open to me the gates of righteousness: I will go into them, and I will praise the Lord.—Psalm 118:19.

Our Heavenly Father, we pause at the opening of this day to place ourselves in harmony with Thy great plans. We know it is unwise and sinful to oppose or attempt to hinder Thy purposes. Hear our humble appeal for Divine wisdom, for spiritual sensitiveness to Thy message, for broader views of our duty, and for the peace of God which fills the soul when working in full harmony with Thee. Let each of these blessings be given to all whom we love. Incline them to stop and pray—to watch and act, under the impulses which come from Heaven. Make known Thy love and law to all people in all lands, and hasten the era, when all mankind shall accept the teachings of Thy Son, and of the Holy Prophets, and thus in sincere agreement live in peace with all, and in full obedience and devotion to Thy Holy Will. We ask these great blessings in the Name of our Lord Jesus, Thy Son, and our Redeemer. *Amen.*—Russel H. Conwell, D. D., Philadelphia, Pa.

"Happy New Year"

Edna R. Brown

"Happy New Year! Happy New Year!"
Comes the greeting far and near.
Young and old the wish express,
Spreading joy and happiness
By these simple words of cheer.

What mean these words we so oft hear—
Though the wish be most sincere?
Wide the meaning we confess
Of "Happy New Year".

Some may mean a bright career,
Or constant smiles, but not a tear,
Or health or wealth our lives to bless.
But Christ alone brings happiness,
And you may have, while He is near
That truly happy "New Year".

Questioning

by Grace Noll Crowell

I ASKED the New Year, "what am I to do?"
The whole year through?"
The answer came: "Be true."

I asked again, "And what am I to say
To those who pass my way?"
"The kindest words," he said,
"That you can say."

"What thoughts am I to think, day long, year long?"
And clearly as a quick-struck gong
The answer: "Think no wrong."

"And what roads take across the earth worn sod
Where many feet have trod?"
Swift came the answer: "Those that lead to God."

Failures and the Right Direction

The apostle Paul says, *Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.* This makes a splendid motto to follow in the New Year. But forgetting the past is not so easy, and Paul's memory often reverted to the bygone. However, instead of letting his past failures and mistakes hinder him, he used them as stepping-stones on which to climb higher in his service for God and humanity. Much depends on which way we are headed this new year. A man driving slowly along the road in the Adirondacks on New Year's Day stopped at a barn and, hearing some one milking inside, called, "Is this the right road to Chestertown?" The answer was, "Yes, it's the right road, if your are headed in the right direction." *If right with God, then come what may. With perfect faith, you can face each day.*—Some boiler builders, when asked if one of their boilers ever exploded, replied, "No, we wish one would, if no one were hurt, for we should like to know where the weakest part was. With this knowledge we could build a stronger boiler."

Failure is, in a sense, the highway of true success, inasmuch as every discovery of what is false leads us to seek earnestly after what is true, and every fresh experience points out some form of error which we shall afterward carefully eschew.—Keats.

Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:5-6.

A New Year Suggestion

All through the Old Testament we find the sad spectacle of the chosen people slipping away from God. Thinking Christians have felt, for some time, that we are guilty of the same sin, all the more so, because this scientific, materialistic modern world has put at our disposal countless things that claim our attention and attachment because of the comfort, convenience, and pleasure they offer and easily, but, mostly unawares, become our idols, while God is apt to be neglected if not forgotten. It is eternally true that: Man cannot serve God and mammon, his heart is not big enough to worship the true God and idols at the same time. Now that conditions in the world are in such a muddle that the wisest do not see a way out, Christian leaders everywhere are urging a return to God as the only remedy to save the world from impending doom; this return to be to the point where the divine command, "thou shalt love the Lord thy God with all thy heart . . . soul . . . might" will find serious application. But our Savior taught us, to love God truly involves loving our neighbor (any human being in need) as ourselves.—So what would be more Christ-like and more pleasing to God than if those of us who read this would make our return to a closer contact with God our prime objective throughout the New Year. That will involve a more determined and intensive study of God's word; definite hours set aside for meditation and communion with God; true family worship, morning and evening; regular and interested attendance upon all religious services in the church; undivided support of the spiritual and financial program of the church; giving, not only what we can easily spare but until it begins to hurt, so as to practically demonstrate our love for our neighbors, which means, among other things, active and prayerful support of relief work and missions; doing all we can to give our children and young people a Christian education and bring them up in the fear of the Lord; not only talk peace but actually become peace-makers; keep the Sunday as God requires it; shun the use and support of anything: object, practice, institution, companionship, social function: that hinders a Christ-centered life. "Finally, brethren, whatsoever things are true . . . honorable . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things."

FOREIGN MISSIONS

P. H. Richert, Sec.

Dear Readers of THE MENNONITE:

From disturbed China across the Pacific we wish all of you a blessed Christmas and a joyful, prosperous New Year!

It seems strange and inconsistent to think of a happy Christmas season when, just before I sat down to write this, the sirens blew an air raid signal. Bombers are zooming over China with death and destruction under their wings. Thousands of refugees are fleeing from place to place. Hundreds of wounded soldiers leave the front daily. All hospitals are overcrowded, staffs inadequate, medical supplies short. We went through the China Inland Mission Hospital here in Kaifeng today and saw the line of seriously wounded soldiers. On arrival here many had had no dressings from one to two weeks.

We men, Dr. and Rev. Pannebecker and I, are enroute to our stations. We came from our Annual Workers' Conference which was held at Kikungshan. Our families we left there. The war front is getting close to our China Mission field. How soon it will reach Tamingfu and Kai Chow we know not. But for the present, at least, we want to continue work as best we can. Some of our Christians and the families of our leaders have already gone farther south. Peace and quiet have fled from our field; yes, from most of China. These are dark and trying days. People are afraid, are lost, away from home, looking for a place of refuge, for comfort of heart. For peace! At this Christmas tide, instead of peace there is war.

But in just such dark days in Israel, Jesus came and the angels sang out the message, "Peace on earth, goodwill to men". Jesus is still our only hope and Saviour who gives comfort and peace. We are glad that we can proclaim this message of peace. Pray fervently with us for His peace to come and reign in the hearts of thousands here and now! "Peace I give unto you—not as the world giveth."—Wm. C. Voth.

P. S. My husband sent the above here to be typed and sent by airmail. On the day he wrote it, Nov. 12, Tamingfu, where our Mission station is, was taken by the Japanese. Severe fighting rages in that area according to newspaper and radio reports. On the 17th the paper stated that all foreigners are safe and gave the number of Americans as four. Since there were five (adults) we believe that Miss Fast had probably left for Kai Chow or other parts of our field. She planned to do so, and we fervently hope that is the case.

The advance at first seemed to be eastward to join the Tsinpu line, but the last report was that the Japanese "were halted in their advance *southward* by the arrival of Chinese reenforcements." Should they continue southward it is possible that our whole field will be effected.

Mr. Voth and the other men left Kaifeng by ricksha Nov. 13, going first to Ch'ang Yuan, where the Ewerts were formerly stationed. We trust they will be of some comfort to the distressed Christians. Up here on the mountains we are having heavy snow and sleet, all trees are clothed in ice and snow. We are thankful for warm houses and fuel for heating.

Yours in Christ, Mrs. Wm. C. Voth.

Christmas Reverie

Sister Frieda Kaufman

Part II (Concluded)

The next morning the first Sunday in the Advent is ushered in with a concert of sacred music. We have a "pick-up" from the Victrola to the radio and also many good records. As a rule Evan Williams opens the holiday season for us with the song, "Open the Gates of the Temple", closely followed by the recitative and aria from the Messiah "Comfort Ye My People" and "Every Valley Shall Be Exalted". Members of the household usually furnish some instrumental music, or a solo or special selection arranged for voices. We begin the concert at 5:30 A.M. and go to the dining room in procession at 6:15. This is also in festive array. There are lighted candles on each of the four long tables, small twigs of evergreen, and a card or a star at each plate with a Bible verse suited to the season. While the large family quietly finds its place at the tables, a choral is sung and all remain standing as an Advent poem is read and the blessing is asked. An Advent tree occupies a place of honor in the room. In our case, this is a small artificial evergreen decorated with 28 gold stars one for each day of the sacred pre-Christmas season. From the very top a lighted candle represents this first Sunday of the Advent telling us "That the true light which lighteth every man" is now coming to the world. After breakfast we recite in unison a memorized prophecy concerning the coming of the Saviour. We do this every morning during the entire Advent season, beginning with the prophecy in Genesis 3:15 and ending with Malachi 4:2a. As a scripture lesson for the day, we then read the portion of scripture in which this verse is embodied, following this up with verses from the new Testament which record the fulfillment of this prophecy most clearly. Though the breakfast by candlelight and special music remains for the Advent Sundays alone, a sister usually manages to give a radio concert to the household daily while the others are dressing for breakfast We have so much music which is suited to the season that we need many days to enjoy it all. We could never crowd it into one Christmas day. But let no one think that we have celebrated so long in advance that Christmas has lost its charm when it arrives. No heart can ever reach the height, nor the depth, nor the breadth of that wondrous love which is revealed in the Babe of Bethlehem. He is the fountain and source of true joy, bounteous joy!

Carol singers become numerous during the last week preceding Christmas day, some bring most helpful and sacred messages in song, others evidently make the frolic of the outing their chief concern,—all help to add to the season's joy. Programs are given at the Home for the Aged. Groups of children come with their teachers and entertain the assembled household, singers from churches give the shut-ins an advance performance of their Christmas music. Love and kindness find varied ways to express themselves. On the eve of December 23 the sisters give their program of song at the Home for Aged and at various times the Newton Concert Band followed this with an outdoor concert of Christmas airs. O thou joyous Christmas Season!

The hospital also takes on an ever more festive appearance as Christmas Day approaches, and busy hands complete the final preparations on December 24. A large illumined transparency portraying the Nativity is placed in the corridor where the celebration with the patients and their friends is to take place. There is a tree resplendent in lights and tinsel. Sprays and garlands of Christmas green are placed here and there. Small Christmas trees are carried to the patient's rooms, also a small plate with cookies and sweets.

Such a happy busy day! Mysterious looking boxes and a large tree have disappeared through the door leading to the dining room and thereafter it has remained tightly closed. There is much merriment as food is served in the kitchen directly from the stove cafeteria style. During the afternoon the auto must well nigh become dizzy. Groups of sisters and nurses hurry hither and thither and the baskets of supplies which have been prepared days in advance reach their destination to relieve want and bring Christmas cheer. Since the saddest place to spend Christmas must surely be a jail, a group goes there with songs and a gospel message about the One who has been sent "to proclaim liberty to the captives and the opening of the prison to them that are bound". (Isaiah 61:1)

Quietly, softly, the "Holy, Silent Night" descends from heaven with its message of peace and joy for all, even to the sick and dying. All who can be carried within the hearing of the program are assembled, and the Christmas story of God's wondrous love resounds through the house in song, in scripture, in prayer. What a blessed, holy hour full of worship and praise!

After the patients are tucked in for the night, as many of the household as possible and their guests assemble for the procession to the dining room singing carols as they descend the stairs. Standing before the large lighted tree decorated with white only, the group sings Christmas carols and the oldest member of the household, our Sister Hillegonda in her 90th year, reads the Christmas story from St. Luke and offers a prayer.

The lights on the Christmas tree are extinguished and in another moment an artistic stall portraying the Christmas scene is illumined. There they are—the Wise Men, the Shepherds, the cattle, the sheep, Joseph and Mary, all in adoration of the Holy Babe. The figures are of terra cotta, 12 inches high, beautifully molded, and above them is an angel, not carrying a little golden trumpet as the one of former days, but bearing in uplifted hands the legend "Gloria in Excelsis Deo". And some one has very carefully examined the invisible wire on which he is suspended from the ceiling within the stall, so that no harm may come to him and the scene beneath his outspread wings.

The group gathers closely around the Nativity scene, there are more carols (childhood favorites) and visiting children are given an opportunity to recite a Christmas poem, to sing, or to contribute anything they choose. Then all gather around the simply but beautifully decorated tables, bright with candle light for a treat of Christmas cookies and punch. The mail is distributed which has been secreted away for days. Gifts are unwrapped and there is much merriment for there are often clever verses and surprises of all kinds.

Then groups may form to go out to serenade, others gather about the radio in the sitting room, still others hasten away to some church to attend a late service. And the erstwhile small girl from the Wiesen valley, who has long ceased to be small and whose graying hair speak of many Christmases come and gone, may pause a bit to think of childhood days and the loved ones gone. She knows them safe in the everlasting arms, and with a grateful happy heart she realizes that as the years have passed Christmas has become richer, fuller, deeper, sweeter. Joy, abundant joy! The Christchild has come to earth again in the Holy, Silent Night!

Doctrinal --- Devotional

SOME HIGH LIGHTS ON THE SERMONS

by Rev. H. P. Fast in First. Menn. Church, Mountain Lake, Minn., Nov. 14-21

1. God is Love. Saved or unsaved, God loves you. The breadth of his love—around the world; the length—to the beginning of creation; the depth—to the most fallen soul; the height—a sinner lifted to the right hand of God.

2. A good man lost and a bad man saved. The Pharisee was just, was thankful, went to church, prayed, was benevolent, but was lost. The Publican saw his sin, prayed for mercy, sought his righteousness in the right place.

3. Man's Greatest Enemy—Sin. Thousands are friends of sin, and love it. Sin enslaves, separates, breaks fellowship, brings reproach, excludes from glory.

4. The Greatest Question in Life: What about Jesus? Either the gospel will melt your heart, or you will harden yourself against it. The Jesus question is personal; you choose your own destiny. The question demands action: accept forgiveness and you have the greatest experience anyone can make. Some people think their conscience would be all right if they could get rid of the preacher. Settle the question, and you can have eternal life now, a present possession.

5. "Ye must be born again." One of life's imperatives. When people accept the second birth as God's gift, a miracle happens. The agents God uses are his Word and his Spirit. Where Christ enters a heart, there is no room for self-glory.

6. Behold, the bridegroom cometh. The evening shadows are drawing nearer. People don't know what to do about the sin that abounds. No call will spur the child of God to purity like this one: the bridegroom cometh. Let these four witnesses speak: the prophets, the angels, Paul and Christ. Be so prepared for his coming that you can always say: Come, Lord Jesus.

7. Signs of his coming. Multiplied sin. Ingratitude. Unspiritual churches. I hope I am prepared to leave this world when crime gets the upper hand. It will be a great day when I move out of this body into a new one. There are times when I say: When can I go? Who wants to be on this corrupting earth when the salt is removed?

8. Remember the Lord Jesus. Remember his suffering, his life, his return. Remember him in: sickness, in poverty, in death, in happy hours, in temptation, at the daily task. Don't talk about your church affairs to anyone but the Lord. Remember Christ, and he will heal your wounds, cleanse your life, and keep you prepared for his return.

9. God never changes in his Power, his Love, his Judgment of sin. It is a mystery to me how people can hear the gospel message and not heed it. God dealt with sin in Noah's day. He will deal with it in the future. I find it in Scripture. Now he is a savior; one day he will be a judge. I have made my choice. Have you?

* * *

It was a season of instruction and growth for the church. We will remember the teachings of the evangelist, and our light will reach a little farther in this dark world as a result.

Our congregation had the annual assembly Nov. 23. It was decided to raise the capita assessment from $2.50 to $3.00; to enlarge the speaker's platform; to repair the floor; to raise $300 for sanitary improvement; and to give $100 to the local Bible School. The financial report for 1937 was very encouraging.

Christmas greetings to Mennonites everywhere.

Mary Bargen

MEDITATION ON "THE ETFRNAL SECURITY TEACHING"

by J. L. Stauffer

In the Mennonite of Nov. 23, as well as "der Bundesbote" of the same date, appeared an announcement by the Committee on Doctrine and Conduct, of the mailing of certain literature to the various ministers of our General Conference churches, against supposedly false doctrines, for their approval and distribution in the churches. The writer of these Meditations would have it clearly understood that it is not his intention to raise his voice in defence of any doctrine, because any doctrine squarely based on the Word of God will stand by itself. Neither is it his intention to criticize our Committee on Doctrine and Conduct. On the contrary, we rejoice that our Committee feels the need to raise a voice against dangerous doctrines. We have learned, however, in the course of years, not to swallow every bait with hook, line, and sinker. Therefore, after studying carefully the booklet on *The Eternal Security Teaching*, we find the author of that booklet to be very unfair, to say the least. We should like to draw the attention of our dear readers to just two unfair statements out of many.

On page 10 they will find the following words: "If a limited atonement is the teaching of Scriptures, as Calvinists would have us believe," etc. Is this fair? As far as the writer of these Meditations is acquainted with Calvinism, this statement is extremely unfair. The author of the booklet would have us believe that the limitation of the atonement comes from God, while it is a fact that the Calvinists, with few exceptions, believe that it is by the choice of man that the atonement is limited. The author of said booklet bases his accusation on the theory of predestination. We do not believe in foreordination in extreme, as some do. Nevertheless we know that it is a scriptural teaching. This teaching is brought out in a very clear way in the Epistle to the Ephesians, the Epistle that deals with the believers most exalted position in heavenly places in Christ Jesus, and his most intimate fellowship with his Lord, the key-phrase being: *In Him.* Based on this fact, I ask the kind reader of Mr. Stauffer's booklet, are the author's conclusions fair? Are we General Conference Mennonites ready to reject this precious teaching altogether because of extremists in either direction?

Furthermore were we grieved to note that the author of the booklet puts the stamp of heresy upon some of the most spiritual Bible teachers of all times. Thus, for example, he tries to brand Dr. C. I. Scofield, the author of the Scofield Reference Bible and The Scofield Bible Correspondence Course, as a false teacher, in other words, he points him out as an heretic. This Bible, as well as the Correspondence course, has been a blessing to tens of thousands, in bringing them to a better knowledge and into a more intimate fellowship with their Lord. Mr. Stauffer also puts the stamp of heresy upon Dr. Lewis Sperry Chafer of the Biblical Seminary of Dallas, Texas. (See page 17). We had the rare privilege to listen to some of the most scriptural expositions by Dr. Chafer, just a few days ago, in the First Mennonite Church at Newton, Kansas. On that occasion I showed to Dr .Chafer Mr. Stauffer's misconstrued interpretation of one of Dr. Chafer's statements, torn out of its context, and the Doctor confirmed that he is grossly misinterpreted. Who is this Mr. Stauffer, anyway, who dares to lift his voice and pen against Bible teachers of world renown? Mr. Stauffer names but a few, but we could add a long list who are of the same faith. By attacking a few, Mr. Stauffer attacks all of the same faith, saints of God upon whom God himself has placed the stamp of approval by filling them with his Holy Spirit, to bring salvation to hundreds of thousands of souls. Mr. Stauffer indeed undertakes a great task to tell the whole world that all such servants of God are heretics.

Would it not be fair to compare the expositions of these men with the booklet on "The Eternal Securty Teaching"? Why is it that Mr. Stauffer never mentions Ephesians 1:13,14; 4:30, and similar passages, Are we ready to pass judgment without investigation? The author of these Meditations has come to the conviction that, to judge anything without investigation, is exceedingly unjust. Are we ready to stand against the world's Bible teachers and accept the radical opinion of *one* man? We must confess that we never read an exposition on "The Security of the Believer", outside of what the Bible teaches. But we are now tempted to do so, and, to be able to judge fairly, we must place an exposition on "Security" alongside of Mr. Stauffer's attack on this doctrine.

If I understand our Committee on Doctrine and Conduct, they request the ministry, as well as the laymen, to examine the book for themselves. Now, speaking about dangerous doctrines, we all know it is an open secret, that there are real dangers of false doctrines IN OUR MIDST. Unless we must, we would not like to be specific. But shall we as General Conference Mennonites allow a doctrine in our midst which, when matured, teaches that "God is only a principle, Jesus Christ an idealistic man who was willing to give his lifeblood for his convictions, the Holy Spirit merely an influence, the Word of God the fragmentary discovery by the human mind of a God who, in reality, does not exist, except in the creative qualities of the human mind. Therefore, God has not created man according to the scriptural record, but man's mind is the creator of God. Intercessary prayer is futile, since God exists only in the mind of man, prayer in general is good, because it is meditation and self purifying." Are we ready to give our principles in exchange for a doctrine like this? The writer believes we should unite all our forces against this doctrine of Modernism and Universalism which are in our midst and which are a real danger to our Mennonite youth. We are justly standing up for our youth today, so why not protect them? Are we willing to fall prey to such who are opposing our principles, who ridicule the foundation of our fathers, next to the Holy Bible the Catechism, not only ridicule it but take a stand against it? Are we willing to join hands with such that endeavor to break up our churches? So much for the public.—We are willing to give all the information we can on this last statement to the Committee on Doctrine and Conduct, or any member thereof, if so desired.

John C. Kaufman, Moundridge, Kansas
Pastor of a West. Distr. Conf. Church

Sermon Sketch

P. R. Schroeder

THE HUMILIATION

Text: Hebrews 2:14, 15, 17, 18; 5:7-9

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere He found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless, and ready to die.

Our Redeemer took the Humiliation upon Himself step by step. He went a long road down, down into the dark night of suffering for us. Meditate on Him.

1. *The Incarnation..* a. He partook in flesh and blood. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same." Heb. 2:14; Rom. 8:3. b. He bound himself to human society. "It behooved him in all things to be made like unto his brethren." Heb. 2:17; Mt. 17:17. c. He placed Himself under the Law. "God sent forth his Son—born under the law." Gal. 4:4.

2. *Bodily Trials.* a. Deprivations. He hungered. Luke 4:2. "The Son of man hath not where to lay his head." Matt. 8:20. b. Mistreatment. "Spit in his face—buffet him—smote him." Mt. 26:67; Is. 53:3-4; 50;6. c. Fear. "His sweat became as it were great drops of blood." Luke 22:44; Heb. 5:7, 8; Psalm 22:12-21.

3. *Becoming a curse.* a. Betrayal. "Judas, betrayest thou the Son of man with a kiss?" Luke 22:48. b. Denial. "I know not the man." Matt.. 26:31, 69:75. c. Scorn and mockery. "Hail, King of the Jews! He saved others; himself he cannot save." Mk. 15:18, 31; Ps. 22:7-9. d. Illegal Sentence. "Pilate, wishing to content the multitude—delivered Jesus." Mark 15:15. e. Curse. "My God, my God, why hast thou forsaken me?" Mt. 27:46; 2 Cor. 5:21; Gal. 3:13.

4. *Death..* a. The bitterness of death, see Psa. 88:5-8, 14-17. "And might deliver all them who through fear of death were all their life time subject to bondage." Heb. 2:15. b. The Purpose of Death. "The wages of sin is death," Rom. 6:23. "The son of man came—to give his life a ransom for many." Matt. 20:28; 1 Tim. 2:6. c. The Power of Death broken. "Having despoiled the principalities and powers." Col. 2:13-15; Heb. 2:8, 14, 13; 2 Tim. 1:10; Col. 1:22.

"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are Thy hands so rent and torn?"
They're pierced tonight by many a thorn."

But all through the mountains, thunder-riv'n,
And up from the rocky steep,
There arose a glad cry to the gate of heav'n
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice for the Lord brings back His own."

Some Discoveries as a Minister

My sermons last less than one hour; my life preaches all during the week. My largest audience is not in the church auditorium.

We ministers are many times looking for better methods, while God is looking for better ministers. In a crisis, God usually looks for a man rather than a method.

The Gospel has no self-propagating power. It moves as we, who have been intrusted with it, move. What responsibility!

No amount of scholarship can make up for a shortage of prayer; nor will diligence, study, or magnificent gifts supply its lack.

Prayer puts the sermon into the preacher's heart, enabling the preacher to put his heart into the sermon.

It is better not to choose sermon subjects, but let sermon subjects choose you.

The best and most logical place to end a sermon is in the air, but to do this the sermon must pass through every part of the one who delivers it. To illustrate, "Brain builds its skeleton of thought; passion covers it with flesh and blood; experience clothes it in everyday garments; imagination makes it live; the body keeps its feet on the ground; originality gives it its own gait; common sense removes its artificiality; revision straightens its tie. But in delivery, it leaves the organism which gave it birth, and begins to live a life of its own, does better things than had been planned, and astonishes its parent."

One other discovery, also made by many devout prophets of the past, is "gather your materials together and then set fire to them in the pulpit."

H. Hutchens Ward, Gospel Trumpet.

Sunday School Lesson

A. S. Bechtel

January 2, 1938

THE GOSPEL OF MARK—A PREVIEW

Mark 10:25-45

Introduction

Mark wrote the "Gospel of Service". The aim of the six months lessons from Mark is, "to lead the student to appreciate how Jesus in his life and teachings emphasized service to all men; to help the student to devote his life to the task of carrying the Gospel to the lost world". This lesson is intended to give us a general view of the Gospel of Mark.

John Mark, the author, lived in Jerusalem with his mother, Mary, and was more or less in touch with the ministry of Jesus from the beginning. He evidently wrote his Gospel for the Gentiles. He starts with the beginning of Christ's ministry and tells briefly, concisely, of the miracles of Jesus which prove His divinity, and of the sacrifices He made for us and the service we should render to all. He wrote particularly to show that Jesus is the Son of God.

Request of James and John vs. 35-37

Jesus had completed His Perean ministry and was on the final journey to Jerusalem for His last passover feast. His disciples, filled with high hopes, could think only of His establishing a glorious temporal kingdom. James and John, aided by their mother, Salome, asked a special favor (v35)—a very large and indefinite request—and so much like many of our prayers. We ask for whatever we desire, not considering whether it is best so for us. They are more definite in verse 37. They expected a temporal kingdom and being in Christ's "inner circle" of disciples, did not hesitate to ask for the highest positions. They were wholly without the true spirit of the Gospel. Probably their primary motive was personal glory and advantage, rather than opportunity to render good service to their people. The Gospel plan has no place for selfishness. Sacrifice is its central principle (v45). James and John asked for the highest places before they had rendered any notable service to others.

Jesus' Answer to James and John vs. 38-40

"Ye know not what ye ask". Jesus tells them they do not understand the full implication of all involved in their request. They asked without wisdom and knowledge. So we pray too frequently. He puts a searching question (38b) to them, practically saying they must drink the cup of suffering and be baptized with the baptism of blood and tears, to be really worthy to sit on His right and on His left hand. Christ asks of us, are you willing to undergo, to venture all for me?

Jesus makes it clear (v40), that in God's kingdom favors are not handed out after the fashion of men. That which they asked for is prepared for and given to those who deserve it (Rev. 3:21). There will be no favoritism in Christ's kingdom. We enter heaven by virtue of a new birth through Christ and faith in Him.

The Attitude of the Ten vs. 41

They heard of it, were displeased. Jealousy possessed their hearts. They believed James and John had taken an unfair advantage of them.

Jesus' Sermon to all the Disciples vs. 42-45

Jesus understood the self-seeking spirit in their hearts. He called them to Him and explained the fundamental difference between the organization of His church and secular governments. Among the Gentiles, greatness consists in having a place of authority, lordship, and power. Among them greatness shall consist in a readiness to be of service. One of the chiefest of the fundamental teachings of Christ's Gospel is found in verses 43 and 44. The Church of the living Christ is in the world to perform a service to mankind. He who would be greatest, chiefest must be willing to be of service to ALL. The greatest thing any of us can do is to inspire others to do noble deeds, to move some one to thank God for our influence, our service.

Notice to Pastors and Church Leaders

(Please read this this to your church)

Most of THE MENNONITE subscriptions expire in December. So this is the time of renewing. The renewal price is $1.50, with the YEARBOOK, a 60-page annual, full of interesting material, as a premium. Separately this costs 25 cents. Expiration reminders have been sent out. May we hope that all present subscribers will promptly pay up and continue taking the paper!

If, perchance, there are any that do not care for the paper longer, they should notify our business office at Berne, Indiana, and pay the amount in arrears. To ask that the paper be stopped, without paying the arrears, is not Christian, it is worse than heathen do.

To heads of families that do not take either one of our church papers: CHRISTLICHER BUNDESBOTE or THE MENNONITE, we suggest this: You are not doing justice to yourselves and your loved ones. As a Christian household you need the church paper at least as badly as you do the secular newspaper. Subscribe now! You may have either paper for $1.00 the first year.

TO PASTORS AND LEADERS: You are hardly doing your duty, unless you do what you reasonably can, to help put one of the church papers into each family of your church. They are a real aid to the spiritual life of your members. Among the livest churches in our Conference are those that have the largest number of subscribers. APPOINT SOME FAITHFUL MEMBER AS SOLICITOR.

Renewals and new subscriptions should be sent to Mennonite Book Concern, Berne, Indiana.

Some pastors are kind enough to take and send in in renewals and orders. This kindness is greatly appreciated.—Chm., Board of Publication and Editor of THE MENNONITE.

PUBLICATION

Explanation and Announcement

For some time the Board of Publication and many of the more far-sighted brethren of our Conference have felt we should own and operate our own printing plant. This sentiment was crystalized in the form of two resolutions at the Bluffton conference session in 1933, as follows: Resolution 68b: *The Conference gives the Board of Publication permission to purchase and operate a printing plant, after the indebtedness of the Board is met, and if the Board then sees it feasible to make such a purchase and engage in printing.* Resolution 69b: *Resolved . . . that the Board be allowed to send a man into the field . . . to collect money (to satisfy the creditors) and if possible create a fund for the purpose of buying a printing plant.*

The debt here mentioned was paid from a fund graciously created by the churches during the Diamond Jubilee Year, 1935, in conformity with an ardent desire to finish sixty-five years of blessed conference history without debt. The Board of Publication is also convinced that *it is feasible* for us, as a Conference, to own and operate a printing plant, alone or unitedly with another already in operation, if this can be done advantageously. Offers of such joint operation have already been made to the Board.

For more than fifty years we of the General Conference have hired our printing done, forty of them at non-competitive bids, which kept our Publication Board at considerable disadvantage financially, until a mounting debt compelled it to call for competitive bids. Since then we have fared better on printing prices. Now, if others, even at reasonable prices find the printing business worth while, why should we not appropriate such an advantage to ourselves. Printries do not operate just for pleasure.

That is *one* reason why we should have our own plant. *Another is,* the bulk of printing needed by our Conference is growing. We have just added the Senior Sunday School Quarterly to our publications, and the churches call for similar literature for the lower units of our Sunday School classes. So why not gather ourselves together, and supply the Board of Publication with the funds necessary for this purpose. If all do their bit, we will soon have enough to do us. It is estimated that at least $10,000.00 is needed. The generous hearted, dear couple, Brother and Sister L. M. Ledig of Upland, Calif., have given the project a splendid start by a $100.00 gift. Through contributions from churches and individuals this has been raised to $2000.00. That puts us pretty well on the way.

After several attempts to find a suitable brother to solicit further funds for this purpose, we have now engaged REV. E. J. NEUENSCHWANDER of McPHERSON, KANSAS, who will commence soliciting in the Western District early in January. And there are indications that Rev. S. P. Preheim of Freeman, South Dakota, will be engaged to canvass the Northern District. The other districts will be visited later.

May we ask the ministers, leaders and members of our churches to help these brethren expedite their efforts and to respond liberally to their solicitations. May we also remember them and the work of publications, generally, in our prayers, to the end that we may all do what is pleasing to God.

For the Board of Publication,
J. R. Thierstein, Chairman.

BLUFFTON COLLEGE NEWS ITEMS

At the recent meeting of the Board of Trustees of Bluffton College, it was voted to authorize the preparation of preliminary plans for an endowment campaign to be instituted early next fall. The Executive Committee of the Board and the college officials are to prepare plans for the campaign which are to be presented to the Board in its annual meeting to be held in April, 1938.

The success of Bluffton's refinancing project makes satisfactory provision for the payment of the debts of the institution and leaves the way clear for building up the endowment for the school. Demand by the Ohio College Association that the endowment must be increased and the urgent need of the college for more regularly established income make the need of increasing the endowment very vital. A goal of $500,000.00 must be reached over a period of years.

* * *

Continuing the college's annual Christmas tradition, the Bluffton College Choral Society presented Handel's Messiah in its thirty-fifth rendition on Sunday evening, December 19. The chorus and the soloists presented an effective rendition of this great oratorio under the direction of Professor Russell A. Lantz accompanied by Mrs. Pearl Mann at the piano and the Bluffton College Orchestra under the direction of Professor Sidney Hauenstein.

A. S. Rosenberger

—*Juvenile Delinquents.*—The reform schools of the U. S. house about 30,000 juvenile delinquents. These young prisoners, about 20,000 of whom are boys, have been found guilty for anything from rape to stealing a stamp. Since many of them are probably criminals in embryo, they constitute quite a problem. Edward Carpenter, town marshall of the village of Powhatan, Ohio, has found that spanking is a good cure for these recalcitrant boys. He takes his victims to the public square, up-ends them over a barrel and goes to work. The punishment never takes longer than five minutes. Since the application of this method of punishment the delinquency in Powhatan has been decreased 60 per cent. Pathfinder.

EDITORIAL
STAFF
Senior Department
B. Bargen
Intermediate
Department
Emma Ruth
Junior Department
Mrs. H. J Andres

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

D. D. Eitzen, Pres.
175 Cypress St.
Newton Centre,
Mass.

Helen Lichti, Sec.
1808 Fifth St.,
Sanger, Calif.

What is Most Important in Daily Living

Isaiah 55:6-9

Young People's Topic for Jan. 9, 1938

Meditation:

M., Jan. 3 Private Prayer. Matt. 6:1-15
T., Jan. 4 Helping the Helpless. Luke 10:25-37
W., Jan. 5 Keeping good Health. Prov. 4:20-27
T., Jan. 6 Respecting Everybody. Acts 10:25-28
F., Jan. 7 The Practice of Justice. Micah 6:6-8
S., Jan. 8 Helping the Church. Eph. 5:14-21

Suggested Hymns:

"My Faith Looks up to Thee"
"My Hope is Built on Nothing Less"

Problems:

Without a doubt, the most important thing in our daily living is to be obedient to the call of God. Not even the love that holds Christian families together is as important as is obedience to God's call. Love between parents and children endures only in the present world, while our response to God is eternal in its effects.

What, then, are some of the problems in regard to the call of God?

I. *What is the Call to Salvation?* "Seek ye the Lord while He may be found." Seek "ye"! The call is personal. Everybody must make this response to God for himself. It can never be experienced by one person for another.

It is a reasonable call. The proverbial search for the needle in the haystack is nearly sure to be fruitless, because the object is so very small with respect to its surroundings. Not so with God. God is present everywhere and may be found.

However we must seek him. In order to be saved the individual must become seriously interested in his own soul's welfare. That is, he must be under the conviction of sin. Luther was profoundly convinced of his sin, and very seriously did he seek for a way or a means by which to overcome it. Then, and not until then, did he find salvation.

II. *What is the Call to Devotion?* "Call ye upon Him while He is near." The call to devotion is a call to prayer. Such fellowship with God is possible; God is not far away. He has been brought near through Christ. Christ revealed God as a person, as a sovereign and, to the believers, as a Father. So, as a person, God sees and hears our prayers. As a sovereign He can make all things right, and as a Father He can commune and does commune with His children. All this is made possible through the work of Christ—the sacrificial giving of Himself on the Cross—by which the barrier between God and man is removed.

So, then, we should pray sincerely with an ever present willingness to do God's Will. Such prayer, when offered in the Name of Jesus Christ, is acceptable to our Father.

III. *What is the Call to Separation?* "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord." Separation has a two-fold character. That is, we turn "from," and at the same time "to." It would be dangerous to have a clean, but empty heart. Jesus once spoke of that situation (Matt. 12:43-45) and pointed out that the once-departed spirit returned with seven others. Thus the man was worse off than he had been at the start. That is why self-reformation, or merely forsaking sin, is not sufficient. We must turn to the Lord and give Him our heart for a dwelling place. With His coming is accomplished the departure of the spirit. Then we are able to yield obedience to the call of God.

IV. *What is the Call to Appreciation?* "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Here the prophet is talking about forgiveness of sins and the restoration of fellowship with God. It is so wonderful that man can not understand it. It took the mind of God to conceive it.

This revelation is a call to appreciate what God has done for us. The greatness of what He has done for us should hold us in awe, and its eternal blessedness should make us grateful to Him.

— The founder of the Salvation Army, General William Booth, made the following prophecy in 1878, which appears to be coming true if not already fulfilled. "The chief dangers which confront the coming century will be, *Religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God and heaven without hell.*"

INTERMEDIATE DEPARTMENT

Our Missionary Field

Intermediate C. E. Topic, Jan. 9, 1938

For Daily Study

Jan. 3 Our field the world. Matt. 13:36-43
Jan. 4 The field is around us. Acts 8:1-8
Jan. 5 Eager for new fields. Romans 1:1-12
Jan. 6 Home mission fields. Luke 10:1-9
Jan. 7 Missionary scouting. Acts 13:1-3
Jan. 8 Work by the wayside. Acts 8:26-40
Jan. 9 Topic—*Our missionary field.* John 4:35-38; 10:16

Plan for the Month

The topic for this Sunday is the beginning of a series of four on the subject of "Our Missions." This succession of missionary topics calls for careful planning so that the interest may not lag and the greatest benefit may be derived from the study.

The missionary committee might take charge of these meetings, appointing a different leader to be responsible for each meeting. Have them all meet with the missionary committee and make general plans for the month. Then let each leader with some helpers work out the details. While assembling material for the first meeting, keep the other topics in mind.

A Missionary Scrap Book

A very interesting project for the society to work out in connection with these topics would be the making of a Missionary Scrap book. Let members collect material all month. Interesting clippings of the fields, pictures of stations and missionaries cut from old church papers. The society might be divided, and each group assigned to one field. The book when completed could be donated to the Sunday School library. If the scrap-book idea is used, announce it as the first meeting so the Intermediates can begin collecting material at once. Leave the making of the scrap-book for a later meeting.

A Missionary Map

A large map of the world showing the location of our mission stations will add much to the interest and value of these meetings. Beaver board can be used for its construction. At the first meeting the fields will be located as talks are given about them, using a thumb tack and a narrow green streamer which is also fastened on the border of the map where the name can be written. White streamers can be used on the second Sunday for the missionaries. Red for the task to be done, standing for sacrifice, and blue for the last Sunday, signifying our loyalty through gifts.

Pre-prayer Circle

I Tim. 2:1 urges us to pray for all men everywhere. Pray for the different mission fields and the workers there

Quiet Worship (Can be preceded by several selected songs and announcements)

"From Greenland's Icy Mountains", one stanza

Leader:

"God, be merciful unto us and bless us,
And cause thy face to shine upon us.
That thy way may be known upon the earth,
Thy salvation among ALL nations."

Sing: "We've a Story to Tell to the Nations"

Leader: How large is our missionary field?

Response: Jesus said, "Go ye into all the world and preach the Gospel."

Sing: "Jesus Shall Reign." Stanza one and two

(Vary the worship service for Jan. 16 by asking, "Who shall go? Whom shall we send?" Response, Acts 1:8b. Song, "Here Am I, Send Me"

Sentence Prayers

Presenting the Topic

Assign the five mission fields, China, India, Arizona, Oklahoma and Montana to five different people for a report. Give them time to gather material in school and the library, the pastor and the Mission society secretary. For this meeting ask them to study and tell about: 1. Size of field. 2. Population. 3. Characteristics of people. 4. Climate. 5. Language. 6. Other difficulties that missionaries encounter.

It would be interesting to have this part of the meeting in the form of an aeroplane trip. Have someone who is interested in geography act as pilot. He would choose a route covering all the places to be studied, giving something of a description of what will be seen enroute between stations. Upon ariving at a field he could greet the one who has made a study of that field and through questions bring out the facts.

Sources of Material

Mennonite Year Book 1937 for stations and workers
Maps: small 3c; large 10c; Literature Committee, F. Luella Krehbiel, Clarence Center, New York
"Twenty-five Years with God in India"
School geography
Pastor's Library and the Missionary Secretary's files
Foreign Mission number of Mennonite, Nov. 16
Missionary News and Notes, back numbers.

Closing Moments

Special number: "In Christ There Is No East or West" or "The Whole Wide World for Jesus"

Benediction.

FOR JAN. 16

In making a study of Our Missionary Force, it would be interesting to include some of the native helpers, using the material given in the Foreign Mission Number of Nov. 16, 1937

JUNIOR CORNER

TO THE LEADER

Since the Mennonite is not issued in the Christmas week, two programs are submitted.

Program Suggestions for January 9, 1938

God the Present One

Call to quietness by prelude

Opening service

1. In unison rise to sing "The Lord is in His Holy Temple"
2. Remain standing for opening prayer by leader
3. Sing in unison: "The Lord is My Shepherd"
4. Drawing near: Let juniors rise in their seats, one following the other, to read these verses: a. Ps. 42:1,2; b. Ps. 62:1; c. Ps. 63:1 (a, b); d. Ps. 143:6; e. Ps. 63:5,6,7,8
5. Silent prayer while piano plays one verse of "Nearer My God to Thee'
6. Sing in unison: "Close to Thee'

Mission minutes: Five minutes "On the fields with our missionaries

Announcements

Study period

1. Continuing the candle "project of last week, have the five candles, representing the study topics for the month, standing on the table before the group. Let these be unlighted until at this time when the chairman lights candle one and two stating as he does so, the theme studied the past week and the topic for the evening
2. Repetition of verse of month in charge of leader (See last issue)
3. Special music: "In the Garden"
4. "Whither Shall I Flee from Thy Presence?" Talks by juniors
   a. Jacob learns that God is present: Gen. 28:10-22
   b. The Children of Israel learn that God is present: Ex. 13:21
   c. Moses learns that God is present: Ex. 40:33, 34,35
   d. Joshua learns that God is present: Jos. 1:5-9
   e. Elijah learns that God is present: I Kings 19:9-14
5. Song in unison: "In the Shadow of His Wings" Verses 2 and 3
6. Heart-talk: "Surely the Lord Is in This Place." By leader using Psalm 139:7-12; Jer. 23:24
7. Leader's prayer
8. Sing in unison song of the month: "We praise Thee, O God, our Redeemer, Creator"
9. Parting prayer in unison

Program Suggestions for January 16, 1938

God the Powerful One

Call to quietness by prelude

Opening service. Theme: Prayer and praise.,

1. Sing in unison: "Sweet Hour of Prayer"
2. Scripture by a junior: Ps. 95:1-7a, closing with "For He is our God"
3. Praying unto Jehovah our Maker. In charge of leader. Ask the children for that which they want to bring to God in prayer and ask for volunteers who wish to speak these prayers
4. Sing in unison:

   "What a Friend we have in Jesus,
   All our sins and griefs to bear!
   What a privilege to carry
   Everything to God in prayer."

Mission Minutes

Announcements

Study Period

1. The lighting of the candles by chairman (See previous program)
2. Repetition of verse of the month: In charge of leader
3. Song in unison: "O Worship the King." vs 1,2,4
4. "Power Belongeth Unto God." Have a large sheet of poster paper fastened substantially. This could be headed attractively with the words "Power Belongeth Unto God" printed into the design. The following verses could be distributed to your juniors a few days previous to this meeting, asking them to find a picture that would give the thought of the verse. On this picture ask them to write their reference. At the meeting these juniors could step to the poster, tack the picture with the reference anywhere they wish, read the verse and take their seat again. This poster could then be given to the Beginners or Primary department for use and enjoyment. Verses: II Chr. 16:8; II Chr. 20:6; Job 38:8; Ps. 29:3-5; Ps. 89:13; Ps. 104:30,32; Isa. 26:4; Jer. 32:17; Dan. 3:17; Matt. 19:26; Ps. 62:11.
5. Sing in unison: "Praise Ye the Lord, the Almighty" (See Service Hymnal for this translation of "Lobe den Herrn")
6. God Shows His Power: Talks by juniors
   a. God shows His power in creation of this world. Gen. 1
   b. God shows His power in the great flood. Gen. 7
   c. God shows His power through fire. Gen. 19:23-28
   d. God shows His power at the Red Sea. Ex. 14:21-31
7. God shows His power in the Heart of Men: Choose a story in which a heart is completely changed by God
8. Speaker's prayer
9. Closing hymn in unison: "We Praise Thee, O God, our Redeemer, Creator"

CORRESPONDENCE

MENNONITE CHURCH, RANSOM, KANSAS

Editor:

A group of the Volunteer Band of Bethel College gave a very interesting program on *Living for Christ* in our church on Sunday afternoon, November 15. Rev. A. E. Kreider accompanied them.

The Young Mothers' Class of our Sunday school sponsored a food sale and bazaar recently, realizing about $40.00 which they intend to use for church purposes.—The Women's Missionary Society gave an interesting program on Stewardship in the church on Sunday evening, December 5.

A choir of twenty-five voices is practicing the Christmas cantata, *The Lost Carol* to be given Friday evening, December 24.—The Workers' Conference of our church meets every three months to discuss the various phases of the work of our church to make it more efficient.—The Sunday school pays for twenty subscriptions for *The Mennonite* and then gives the paper to families interested in the paper.—A. Albrecht.

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FIRST MENNONITE CHURCH, MADRID, NEBR.

From western Nebraska I can report that the weather has been very favorable for the late replanted corn, as the killing frost has held off until nearly the middle of October, so that the corn is well matured. The yield varies from a failure on the hard soil to twenty-five bushels per acre on the good sandy sil. Corn picking is nearly finished by now.

The fall wheat looks very promising, especially on summer fallow-ground, as we had a good three-inch rain the first of September, our best seeding time, which gave the wheat a very good start, and a good shower in October, which will help the growing wheat well through the winter. Most fields are well covered with growth, so that we do not have to fear soil blowing as has been the case for the last several years.

In June we had the privilege of having our former pastor Rev. John Bartel from Mountain Lake in our midst. He was with us on Sunday, June 20, and held a number of evening services the week following. Shortly after harvest Rev. P. R. Schroeder from Freeman, South Dakota, was in our midst on account of church errands.

Brother N. P. Jansen, leader of our church, feeling that the work of the church could not be carried on successfully, together with Rev. John Warkentin, formerly a member of the Bruderthal Conference, has resigned, and our church is at present standing without a leader. May the Lord guide and direct that a competent, God sent leader may come in and continue the work of the Lord.

Here comes to my mind one very obvious need that our field secretary Rev. H. A. Fast has discovered in visiting our smaller struggling churches. He writes as follows, "It appears to me that they have too often been left to shift for themselves in a discouraging struggle that has maintained nothing more than a mere existence. Many of these groups could, I believe, under wise and adequate leadership and with sufficient assistance from the Conference have grown into self-sustaining churches. Now, one often wonders whether they won't soon pass out of existence with the passing of the older residents. The problem, it appears to me, is not merely one for which the Home Mission Board must find a solution. I think it is larger than that. It is a problem which the Conference as a whole should clearly see and for which they should make wise and adequate provision. Are not these some of the stakes that need to be strengthened?" I hope that Rev. Fast can make it possible to visit our little church, as we need his assistance.

Our first attempt of a daily vacation Bible school was made this summer and was considered most successful. The Bible school, interdenominational in nature, was conducted in the First Mennonite Church of Madrid from August 23 to September 3 with four classes. As it appears difficult to procure teachers for such work here, we employed the same teachers that had been employed by the M. B. church the two weeks just prior to our school. The total enrollment was ninety-two, which is about equal to the total enrollment of our Sunday school. Pupils attending were from the First Mennonite Church, the M. B. Church, the Methodist, and the Pilgrim Holiness.—P. A. Regier.

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FIRST MENNONITE CHURCH, LIMA, OHIO

Greetings to all our friends in the Conference. We rejoice for the many blessings we have received during the past year. I am writing this one year from the day we held the first service in our new church. Due to improvements that needed to be done during the summer, the building was not dedicated until the last Sunday in September. There were three services. Prof. E. J. Hirchler, president of the Conference, was with us during the Sunday School and taught the lesson. Rev. John Esau gave the Message in the morning worship service. In the afternoon, Rev. P. A. Kliewer and Rev. C. H. Suckau gave the messages, Rev. D. J. Unruh of St. John Mennonite church, Pandora, presided and also gave the dedicatory message. Special music was furnished at both services. In the evening the Men's Chorus from Berne gave a musical program, which was very enriching to all present. We were glad for all the visitors who came to enjoy the services with us. Rev. Suckau gave a series of lectures on Prophecy during the week following.

Evangelist Harold Reed of Ada, Ohio, was with us the last two weeks in November and conducted evangelistic meetings. We were all blessed through his messages. We feel that much was accomplished for the honor and glory of Jesus Christ, our Lord and Savior. We are now preparing for a Christmas program by the children. How eager they are to take part, and our aim is to plant in their hearts the real meaning of Christmas.

Will you remember us in prayer? We are in need of devoted Sunday School teachers. Prayer changes things. He will supply all our needs, if we but put our trust in Him.—Mrs. Reuel Bixel, Act. Corr.

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DONNELSON, IOWA, DEC. 8, 1937

Readers of the Mennonite: Recently the Gospel team of Bluffton College visited our church, their program was well attended and greatly appreciated.

Rev. Friesen was speaker at the Union Thanksgiving service held in the Methodist church. In the evening the Ladies' Missionary Society gave a program of talks, songs and a short play. This program was followed by the annual Children's sale. Articles for this sale were brought by the children and returns are to be used for improvements in the local church. This Thanksgiving season was truly a time to express our thankfulness for an abundant harvest, and for the enjoyment of good health, as we have had little serious illness among our people, beside many other blessings.

On the evening of Nov. 26, Rev. Carl Landis of Bluffton, Ohio, visited our church and presented the cause of peace most effectively.

Our church has joined with the other churches of the town in Union Sunday evening services. On Sunday evening Dec. 19, our choir will give the cantata "The Song and the Star." The various organizations of our church have been active and the departments of the Sunday School are planning for a "White Christmas" again this year.

With best wishes for a happy holiday season.

—Correspondent.

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EDEN MENN. CHURCH, MOUNDRIDGE, KS.

"But we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience, and experience, hope." Rom. 5:3-4. Such are the words that come to our minds as we think of the experiences of our community in the past few weeks.

Three funerals for adult members of our congregation have been held recently. On October 27 were held funeral services for Mrs. John C. Goering, who died Oct. 24 in the McPherson County Hospital after a brief illness. The funeral services of Edward L. Stucky, who had passed away after a short illness in the Halstead Hospital, were held one week later. Humanly speaking, a tragedy happened on November 19 when Mr. and Mrs. Edd Krehbiel and two of their daughters were on their way to Newton. Due to slippery roads an auto accident occured in which Mrs. Krehbiel, a sister of Mrs. Goering, was fatally injured. She was taken to the Bethel Hospital where physicians diagnosed her case as being beyond human help. She accepted the diagnosis with composure saying, "As God will, I am ready if He calls." She was in the hospital over two weeks. During this time, although paralized almost completely, she was conscious of practically everything that was going on about her. Her smile, words, songs, and attitude in general were a great inspiration to all who visited her. It reminds us again that there must be something glorious to look forward to, after our earthly pilgrimage is over. On December 4, 9:20 P.M., she was finally called to her heavenly reward. Funeral services were held at the Eden Mennonite Church, December 7. Rev. P. P. Wedel and Rev. Walter Gering preached in the German and English languages respectively. Interment was made at the church cemetery, at which Rev. Walter Gering officiated. Mrs. Krehbiel and Mrs. Goering were both middle-aged mothers and Mr. Stucky was in the prime of life.

Incidents such as these seem tragic, when we think of the earthly circle left broken. On the other hand, how glorious and inspiring is the thought that we have the assurance from the lips of those who passed on, that we can meet them again, if we do our part through the grace of Christ!

Rev. and Mrs. Walter Gering, whom our church has called to minister to us, though with us only about six months, have certainly won the respect and love of all who have come in contact with them. In spite of a very heavy visiting schedule, they find time to visit the sick, attend all meetings at the church, and do other things to spread a bit of cheer. Since Rev. Gering has become our pastor, he has started the Young People's Bible Study Hour. The young people meet every Wednesday night to discuss young people's problems from the young people's point of view. Such problems as "The Christian and Prayer," "The Holy Spirit" and "The Christian and His Life Work" are discussed at these gatherings. This fall our Junior Christian Endeavor has been reorganized. They have meetings two Sunday afternoons a month. They are very well attended.

On Dec. 5 we held our annual Sunday School business meeting. Besides the Sunday School officers, twenty-five teachers were elected to serve in the junior department. In the senior department each class elects its own teacher. At a church meeting after the Sunday School, it was decided to have two- thirds of our morning church services in the English language.

A worthwhile Christmas program was rendered by the Junior Department of our Sunday School. May the Christmas Season have been to us and to each of our readers a renewed source of inspiration.

Sincerely, Correspondent

DEATHS

MRS. EDWARD KREHBIEL.—Marie (Wedel) Krehbiel was born in McPherson County, January 3, 1893, where she also spent her entire life, with the exception of three years spent in Upland, California, with her parents. While in California she was baptized December 2, 1906, by Elder M. Horsch, and became a member of the Upland Mennonite church. In 1909, upon the return of her parents to Kansas, she transferred her membership to the Hoffnungsfeld Mennonite church of Moundridge. In the year 1910, May 26th, she united with Edward Krehbiel in holy wedlock, and later became a member of the Eden Mennonite church. Eight children, five sons and three daughters, were born into the family.

She was especially gifted in the ability to record her thoughts in the form of poetry. She committed any songs and hymns to memory which also were of much comfort and strength to her in the hours of sickness.

Friday, November 19, while on the way to Newton with her husband and two daughters, she was critically injured in an auto accident, due to slippery roads. She was immediately taken to the Bethel Hospital of Newton where upon examination she was declared beyond human help. She accepted the diagnosis of the doctors with quietness, saying: "As God will, I am ready, if he calls." On December 4, at 9:20 P. M. she passed away, attaining an age of 44 years, 11 months and 1 day. She leaves to mourn her departure her husband, four sons (one having died in infancy), three daughters, one daughter-in-law, two grandchildren, a mother in law, five brothers, four sisters, and many relatives and friends.

Financial Reports

REPORT OF THE GENERAL CONFERENCE TREASURY

From May 3, 1937 to Nov. 13, 1937

Balance, May 3, 1937 .... $1,135.97

Receipts

General Treasury: Goessel Menn. Church, Goessel, Kansas, $3.25; D. C. Schmidt Est., Legacy, $1069.03; D. C. Schmidt Est., Legacy, $2138.06; First Menn. Church, Phil., Pa., $4.26; Alexanderwohl Church, Goessel, Kans., $39.23; Washington S. S. and C. E. Conv., $15.00; Westbrook Menn. Ch., Westbrook, Minn., $3.00; Zion Menn. Ch., Souderton, Pa., $10.00; Emmaus Ch., Whitewater, Kansas, $13.35; Gnadenberg Ch., Whitewater, Kan., $9.50; Bethel College Church, Newton, Kansas, $25.22; First Menn., Ch., Phil., Pa., $3.99; First Menn. Ch., Aberdeen, Idaho, $35.43; Waterloo-Kitchener Church, $23.40; First Christian Church, Moundridge, Kansas, $16.75; First Mennonite Church, Newton, Kansas, $5.64; Interest, $3.90. **Total, $3,419.01.**

For General Conference Field Secretary: Emergency Relief Board, $150; Home Mission Board, $130; Foreign Mission Board, $200; Young Peoples' Committee, $55.00; Home Mission Board, $100; From General Account, $70. **Total $705.00.**

Total receipts, $5,259.98.

Expenses

J. E. Regier, Treas, Foreign Missions, $2138.06; A. J. Neuenschwander ,Treasurer, Home Missions, $1069.03; Order No. 226, $5.70; Order No. 229, $5.00; Order No. 230, $8.00; Transfer from General Account, (to Field Secretary), $70.00.

Paid to H. A. Fast Field Secr., for Salary, as per, Order No. 221, $137.07; Order No. 222, $144.72; Order No. 223, $141.59; Order No. 225, $145.68; Order No. 227, $129.31; Order No. 228, $50.00; Order No. 231, $149.09. e

Total Expenses, $4,193.25. Balance on hand Nov. 13, 1937, $1,066.73.

REPORT OF GENERAL CONFERENCE HOME MISSION BOARD, 1937

Income

Sent direct to Canadian Treasurer, Rev. David Toews, Rosthern, Sask.: Through Wm. Penner, New Hamburg, Ont., $20; from Mr. and Mrs. L. M. Ledig, Upland, Calif., $100; through Jac. J. Epp, Eigenheim Church, $13; Repay by Mayfair Church on loan, $25; Ladies' Aid, Lena, Man., $10.50; C. E., Los Angeles, Calif., $8.56; Ladies' Missionary Society, Sardis, B. C., $10; Through C. J. Reimer, Glidden, Sask., $6; Through H. Neufeld, Waterloo Church, $30.30; Through C. I. Wall, Herbert Church, $13.25; Through B. B. Epp, Whitewater Church, $13.00.

Special: First Mennonite Church, Chicago, Illinois, $30.00 for the new church at Lima, Ohio.

General Treasury: S. S. First, Halstead, Kansas, $35.76; First, Aberdeen, Idaho, $56.54; Huttertal Church, Freeman, S. Dak., $104.80; Bethel, Fortuna, Missouri, $6.62; From J. A. Ruth Estate, Reedley, Calif., $500.00; S. S. Hoffnungsfeld, Moundridge, Kan., $21.71; Mennonite Church of Butterfield, Minn., $19; Goessel, Goessel, Kan., $19; Zion, Souderton, Pa., $50.00; West Zion, Moundridge, Kans., $26; Menn. Church, Jansen, Sask., $9.20; First, Geary, Okla., $9.06; Menno, Lind, Wash., $13.09; Mennnonite Ch., Pelee Island, Ont., $25; Essex County United Menn. Ch., Kingsville, Ont., $140; Women's Mission Circle, Springfield, Pleasant Valley, Pa., $5; Bethel, Lustre, Mon., $11.96; Executive Com., Mission Societies, 47.00; First Mennonite Church, Mt. Lake, Minn., $37.83; Buhler, Buhler, Kansas, $15.19; S. S. Salem, Wisner, Nebr., $17.81; Mr. and Mrs. A. H. Hostettler, Upland, Calif., $10; S. S. Salem, Freeman, S. Dak., $50; Eden, Inola, Okla., $13.70; J. R. Thierstein, Bethel College, Kans., $5.00; S. S. Ebenezer, Bluffton, Ohio, $100; Transferred from Savings Fund, $1000.00; First Christian, Moundridge, Kansas, $110; S. S. Johannestal, Hillsboro, Kansas., $15.84; East Swamp, Quakertown, Pa., $25.00; Whitewater Church, Lena, Man., $10.00; C. E. Friedensberg, Avon, S. Dak., $10; Final dividend from closed Trenton, Ohio bank, $7.90. **Total, including special, $2,558.01.**

Disbursements:

To E. A. Luginbill, Berne, Ind., Treasurer, Lima Church Fund., $30.00; Loans granted to three churches, $1300.00; For purchase of Church, Vancouver, B. C., $2300.00; Salaries, rents, transportation, etc., $1603.74. **Total, $5233.74.**

All the gifts are hereby acknowledged and gratefully accepted. May the Lord bless the work.

Respectfully submitted,
A. J. Neuenschwander, Treas.
Quakertown, Pa.

FOREIGN MISSION RECEIPTS FOR NOVEMBER

First Menn. Church, Berne, Ind., $398.32; Huttertal Church, Freeman, S. Dak., $104.81; Orphanage Soc. East. Dist. Conf., $50.00; Refund, $35.05; Menn. Church, Whitewater, Man., $34.72; B. B. Neumann, Marion, Kans., $25.00; First Menn. S. S., Bluffton, Ohio, $18.95; Congregation, Eyebrow, Sask., $12.00; Group at Parkerwiese, Sask., $4.60; Menn. Church, Inman, Kans., $13.95; Bethel Church, Fortuna, Mo., $13.73; J. A. Ruth Legacy, Reedley, Calif., $500.00; Eden Congregation, Schwenksville, Pa., $460.85; Hoffnungsfeld S. S., Moundridge, Kans., $65.13; Bethel Church, Perryton, Texas. $19.32; Group at Vancouver, B. C., $14.14; Group at Armstrong, B. C., $2.20; Jr. C. S. S. Class, Los Angeles, Calif., $6.00; Emmaus Church, Whitewater, Kans., $1045.57; P. H. Voth, Moundridge, Kans., $100.00; Cheyenne Church, Clinton, Okla., $15.85; A. M. Church, Milford, Nebr., $30.00; Brudertal C. E. Soc., Hillsboro, Kans., $23.17; Group of Whitewater Church, Lena, Man., 11.70; Goessel Menn. Church, Goessel, Kans., $6.50; Bethel Church, Mt. Lake, Minn., $309.00; Hereford Church, Bally, Pa., $86.83; Blumenort Church, Gretna, Man., $80.00; Young Ladies Class, Eden Ch., Schwenksville, Pa., $60.00; Salem Church, Munich, N. Dak., $40.88; Bethel S. S., Inman, Kansas, $30.40; Group near Colonsay-Nordheim Church, Dundurn, Sask., $5.00; Mrs. P. J. A. Wiens, Marion, S. Dak., $5.00; Thomas property sold, $1750.00; C. J. Reimer, Glidden, Sask., $14.00; Jacob H. Dyck, Sonningdale, Sask., $7.72; Friend, Newton, Kans., $10.00; Eden Jr. C. E. Soc., Schwenksville, Pa., $5.00; Rudolf Schmidt, Turpin, Okla., $5.00; First Menn. Church, Bluffton, Ohio, $120.00; Menn. Church, Jansen, Sask., $9.20; West Zion Church, Moundridge, Kans., $125.00; Anna Hiebert Legacy, Hillsboro, Kans., $100.00; Int. & Rents, $3.75; Menn. Church, Deer Creek, Okla., $60.20; New Hopedale Church, Meno, Okla., $30.32; Sundri Bai Soc., Beatrice, Nebr., $30.00; Menn. Church, Butterfield, Minn., $27.00; First Menn. C. E. Soc., Hillsboro, Kans., $25.00; Friend, Newton, Kans., $25.00; Gnadenberg Church, Whitewater, Kans., $22.78; First Menn. C. E. Soc., Lostwood, N. Dak., $22.00; Menn. Church, Inman, Kans., $13.57; Lehigh S. S., Lehigh, Kans., $5.79; S. S. Class No. 6, Bergtal Church, Pawnee Rock, Kans., $5.00; Menn. Church, Pratum, Oregon, $175.53; Group, Pelee Island, Ont., $58.00; F. Busenitz, Whitewater, Kans., $50.00; West Zion Sr. C. E. Soc., Moundridge, Kans., $50.00; Hebron Church, Buhler, Kans., $45.33; Bethesda Church, Marion, S. Dak., $23.00; Donation from Canada, $14.35; Menn. Church, Herbert, Sask., $13.25; Ebenfeld, Menn. Church, Montezuma, Kans., $10.50; Deep Run Church, Bedminster, Pa., $7.66; Bethel S. S., Alsen, N. Dak., $2.31; Marie K. Fast, Mt. Lake, Minn., $85.00; Swiss Church, Whitewater, Kans., $49.69; Garden Twp. Church, Moundridge, Kans., $43.00; First Menn. Church, Halstead, Kans., $32.50; Collect. at Steinbach, Man., $30.50; Kathryn Becker, Aberdeen, Idaho, $20.00; San Marcos Church, Paso Robles, Calif., $16.92; Group at Abbotsford, B. C., $7.37; Friends, First Menn. Church, Newton, Kans., $2.00; Ebenezer Church, Bluffton, Ohio, $275.00; United Church, Essex, Ont., $185.00; Christian Church, Moundridge, Kans., $107.00; Bethesda Church, Henderson, Nebr., $66.47; Brudertal S. S., Hillsboro, Kans., $64.51; Bethany Church, Kingman, Kans., $25.00; Five S. S. Scholars, Brudertal Church, Hillsboro, Kans., $25.00; Mennoville Church, El Reno, Okla., $12.95; First Menn., S. S., Mt. Lake, Minn., $90.00; Blumental Church, Spring Ridge, Alta., $75.00; Ebenezer C. E. Soc., Bluffton, Ohio, $60.00; Gruental Sew. Soc., Osler, Sask., $10.00; Bethania Church, Watreus, Sask., $15.00; Congregation, Coghlan, B. C., $6.00; Schoenwiese Church, Rivers, Man., $10.00; Bethesda Church, Langham, Sask., $7.20; Elim Church, Gruenthal, Man., $47.00; Menn. Church, Buhler, Kans., $43.38; Edw. J. B. Waltner family, Freeman, S. Dak., $35.00; First Menn. Church, Mt. Lake, Minn., $26.92; Grace C. E. Soc., Dallas, Oregon, $25.00; Bethel Church, Lustre, Mont., $24.01; Ebenezer, S. S., Bluffton, Ohio, $200.00; Eden Church, Inola, Okla., $46.88; Menn. Church, Hillsboro, Kans., $35.02; First Menn. Church, Butterfield, Minn., $12.50; Friedrich Peters, Hillsboro, Kans., $11.31; Joh. J. Driedger, Carman, Man., $3.50; Refund, $4.44; Schoenwiese Church, Winnipeg, Man., $186.87; Salem S. S., Freeman, S. Dak., $100.00; Pine Grove Church, Bowmansville, Pa., $33.00; Bethel College Church, Newton, Kans., $32.66; Swiss churches of Bluffton & Pandora, Ohio, $30.53; Menn. Church, Hillsboro, Kans., $26.66; Group at Port Rowen, Ont., $25.00; Eden C. E. Soc., Moundridge, Kans., $32.18; Mr. and Mrs. A. H. Hostettler, Upland, Calif., $10.00; W. H. Dyck, Brokenhead, Man., $8.00; Benj. Ewert, Winnipeg, Man., $4.00; Bethel S. S., Fortuna, Mo., $3.50; Johannestal S. S., Hillsboro, Kans., $51.31; Christian S. S., Moundridge, Kans., $40.00; Menn. S. S., Wisner, Nebr., $35.62; Menn. Church, Hillsboro, Kans., $56.30; Menn. Church, Waterloo, Ont., $30.30; C. E. Soc., Hanston, Kans., $30.00; Bergtal Church, Didsbury, Alta., $16.90; New Hopedale Church, Ringwood, Okla., $8.34; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $395.32. **Total, $9,487.49.**

Balance in Bank, Nov. 1, 1937		$ 522.08
Gifts for General Support	$8555.61	
Gifts for Special Support	587.32	
Gifts for Special	10.00	
Int. & Rents	3.75	
Sundries	330.81	9487.49
		$10009.57
Bills Payable		5100.00
		$4909.57
Paid out on Orders		4483.43
Balance in Bank, Dec. 1, 1937		$ 426.14

Respectfully submitted,

J. E. Regier, Treasurer.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR NOVEMBER, 1937

Foreign Mission Gen'l. Treas.:

Chr. Menn. Sew. Soc., Moundridge, Kans., $110.00; Ebenfeld Miss. Soc., Herschel, Sask., $8.20; Immanuel Ladies Aid, Loon Forks, Sask., $15.00; "Friendly Circle", Buhler, Kans., $10.00; Miss. Soc., Hillsboro, Kans., $25.00; Bergfeld Sr. Miss. Soc., Mt. Lake, Minn., $19.83; Miss. Circle, Springfield Church, Pleasant Valley, Pa., $5.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., $500.00; Bergtal Sew. Soc., Corn, Okla. $15.00; Sew. Soc., Janzen, Sask., $20.00; Hoffnungsfeld Sew. Soc., Carrot River, Sask., $10.00; Cheyenne Miss. Churches, Longdale & Fonda, Okla., Mission Sale at Orienta, Okla. Church, $36.45; Coll. Womens Miss. Program, Western Dist. Conf., McPherson, Kans., $62.50; Dorcas Soc., Wayland, Iowa, $25.00; Hoffnungsau Sew. Soc., Buhler, Kans., $70.00; Total, $931.98.

Home Mission, Gen'l. Treas.:

Chr. Menn. Sew. Soc., Moundridge, Kans., $50.00; Miss. Soc., Hillsboro, Kans., $15.00; Bergfeld Sr. Miss. Soc., Mt. Lake, Minn., $19.82; Bergfeld Jr. Miss. Soc., Delft and Mt. Lake, Minn., $25.00; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., $243.77; Bergtal Sew. Soc., Corn, Okla., $15.00; Coll. Women's Miss. Program, Western Dist. Conf., McPherson, Kans., $62.50. Total, $431.09.

Christmas Fund:

Immanuel Ladies Aid, Loon Forks, Sask., $5.00; Bergtal Sew. Soc., Pawnee Rock, Kans., $15.00; Zoar Sew. Soc., Goltry, Okla., $10.00; Miss. Soc., Trenton, Ohio, $10.00; Eicher Emmanuel Miss. Soc., Noble, Iowa, $25.00; Ladies Aid, Butterfield, Minn., $20.00; Miss. Soc., First Church, Nappanee, Ind., $5.00; Bethel Sew. Soc., Mt. Lake, Minn., $20.00; Tabor Sew. Soc., Goessel, Kans., $10.00; Sew. Soc., Berne, Ind., $125.00; West Zion Sew. Soc., Moundridge, Kans., $10.00; "Friendly Circle", Buhler, Kans., $10.00; Emmaus Sew. Soc., Whitewater, Kans., $5.00; Mr. O. D. Becker, Dubois, Idaho, $5.00; Miss. Soc., Aberdeen, Idaho, $10.00; Sew. Soc., Osler, Sask., $20.00; Miss. Sew. Soc., Pretty Prairie, Kans., $10.00; Ladies Aid, Soc., Geary, Okla., $10.00; Miss. Soc., Hillsboro, Kans., $30.00; Bethesda Jr. Miss. Soc., Henderson, Nebr., $10.00; Ladies Aid Soc., First Church, Allentown, Pa., $10.00; Bethel Miss. Soc., Mt. Lake, Minn., $15.00; East Swamp Ladies Aid, Quakertown, Pa., $5.00; Tabitha Sew. Soc., Beatrice, Nebr., $5.00; Miss. Soc., Reedley, Calif., $10.00; First Church, Miss. Soc., Bluffton, Ohio, $10.00; Hoffnungsau, Sew. Soc., Buhler, Kans., $10.00; Jr. C. E. Soc., Alexanderwohl Church, Goessel, Kans., $3.30; Sew. Soc., Upper Milford, Zionsville, Pa., $30.00; Gnadenberg Sew. Soc., Whitewater, Kans., $10.00; Dorcas Soc., Wayland, Iowa, $30.00; Sew. Soc., First Church, Newton, Kans., $15.00. Total, $518.30.

For India:

"Master's Servants" S. S. Class, Medford, Okla., Biblewoman, $25.00; Bergfeld Sr. Miss. Soc., Mt. Lake, Minn., Biblewoman, $48.00; First Church, Miss. Soc., Bluffton, Ohio, Biblewoman, $35.00; Bergtal Sew. Soc., Pawnee Rock, Kansas, Evangelist, $40.00; North Star Sew. Soc., Drake, Sask, Evangelist, $30.00; Miss. Soc., Aberdeen, Idaho, Orphan, $20.00; Hoffnungsau Sew. Soc., Buhler, Kans., Sew. Teacher, $10.00; Deep Run Sew. Soc., Plumsteadville, Pa., Champa Hospital, $5.00; Zion Sew. Soc., Winkler, Man., Leper Work, Champa Station, $13.00; Zoar Sew. Soc., Goltry, Okla., Leper work, Champa Station, $10.00; Zoar Sew. Soc., Goltry, Okla., Basna Station for Clothes, $15.00; Ladies Aid Soc., First Church, Allentown, Pa., Water Plant project, Basna, Station, $36.00; Mother's Class, First Church, Allentown, Pa., Water Plant Project, Basna, Station, $5.00; Hoffnungsau Sew. Soc., Buhler, Kans., Birra Station Flood Relief, $15.00; Oakleaf Miss. Soc., Mt. Lake, Minn, Birra Station Flood Relief, $25.00; San Marcos Sew. Soc., Paso Robles, Calif., Birra Station Flood Relief, $10.00; First Church, Miss. Soc., Bluffton, Ohio, Birra Station Flood Relief, $10.00; Sew. Soc., Coghlan, B. C., Birra Station Flood Relief, $10.00; "Busy Bees" Soc., Zion Church, Donnellson, Iowa, Basna Station, where needed, $5.00; Hoffnungsau Sew. Soc., Buhler, Kans., Rev. J. J. Thiessen, $10.00; Bethesda Sew. Soc., Langham, Sask., work where needed, $40.79; Miss. Soc., First Church, Lima, Ohio., work where needed, $10.00; Total, $427.79.

For China:

Eigenheim Sew. Soc., Rosthern, Sask, Biblewoman, $30.00; Eight O'clock Stitcher's Club, Mt. Lake, Minn., Biblewoman, $40.00; Rose Farm Sew. Soc., Canada, Biblewoman, $40.00; Miss. Soc., Trenton, Ohio, Kai Chow School of Nursing, $10.00; Hoffnungsau Sew. Soc., Buhler, Kans., Flood Relief, $20.00; Ladies Aid, Aberdeen, Sask., Flood Relief, $14.80; Miss. Soc., Hillsboro, Kans., Flood Relief, $42.12; First Church, Miss. Soc., Bluffton, Ohio, Flood Relief, $10.00; Sew. Soc., Coghlan, B. C., Flood Relief, $20.00; Ladies Aid Soc., Second Church, Philadelphia, Pa., Nurses, Kai Chow Hospital, $5.00; Ladies Aid, Butterfield, Minn., work where needed, $30.00; Total, $261.92.

Expenses of Ex. Com. and "Miss. News and Notes":

Bergtal Sew. Soc., Pawnee Rock, Kans., $4.20; Miss. Soc., Aberdeen, Idaho, $5.00; Miss. Soc., Waterloo, Ont., $1.00; Bethesda Jr. Miss. Soc., Henderson, Nebr., $1.20; Johannestal Sew. Soc., Hillsboro, Kans., $5.00; Ebenezer Miss. Soc., Gotebo, Okla., $1.60; Emmaus Miss. Soc., Whitewater, Kans., $ .20; Miss Clara Vogt, Hesston, Kans., $1.00; Miss Soc., Reedley, Calif., $5.00; Miss Soc., Pulaski, Iowa, $1.00; Mechanic's Grove Miss. Soc., Quarryville, Pa., $1.20; Miss Anna G. Stauffer, Los Angeles, Calif., $ .10; Mrs. Paul Schmidt, Marion, Kans., $ .25; Miss Margaret Stover, Philadedphia, Pa., $ .25; Miss Emma Geissinger, Emmaus, Pa., $ .25; Mrs. Frank Stauffer, Palm, Pa., $ .25; Mrs. Monroe Geissinger, Macungie, Pa., $ .25; Mrs. Sallie Schantz, Emmaus, Pa., $ .25; Ladies Aid Soc., First Church, Allentown, Pa., $2.40; Total, $30.40.

Miscellaneous:

Zoar Sew. Soc., Goltry, Okla., Retired Miss. Fund, $5.00; Zoar Sew. Soc., Goltry, Okla., American Bible Soc., for Bibles, $5.00; Eicher Emanuel Miss. Soc., Noble, Iowa, Busby Station, Mont., $20.00; Ladies Aid, Butterfield, Minn., Street Organ, Oraibi St., Ariz., $5.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Street Organ, Oraibi, St., Ariz., $5.00; Miss. Sew. Soc., Pretty Prairie, Kans., Street Organ, Oraibi Station, Ariz., $5.00; Miss. Soc., Hillsboro, Kans., Street Organ, Oraibi St., Ariz., $15.00; Miss. Soc., Deer Creek, Okla., Moen Copie St., Ariz., for Clothes, $10.00; Tabor Sew. Soc., Goessel, Kans., Lit. and Bibles, J. B. Ediger, Okla., $10.00; Saron Sew. Soc., Orienta, Okla., Needy in Canada, $16.87; Bergfeld Jr. Miss. Soc., Delft and Mt. Lake, Minn., Needy in Canada, $25.00; Miss. Sew. Soc., Pretty Prairie, Kans., Freight on Clothes to Canada, $5.00; Miss Mary Hege, Newton, Kans., Freight on Clothes to Canada, $25.00; "Friendly Circle", Buhler, Kans., Rev. A. H. Leaman, Work, Chicago, $10.00; Miss. Soc., Deer Creek, Okla., Miss Elizabeth Foth, New York, work where needed, $10.00; Miss. Soc., Deer Creek,, Okla., Girls Home, Saskatoon, Sask., $5.00; Mission Society, Deer Creek, Okla, Girls Home, Winnipeg, Man., $5.00; Hoffnungsau Sew. Soc., Buhler, Kans., Home Miss. West. Distr. Conf., $50.00; Coll. Women's Miss. Program, West. Dist. Conf., McPherson, Kans., Printing of Ass. Histories, $25.00; Total, $256.87.

Grand total, $2858.35.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

He who loves with purity considers not the gift of the lover, but the love of the giver.—Thomas a Kempis.